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EDITORIAL.

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**THIS NUMBER OF THE MAGAZINE** is largely devoted to Japan, and the articles, original and selected, will give a comprehensive view of the present conditions and prospects of Christian missions in that interesting country. We trust the suggestion that the missionary concert for January be devoted to Japan will be generally followed. Ample material for an interesting and inspiring meeting will be found in the following pages.

**THE FEBRUARY NUMBER** of this MAGAZINE will give special attention to the subjects of the Monthly Concert of Prayer for Missions, Christian Stewardship and Systematic Beneficence. There are in hand several excellent articles on the Missionary Concert and excerpts from addresses at the Conferences on Systematic Beneficence in Boston and New York will also be used. In justice to the broad fields of our missions it does not seem advisable to devote any issue of the MAGAZINE wholly to one subject or field, but it is proposed in the number for March, 1897, to give special prominence to the Missions in Burma: in April, China will be the chief subject, and in May, the Telugu Mission in South India. Subsequently numbers will give special attention to other fields as suitable and interesting material may be gathered. Missionaries and others are invited to send to the Editorial Secretary, articles which may be used in these special numbers, and pastors will find it of advantage to devote the missionary concerts to the subjects to which special attention is given each month.

**NOTES.**—To travelers needing to use a general cable code we recommend "The Adams Cable Codex," published by F. O. Houghton & Co., Boston, Mass., at 25 cents in paper, or 50 cents in cloth. It is very full and satisfactory. — In connection with this number of the MAGAZINE devoted specially to Japan our readers are referred to the MAGAZINE of last September page 495, where will be found a group containing most of the missionaries in Japan, with their names. The location of the missionaries may be found from the Hand-



book of the Missionary Union, which can be had *free* from the Mission Rooms, Tremont Temple, Boston, Mass., and brief personal sketches of all the missionaries were printed in the numbers of *The Kingdom* from February to June 1896 inclusive. — We are specially happy to publish in this number of the *MAGAZINE* an article from Rev. Henry Hinckley, pastor of the Baptist church at Roslindale, Boston, Mass. Mr. and Mrs. Hinckley had the privilege last summer of visiting their daughter, Mrs. Dearing, wife of the President of the Theological Seminary at Yokohama. Mr. Hinckley's observations come to us as the word of a pastor fresh from a personal visit to the mission field and deserve careful attention.

**A**N EVIDENCE OF PROGRESS IN JAPAN is the increasing consideration which is granted to woman. It has been well said that the position of woman in any nation is the criterion of its civilization. It therefore is encouraging to know that by recent decision of the Emperor, honorary decorations are to be conferred upon women as well as upon men for like meritorious services. Last year at the Imperial educational meeting at Tokyo there were many and earnest speeches favoring the higher education of women. One speaker voiced the



BAPTIST MISSION GIRLS' SCHOOL, CHOFU, SHIMONOSEKI, JAPAN.

sentiments of the assembly and of the most advanced educators of Japan in making these four important points. "First, woman should be educated according to cosmopolitan ideas. Second, woman should be convinced that she constitutes half of the nation. Third, the home is the destined place for

the activity of woman, but at the same time she ought to know her duty as a member of society. Fourth, when a woman is taking care of her children she should bear in mind she has the responsibility of bringing up good and useful citizens." If the educational development of Japan follows out these lines for woman there is the most promising future for the civilization and well-being of that Empire.

**AFTER THE FLOOD.**—The district swept by the tidal wave in northeastern Japan is still suffering from the terrible disaster. All along the coast the shore is covered with wreckage. The people are practically in a houseless condition. From the broken lumber, the wreckage of their former houses, they have constructed themselves temporary buildings, but these will be of little use in the cold of winter. The work of charity is still continued, and must be enlarged if there is not to be great suffering in the coming winter. Rev. E. H. Jones, of Sendai, writes that the sweeping disaster has had a good effect upon the people religiously. They seem to have lost all faith in their former gods, which did not help them in their extremity. They now look hopefully to the foreign religion to find something that will help them. They are ready to hear the gospel and there is great encouragement to think that large results will be gathered in from Christian work among this people, and many chosen souls may be brought to the Lord by faithful and vigorous missionary labors at this time.

**THE CONGREGATIONALIST MISSION IN JAPAN** instructed all its members teaching in any department of the Doshisha University to resign at once. They have done so, and the whole conduct of this institution established by Nessima now rests upon the Japanese trustees. The mission also laid down the conditions which in their opinion it will be necessary for the trustees of the Doshisha to accept as a basis for further coöperation. First, that the American Board and the mission be officially represented in the management of the school. Second, that no one be allowed on the board of trustees or faculty of the University who is not in general sympathy with the Christian missionary work. Third, that the board of Japanese trustees be so reorganized as to be more truly national. These reasonable conditions have not yet been accepted by the management of the Doshisha. We notice that the University has reopened, but it is so much crippled in its resources and its faculty that the scientific department is not in operation and the number of students in the theological department is very small. We repeat that we hope the Japanese trustees of the University will realize the wrong which they are doing to the American board, to the cause of Christianity and to their own people by their present action and will soon accept the overtures of the mission for the resumption of coöperation.



JOSEPH HARDY NESSIMA, D. D.  
Founder of Doshisha University, Kyoto, Japan.

**THE CONFERENCE ON SYSTEMATIC BENEFICENCE** held at the First Baptist Church, Boston, November 17 and 18, was one of the strongest and most helpful meetings we ever attended. The idea of Christian Stewardship was the chief thought of the sessions, and in the papers and addresses was presented in many phases. The attendance throughout was good and at some of the sessions large, and was composed of the best elements of the Baptist churches of New England. It was an inspiration to mingle with such a body of Christians. The next number of the *MAGAZINE* will contain extracts and abbreviated reports of some of the papers. The New York conference will be held before this number of the *MAGAZINE* reaches its readers, and we trust it may be attended with as much inspiration, instruction and blessing as the Boston conference. Remember the conference in Philadelphia in January. Those who are able to be present should not fail to arrange to attend. A similar conference will be held in Chicago in February.

**PERSONAL.** — Rev. W. H. Beeby and wife, of Hanamakonda, India, reached Boston, November 5. Rev. J. S. Timpany, M.D., and wife, of Secunderabad, remove to Hanamakonda to take charge of the work. — Mr. J. H. Eaton, spoken of in the *MAGAZINE* for April, 1895, as having been baptized by Dr. Judson at Moulmein, recently passed away. So far as known, the only person now living in this country, baptized by Dr. Judson is Miss Annable, a member of the First Baptist church, Philadelphia. — Miss E. R. Church has returned to Japan. — Mrs. E. W. Kelly of Rangoon, Burma, reached New York November 7. — Mrs. W. H. Roberts of Bhamo, Burma, has returned to America for her health.

### SIMULTANEOUS MISSIONARY MEETINGS.

AT the meeting of Missionary officials in New York last winter arrangements were made for the holding of simultaneous meetings in the interest of missions at some time to be arranged by a committee of which Rev. E. E. Chivers, D. D., the District Secretary of the Missionary Union for New York, is Secretary. That committee have now announced the "Plan of Campaign" which includes:

1. A sermon on Missions from every evangelical pulpit on Sabbath, January 10, 1897. The Evangelical Alliance has designated this day on its Programme for Week of Prayer for preaching upon the Great Commission. Matthew 28: 18-20.
2. A mid-week prayer meeting for Missions. It is earnestly desired that the prayer meeting following the Sabbath sermon be devoted to prayer for enlargement and blessing in the work of Foreign Missions.
3. District Missionary Rallies in the larger cities on Thursday evening, January 14th. For this meeting let the city be divided into districts, and a Local Committee appointed in each district to make all necessary arrangements.
4. An Interdenominational Mass Meeting in the interests of Missions, on Friday evening, January 15th, unless some other evening be better suited to local convenience, to be held in the largest hall or church in every town in the United States and Canada.

This movement has been approved by the Executive Committee of the Amer-

ican Baptist Missionary Union. Literature regarding it will be sent to every pastor on the home field of the Union, and we trust that the Plan of Campaign will be taken up at once and vigorously by every pastor, that the members of the churches will most cordially coöperate, that the dates mentioned will be set apart for this purpose and that everything possible will be done to make this movement a grand missionary and spiritual success.

## MISSIONARIES OF THE AMERICAN BAPTIST MISSIONARY UNION.

WITH POST-OFFICE ADDRESSES.

\*Supported by the Woman's Baptist Foreign Missionary Society (Boston). †Supported by the Woman's Baptist Foreign Missionary Society of the West (Chicago). ‡Supported by the Woman's Baptist Missionary Society of Oregon. §Supported by the Woman's Society of California. ¶Independent Mission supported by Mrs. Carpenter.

*The first date to each name is the date of appointment; the second, where there is one, of last return to field. Postage is 5 cents a half ounce or fraction thereof. Postage should be fully prepaid.*

- Rev. J. S. Adams and wife, Hanyang, China, 1883, 1893.  
 Rev. Thomas Adams, Leopoldville, Congo, West Africa, *via* Antwerp, 1892.  
 Rev. H. Adamsen, M. D., New See Kak, Bangkok, Siam, 1896.  
 †Miss Johanna Anderson, Toungoo, Burma, 1888.  
 Rev. C. B. Antisdell and wife, 2073 Lydia Place, Jefferson Park, Chicago, Ill., 1892.  
 Rev. W. F. Armstrong, Rangoon, Burma, 1884, 1893.  
 Mrs. W. F. Armstrong, care Chancellor Wallace, Toronto, Ont.  
 Rev. William Ashmore, D. D., and wife, Swatow, China, 1850, 1895.  
 Rev. William Ashmore, Jr., and wife, Swatow, China, 1879, 1891.  
 †Miss Flora E. Ayres, La Porte, Ind., 1893.  
 Edward Bailey, M. D., and wife, Swatow, China, 1893.  
 Rev. A. L. Bain and wife, Banza Manteke, Congo, West Africa, *via* Antwerp, 1893.  
 Rev. J. M. Baker and wife, Ongole, Madras Presidency, India, 1895.  
 Rev. B. A. Baldwin and wife, Thayetmyo, Burma, 1895.  
 Rev. C. B. Banks and wife, Equatorville, Congo, West Africa, *via* Antwerp, 1882, 1895.  
 †Miss M. E. Barchet, St. Margarets, Anne Arundel Co., Md., 1893.  
 S. P. Barchet, M. D., and wife, Kihwa *via* Ningpo, China, 1875, 1893.  
 \*Miss D. D. Barlow, 47 Shimotera machi, Himeji, Japan, 1894.  
 \*Miss Sarah B. Barrows, Thaton, Burma, 1872, 1887.  
 Mr. W. F. Beaman and wife, Kiating, care the local post, Hankow, China, 1893.  
 Rev. W. H. Beeby and wife, Fidelity, Ill., 1891.  
 Rev. A. A. Bennett and wife, 67b Bluff, Yokohama, Japan, 1879, 1892.  
 †Miss E. A. Bergman, Vinukonda, Madras Presidency, India, 1891.  
 Rev. Philipp Bickel, D. D., 98 Mittelweg Borgfelde, Hamburg, Germany.  
 Rev. A. Billington and wife, Bwemba, Congo, West Africa, *via* Antwerp, 1881, 1893.  
 †Miss J. M. Bixby, M. D., Swatow, China, 1894.  
 †Miss Lillian Blair, 1896.  
 †Miss Olive M. Blunt, 168 Innai, Chofu, Yamaguchi ken, Japan, 1890.  
 Rev. Wheeler Boggess and wife, Kundakur, Madras Presidency, India, 1892.  
 Rev. S. A. D. Boggs, Tura, Assam, India, 1891.  
 Mrs. S. A. D. Boggs, Akron, Iowa.  
 Rev. W. B. Boggs, D. D., and wife, Secunderabad, Deccan, India, 1878, 1895.  
 Mr. W. E. Boggs and wife, Sattanapalli, Madras Presidency, India, 1890.  
 \*Miss L. H. Booker, Bapatla, Madras Presidency, India, 1892.  
 †Miss E. M. Boynton, Ningpo, China, 1894.  
 Rev. F. J. Bradshaw, care the local post, Hankow, China, 1893.  
 Rev. J. C. Brand and wife, 9a Tsukiji, Tokyo, Japan, 1890.  
 Rev. D. L. Brayton, Rangoon, Burma, 1837, 1872.  
 \*Mrs. L. M. Breed, M. D., Nalgonda, Deccan, India, 1895.  
 Rev. K. O. Broady, D. D., Bethel Seminary, Stockholm, Sweden.  
 Rev. George H. Brock and wife, Kanigiri, Nellore District, India, 1891.  
 Rev. Aug. Broholm, Kristuskapellet, Baggensgade, Copenhagen, N. Denmark.  
 Mrs. M. R. Bronson, 1266 Curtis Avenue, Cleveland, O., 1872.  
 †Miss H. M. Browne, Haskell, Kan., 1886.  
 Rev. Edwin Bullard and wife, Kavali, Nellore District, India, 1870, 1896.

- Rev. Alonzo Bunker, D. D., Toungoo, Burma, 1885, 1893.  
 Mrs. Alonzo Bunker, 58 Willow Street, Providence, R. I.  
 \*Miss Zillah A. Bunn, Zigon, Burma, 1882, 1892.  
 Rev. C. E. Burdette and wife, Gauhati, Assam, India, 1883, 1894.  
 Mr. J. S. Burns, 1893.  
 Rev. Walter Bushell and wife, Moulmein, Burma, 1878, 1895.  
 †Miss A. S. Buzzell, 27 Nakajima cho, Sendai, Japan, 1892.  
 Rev. William Carey Calder, Moulmein, Burma, 1886, 1892.  
 †Miss Elia Campbell, Swatow, China, 1890.  
 Rev. George Campbell and wife, Swatow, China, 1887, 1895.  
 Rev. J. W. Carlin, D. D., and wife, Swatow, China, 1889.  
 ||Mrs. H. E. Carpenter, Nemuro, Hokkaido, Japan, 1862, 1895.  
 ||Miss M. M. Carpenter, Nemuro, Hokkaido, Japan, 1895.  
 \*Miss Melissa Carr, Sandoway, Burma, 1890.  
 \*Miss M. Elizabeth Carr, Moulmein, Burma, 1890.  
 Rev. A. E. Carson and wife, Gibbon, Neb., 1886.  
 Rev. J. M. Carvell and wife, Nowgong, Assam, India, 1894.  
 Rev. John E. Case and wife, Myingyan, Burma, 1882.  
 \*Miss Ella L. Chapman, Kemendine Girls' School, Rangoon, Burma, 1896.  
 \*Miss Ella R. Church, 47 Shmotera machi, Himeji, Japan, 1888, 1896.  
 Mr. A. Christopher, Bwemba, Congo, W. Africa, 1896.  
 Rev. Elbert Chute and wife, Newton Centre, Mass., 1882.  
 \*Miss Annie M. Clagett, 10 Fukuro machi, Surugadai, Tokyo, Japan, 1887, 1894.  
 Rev. E. W. Clark and wife, Molung, Amguri P. O., Assam, India, 1868, 1896.  
 Rev. Joseph Clark and wife, Ikoko, Congo, West Africa, *via* Antwerp, 1880, 1892.  
 Prof. E. W. Clement and wife, 43 Tsukiji, Tokyo, Japan, 1894.  
 Rev. J. E. Clough, D. D., and wife, Ongole, Madras Presidency, India, 1864, 1892.  
 Rev. H. P. Cochran and wife, Potter Valley, California, 1898.  
 Rev. W. W. Cochrane and wife, Namkham, Northern Shan States, *via* Bhamo, Burma, 1890.  
 \*Miss F. A. Cole, Banza Manteke, Congo, W. Africa, 1892, 1896.  
 \*Miss Clara A. Converse, 34 Bluff, Yokohama, Japan, 1889.  
 Mr. Alfred Copp and wife, Shaohing, *via* Ningpo, China, 1891.  
 †Miss H. L. Corbin, Ningpo, China, 1888, 1894.  
 E. S. Corson, M. D. and wife, 1896.  
 Rev. W. H. Cossum, Ningpo, China, 1890.  
 Mrs. W. H. Cossum, De Ruyter, N. Y.  
 †Miss Marie M. Côté, M. D., Rangoon, Burma, 1888, 1892.  
 \*Miss Julia G. Craft, Kemendine Girls' School, Rangoon, Burma, 1896.  
 Rev. F. D. Crawley and wife, Moulmein, Burma, 1895.  
 \*Mrs. Laura Crawley, Henzada, Burma, 1853, 1893.  
 Rev. L. W. Cronkhite and wife, Bassein, Burma, 1881.  
 Rev. B. P. Cross, Bassein, Burma, 1872, 1896.  
 Mrs. B. P. Cross, Westfield, Mass.  
 Rev. E. B. Cross, D. D., and wife, Toungoo, Burma, 1844, 1869.  
 Rev. A. V. B. Crumb and wife, Toungoo, Burma, 1876, 1896.  
 †Miss E. L. Cummings, 1889.  
 Rev. J. E. Cummings, Henzada, Burma, 1887, 1896.  
 Rev. A. H. Curtis and wife, 2 Cook's Road, Perambore, Madras, India, 1892.  
 Rev. J. N. Cushing, D. D., Rangoon, Burma, 1866, 1886.  
 Mrs. J. N. Cushing, 762 South Tenth Street, Philadelphia, Penn.  
 †Miss Lolie Daniels, Nowgong, Assam, India, 1896.  
 \*Miss K. Darmstadt, Nellore, Madras Presidency, India, 1894.  
 \*Miss Mary M. Day, Tondiarpetta, Madras, India, 1878, 1891.  
 Rev. C. L. Davenport and wife, Sandoway, Burma, 1895.  
 Rev. W. S. Davis and wife, Allur, Madras Presidency, India, 1892.  
 Rev. J. L. Dearing and wife, 67a Bluff, Yokohama, Japan, 1889.  
 †Miss Amelia E. Dessa, Ongole, Madras Presidency, India, 1891.  
 Rev. Alexandre Dez, 22 Ave. de Bellevue, Sevres, Seine et Oise, Paris, France.  
 \*Miss M. A. Dowling, Upsall and Morton Sts., Germantown, Philadelphia, Pa., 1893.  
 Rev. David Downie, D. D., and wife, Nellore, Madras Presidency, India, 1873, 1893.  
 Rev. A. Drake, D. D., Bethel Seminary, Stockholm, Sweden.  
 Rev. William Dring and wife, Tura, Assam, India, 1890.  
 Rev. T. P. Dudley, Jr., and wife, Vepery, Madras, India, 1892.  
 †Miss F. A. Duffield, 26 Concession, Osaka, Japan, 1892.  
 Rev. John Dussman and wife, Gurzalla, Madras Presidency, India, 1891.

- \*Miss L. M. Dyer, Moulmein, Burma, 1893.
- Miss H. N. Eastman, Rangoon, Burma, 1872, 1895.
- \*Miss Etta F. Edgerton, Nalgonda, Deccan, India, 1890.
- \*Miss J. S. Edmunds, Mukimveka, Congo, W. Africa, 1895.
- \*Mrs. C. H. R. Elwell, Holyoke, Mass., care A. J. Rand, 1872.
- †Miss Christine Ericson (under appointment), 1893.
- \*Miss Kate F. Evans, Thongze, Burma, 1871, 1893.
- Rev. F. H. Eveleth and wife, Insein, Burma, 1873, 1890.
- \*Miss Ellen E. Fay, 3203 Spencer Terrace, Philadelphia, Pa., 1889.
- \*Miss Mary D. Faye, Nellore, Madras Presidency, India, 1892.
- Rev. W. L. Ferguson and wife, Ramapatam, Madras Presidency, India, 1895.
- Rev. J. G. Fetzner, Baptist Theological Seminary, Rennbahn Str. Horn, Hamburg, Germany.
- \*Miss Nellie E. Fife, 30 Tsukiji, Tokyo, Japan, 1887, 1895.
- Rev. C. H. Finch, M. D., and wife, Sulfu, care the local post, Hankow, China, 1891.
- Rev. John Firth and wife, North Lakhimpur, Assam, India, 1893.
- Rev. C. H. D. Fisher and wife, 30b Tsukiji, Tokyo, Japan, 1882, 1891.
- \*Miss L. C. Fleming, M. D., Irebu, Congo, W. Africa, *via* Antwerp, 1887, 1895.
- Rev. M. E. Fletcher and wife, Maubin, Burma, 1893.
- \*Miss Alice L. Ford, Moulmein, Burma, 1893.
- Rev. John M. Foster and wife, Burton, Wash., 1887.
- †Miss Mary C. Fowler, M. D., Basseln, Burma, 1890.
- †Miss A. E. Frederickson, Mandalay, Burma, 1892.
- Rev. P. Frederickson and wife, Kifwa, *via* Lukunga, Congo, West Africa, *via* Antwerp, 1881, 1891.
- Rev. A. Friesen and wife, Nalgonda, Deccan, India, 1889.
- Rev. A. C. Fuller, Podill, Nellore District, India, 1892.
- †Miss Naomi Garton, M. D., 523 E. Locust St., Des Moines, Iowa, 1881.
- Rev. George J. Gels and wife, Myitkyina, Burma, 1892.
- Rev. D. C. Gilmore and wife, 31 Park Ave., Rochester, N. Y., 1890.
- Rev. C. B. Glenesk and wife, Bwemba, Congo, West Africa, *via* Antwerp, 1884, 1894.
- Rev. J. R. Goddard and wife, Ningpo, China, 1867, 1894.
- \*Miss O. W. Gould, M. D., East Douglass, Mass., 1893.
- J. S. Grant, M. D., and wife, Calais, Me., 1889.
- Rev. W. F. Gray and wife, Hanyang, China, 1892.
- Rev. Ernest Grigg and wife, Chatham, Ont., 1892.
- Wm. C. Griggs, M. D., and wife, Bhamo, Burma, 1890, 1894.
- Rev. A. K. Gurney and wife, Sibsagor, Assam, India, 1874, 1894.
- Rev. F. P. Haggard and wife, Impur, Assam, India, 1892.
- Rev. H. W. Hale and wife, Tavoy, Burma, 1874, 1894.
- Rev. Wm. A. Hall and wife, Irebu, Congo, West Africa, *via* Antwerp, 1888, 1893.
- Rev. R. L. Halsey, 187 Kogawa cho, Osaka, Japan, 1887, 1895.
- Mrs. R. L. Halsey, 5359 Jackson Ave., Chicago, Ill.
- Rev. S. W. Hamblen and wife, 49 Nizaka-dori, Sendai, Japan, 1889.
- †Mrs. H. W. Hancock, Mandalay, Burma, 1874, 1896.
- Rev. I. S. Hankins and wife, Atmakur, Nellore District, India, 1892.
- Rev. Ola Hanson and wife, Bhamo, Burma, 1890.
- Rev. C. K. Harrington, 2 Bluff, Yokohama, Japan, 1880, 1895.
- Mrs. C. K. Harrington, Sydney, Cape Breton, Nova Scotia.
- Rev. F. G. Harrington and wife, 135A Bluff, Yokohama, Japan, 1887, 1895.
- Rev. E. N. Harris and wife, Shwegyin, Burma, 1893.
- Mrs. N. Harris, 1858.
- Rev. C. H. Harvey, Palabala, Congo, West Africa, *via* Antwerp, 1880, 1896.
- Miss Susie E. Haswell, Amherst, Burma, 1867, 1881.
- \*Miss H. E. Hawkes, Shwegyin, Burma, 1888.
- \*Miss M. A. Hawley, 34 Bluff, Yokohama, Japan, 1895.
- Rev. J. Heinrichs and wife, Ramapatam, Nellore District, India, 1888.
- A. H. Henderson, M. D., and wife, Monè, Southern Shan States, Burma, 1893.
- Mr. C. H. Heptonstall, Toungoo, Burma, 1893.
- Prof. L. E. Hicks and wife, Baptist College, Rangoon, Burma, 1894.
- †Miss S. J. Higby, Tharrawaddy, Burma, 1876, 1887.
- Rev. G. W. Hill and wife, 168 Innai, Chofu, Yamaguchi ken, Japan, 1893.
- Mr. Thomas Hill and wife, Ntumba, Congo, West Africa, *via* Antwerp, 1892, 1894.
- Rev. T. D. Holmes and wife, Kinwha, *via* Ningpo, China, 1893.
- \*Miss Annie Hopkins, Moulmein, Burma, 1891.
- Rev. W. E. Hopkins and wife, Palnour, Janunipett P. O., Deccan, India, 1892.

- Rev. T. H. Hoste, 23 Sussex Square, Brighton, Eng., 1884.  
 \*Miss Clara A. Howard, Spelman Seminary, Atlanta, Ga., 1889.  
 \*Miss Lisbeth B. Hughes, Moulmein, Burma, 1896.  
 Mrs. M. B. Ingalls, Thongze, Burma, 1851, 1891.  
 †Miss Emma Inveen, care the local post, Hankow, China, 1879.  
 Rev. E. Jansson, Wasa, Petalax, Finland.  
 Rev. H. Jenkins and wife, Shaohing, P. O. Ningpo, China, 1859, 1886.  
 Rev. Lyman Jewett, D. D., and wife, 24 Hartwell Street, Fitchburg, Mass., 1848.  
 Rev. Truman Johnson, M. D., and wife, 43 Susan Street Providence R. I., 1886.  
 Rev. E. H. Jones and wife, 27 Nakajima cho, Sendai, Japan, 1884, 1895.  
 †Mrs. Ellen M. Kelly, Ongole, Madras Presidency, India, 1887.  
 †Miss Sarah Kelly, Ongole, Madras Presidency, India, 1890.  
 Rev. E. W. Kelly, Rangoon, Burma, 1882, 1893.  
 Mrs. E. W. Kelly, Clifton Springs, N. Y.  
 Rev. H. A. Kemp and wife, Swatow, China, 1893.  
 \*Miss Anna H. Kidder, 10 Fukuro machi, Suruga dai, Tokyo, Japan, 1875, 1889.  
 Rev. C. D. King, Gauhati, Assam, India, 1878, 1892.  
 Mrs. C. D. King, Box 1107 Travers City, Mich.  
 Rev. M. B. Kirkpatrick, M. D., Namkham, No. Shan States, *via* Bhamo, Burma, 1888, 1890.  
 Mrs. M. B. Kirkpatrick, 1735 No. 33d St., Philadelphia, Pa.  
 \*Miss Kate Knight, Shwegyin, Burma, 1891.  
 \*Mrs. L. A. Knowlton, Mt. Carroll, Ill., 1853.  
 †Miss L. B. Kuhlen, Ongole, Madras Presidency, India, 1893.  
 Rev. Frank Kurtz and wife, Vinukonda, Madras Presidency, India, 1892.  
 \*Miss S. I. Kurtz, Tondiarpetta, Madras, India, 1892.  
 Rev. M. Larsen, Griffenfeldtsgade 20.4, Copenhagen, N. Denmark.  
 †Miss M. M. Larsh, Henzada, Burma, 1894.  
 \*Miss Elizabeth Lawrence, 1506 W. Fayette St., Baltimore, Md., 1873.  
 Rev. Joseph Lehmann, Horn Seminary, Hamburg, Germany.  
 \*Miss Annie M. Lemon, Sandoway, Burma, 1893.  
 W. H. Leslie, M. D., and wife, London West, Ontario, 1893.  
 Rev. F. H. Levering and wife, Nellore, Madras Presidency, India, 1892.  
 Rev. E. Lund, Calle Ancha 10, San Gervasio, Barcelona, Spain.  
 F. P. Lynch, M. D., and wife, Mukimvika, *via* Banana, Congo, West Africa, 1893.  
 †Miss M. E. Magee, Box 313, Redlands, Cal. 1894.  
 F. B. Malcolm, M. D., 8 Seward Road, Shanghai, China, 1893.  
 Rev. W. R. Manley and wife, Udayagiri, Madras Presidency, India, 1879, 1890.  
 Rev. M. C. Marin and wife, Calle Ancha 10, San Gervasio, Barcelona, Spain.  
 Rev. C. R. Marsh and wife, Markapur, Madras Presidency, India, 1892.  
 Prof. L. E. Martin and wife, Ongole, Madras Presidency, India, 1890.  
 Rev. G. L. Mason and wife, Huchau, care 8 Seward Road, Shanghai, China, 1880, 1892.  
 Rev. M. C. Mason and wife, Tura, Assam, India, 1874, 1896.  
 \*Miss Stella H. Mason, Clifton Springs, N. Y., 1888.  
 \*Miss E. F. McAllister, Rangoon, Burma, 1877, 1891.  
 Rev. John McGuire, Mandalay, Burma, 1891.  
 Mrs. J. McGuire, Goshen, Ind.  
 Rev. W. K. McKibben and wife, Swatow, China, 1875, 1895.  
 Rev. John McLaurin, D. D., and wife, 7 Primrose Road, Bangalore, Madras Presidency, India, 1869, 1891.  
 †Miss Lavinia Mead, 27 Nakajima-Cho, Sendai, Japan, 1887, 1890.  
 \*Miss G. Milne, Ikoko, Congo, West Africa, *via* Antwerp, 1893.  
 Mr. R. R. Milne, Ikoko, Congo, West Africa, *via* Antwerp, 1894.  
 \*Miss Ellen E. Mitchell, M. D., Moulmein, Burma, 1879, 1890.  
 \*Mrs. H. W. Mix, Monè, Southern Shan States, Burma, 1879, 1891.  
 Rev. Thomas Moody and wife, Irebu, Congo, W. Africa, *via* Antwerp, 1890, 1895.  
 Rev. P. H. Moore and wife, Nowgong, Assam, India, 1879, 1890.  
 Rev. P. E. Moore and wife, Nowgong, Assam, India, 1890.  
 \*Miss Henrietta F. Morgan, Gauhati, Assam, India, 1895.  
 Rev. Horatio Morrow, Tavoy, Burma, 1876, 1889.  
 Mrs. Horatio Morrow, Rochester, Vt.  
 Rev. L. H. Mosier and wife, Prome, Burma, 1890.  
 Rev. I. E. Munger, Tura, Assam, India, 1896.  
 Rev. Christian Nelson, Kifwa, *via* Lukunga, Congo, West Africa, *via* Antwerp, 1892.  
 Mrs. Christian Nelson, 368 Station Street, Kankakee, Ill.  
 Rev. John Newcomb and wife, Cumbum, Madras Presidency, India, 1884, 1893.

- \*Miss H. D. Newcomb, Nursaravapetta, Madras Presidency, India, 1891.  
 Rev. C. A. Nichols and wife, Bassein, Burma, 1879, 1893.  
 Mr. H. J. Openshaw, Yachau, care the local post, Hankow, China, 1893.  
 Rev. Wm. C. Owen and wife, Bapatla, Madras Presidency, India, 1891.  
 Rev. John Packer, D. D., and wife, Melktila, Burma, 1872, 1889.  
 †Miss F. E. Palmer, Spencerport, N. Y., 1880.  
 †Miss Emily A. Parker, St. Clair, Mich., 1890.  
 †Miss Julia A. Parrott, Toungoo, Burma, 1895.  
 Rev. W. B. Parshley and wife, 34 Bluff, Yokohama, Japan, 1890.  
 Rev. S. B. Partridge, D. D., and wife, Potsdam, N. Y., 1868.  
 Rev. Joseph Paul and wife, North Lakhimpur, Assam, India, 1894.  
 \*Miss E. H. Payne, Pegu, Burma, 1876, 1893.  
 †Mrs. L. P. Pearce, Ootacamund, Madras Presidency, India, 1871, 1888.  
 Rev. S. A. Perrine and wife, Impur, Assam, India, 1892.  
 Rev. C. E. Petrick and wife, Sibsaigor, Assam, India, 1889, 1896.  
 Rev. Wm. Pettigrew, Ukul, Manipur, Assam, India, 1889, 1896.  
 Rev. E. G. Phillips and wife, Tura, Assam, India, 1874, 1893.  
 Mr. F. D. Phinney, Baptist Mission Press, Rangoon, Burma, 1881, 1895.  
 \*Miss Hattie Phinney, Rangoon, Burma, 1885, 1892.  
 †Miss R. E. Pinney, Secunderabad, Deccan, India, 1893.  
 Rev. William E. Powell and wife, Nursaravapetta, Madras Presidency, India, 1886, 1894.  
 Rev. W. I. Price and wife, Henzada, Burma, 1879, 1893.  
 \*Miss Carrie E. Putnam, Mayville, N. Y., 1886.  
 \*Miss Ruth W. Ranney, Rangoon, Burma, 1884, 1892.  
 Rev. Neil D. Reid, Henzada, Burma, 1893.  
 Rev. H. H. Rhees, D. D., and wife, 5 Hill, Kobe, Japan, 1878, 1891.  
 Rev. H. Richards and wife, Banza Manteke, Congo, West Africa, *via* Antwerp, 1879, 1891.  
 G. H. Richardson, M. D., and wife, Toungoo, Burma, 1895.  
 \*Miss C. E. Righter, Kihwa, *via* Ningpo, China, 1888, 1894.  
 Rev. S. W. Rivenburg and wife, Kohima, Assam, India, 1883, 1894.  
 Prof. E. B. Roach and wife, Baptist College, Rangoon, Burma, 1887, 1896.  
 Rev. W. H. Roberts, Bhamo, Burma, 1878, 1892.  
 Mrs. W. H. Roberts, care H. R. Buel, Jacksonville, Ill.  
 \*Miss Eva L. Rolman, 30a Tsukiji, Tokyo, Japan, 1885, 1894.  
 \*Miss A. J. Rood, Tura, Assam, India, 1894.  
 Mrs. A. T. Rose, Rangoon, Burma, 1853.  
 Rev. R. Saillens, 4 Rue Angot, Bourg la Reine, Seine, Paris, France.  
 Rev. C. A. Salquist, care the local post, Hankow, China, 1893.  
 †Mrs. A. K. Scott, M. D., Swatow, China, 1862, 1889.  
 †Miss Mary K. Scott, Swatow, China, 1890.  
 †Rev. J. H. Scott and wife, Bangal 59, Kogawa cho, Osaka, Japan, 1892.  
 Rev. A. E. Seagrave and wife, Rangoon, Burma, 1888.  
 Rev. W. A. Sharp and wife, Moulmein, Burma, 1893.  
 \*Miss Martha Sheldon, Moulmein, Burma, 1876, 1892.  
 †Miss E. R. Simons, Toungoo, Burma, 1887.  
 Rev. A. Sims, M. D., Leopoldville, Congo, West Africa, *via* Antwerp, 1882, 1886.  
 Rev. E. V. Sjoblom, Equatorville, Congo, West Africa, *via* Antwerp, 1892.  
 †Miss Ida A. Skinner, 1891.  
 \*Miss Sarah R. Slater, 34 No. 40th St., Philadelphia, Pa., 1889.  
 Rev. D. A. W. Smith, D. D., and wife, Insein, Burma, 1863, 1888.  
 \*Miss Jenny V. Smith, Hornby, N. Y., 1891.  
 \*Miss L. A. Snowden, Shaohing, P. O. Ningpo, China, 1893.  
 Rev. Jacob Spelcher and wife, Swatow, China, 1895.  
 †Miss H. E. St. John, Swatow, China, 1895.  
 Rev. W. A. Stanton and wife, Kurnool, Madras Presidency, India, 1892.  
 \*Miss E. C. Stark, Mission Rooms, Tremont Temple, Boston, Mass., 1884.  
 Rev. A. E. Stephen and wife, Goalpara, Assam, India, 1893.  
 Mrs. E. L. Stevens, Rangoon, Burma, 1837, 1876.  
 Rev. E. O. Stevens, Moulmein, Burma, 1864, 1889.  
 Mrs. E. O. Stevens, Waterville, Maine.  
 †Miss Elizabeth Stewart, Ningpo, China, 1886, 1895.  
 Rev. William E. Story and wife, 68 Innai, Chofu, Yamaguchi ken, Japan, 1891.  
 †Miss Alberta Sumner, Nowgong, Assam, India, 1896.  
 Rev. F. P. Sutherland, M. D., and wife, Sagaing, Burma, 1886, 1895.  
 Rev. O. L. Swanson and wife, No. Lakhimpur, Assam, India, 1893.



- Rev. W. S. Sweet and wife, Shaohing, P. O., Ningpo, China, 1893.  
 Rev. G. W. Taft and wife, 20 Yamamoto dori, Kobe, Japan, 1889.  
 †Miss E. J. Taylor, Moulmein, Burma, 1888.  
 Rev. W. F. Thomas and wife, Harrison St., Roslindale, Mass., 1880.  
 †Miss Thora M. Thompson, Toungoo, Burma, 1894.  
 Rev. R. A. Thomson and wife, 48 Naka Yamate-dori, San-chome, Kobe, Japan, 1888, 1894.  
 Rev. H. H. Tilbe and wife, Baptist College, Rangoon, Burma, 1887, 1896.  
 Rev. J. S. Timpany, M. D., and wife, care Station Master, Kazipett, N. G. S. Ry., Deccan, India, 1892.  
 Prof. Henry Topping and wife, 30a Tsukiji Tokyo, Japan, 1895.  
 Rev. E. Tribolet, Bassein, Burma, 1888.  
 Mrs. E. Tribolet, Pitcher, N. Y.  
 Rev. T. Truvé, Gothenburg, Sweden.  
 †Miss Louise E. Tschirch, Bassein, Burma, 1884, 1892.  
 Rev. William M. Ucraft, Yachau, care the local post, Hankow, China, 1889, 1893.  
 Rev. W. O. Valentine, Baptist College, Rangoon, Burma, 1894.  
 Rev. C. F. Viking and wife, Ningpo, China, 1893.  
 Rev. J. Vincent, Denain (Nird), France.  
 Mrs. J. H. Vinton, Rangoon, Burma, 1861, 1889.  
 ‡Miss Mattie Walton, Bangai 59, Kogawa cho, Osaka, Japan, 1893.  
 Mr. George Warner and wife, 340 No. 3d Ave., Canton, Ill., 1889.  
 \*Miss Isabel Watson, Bassein, Burma, 1867, 1892.  
 \*Miss J. E. Wayte, Nellore, Madras Presidency, India, 1884, 1895.  
 Rev. Robert Wellwood and wife, Suifu, care the local post, Hankow, China, 1891.  
 Rev. E. T. Welles and wife, 1896.  
 †Miss Dorcas Whitaker, 1896.  
 Rev. G. E. Whitman, Swatow, China, 1892.  
 \*Miss M. A. Whitman, 10 Fukuro machi, Suruga dai, Tokyo, Japan, 1883, 1890.  
 Rev. R. R. Williams, D. D., and wife, Eureka, Kan., 1873.  
 \*Miss Isabella Wilson, Gauhati, Assam, India, 1895.  
 \*Miss H. M. Witherbee, 34 Bluff, Yokohama, Japan, 1895.  
 Rev. William Wynd and wife, 187 Kogawa cho, Osaka, Japan, 1891.  
 †Miss Nora M. Yates, 214 So. 6th Street, Goshen, Ind., 1891.  
 Mr. Andrew Young, Lukunga, Congo, W. Africa, *via* Antwerp, 1895.  
 \*Miss A. S. Young, Kihwa, *via* Ningpo, China, 1888.  
 Rev. W. M. Young and wife, Thibaw, *via* Mandalay, Burma, 1892.

## MISSIONARY CONCERT PROGRAMME.

### SUBJECT—JAPAN.

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## ARTICLES.

### ENCOURAGEMENTS AND DISCOURAGEMENTS IN THE JAPAN FIELD.

BY REV. HENRY HINCKLEY, ROSLINDALE, MASS.

EVERY missionary field has its causes for disappointments, and every missionary must be more or less inclined to discouragement, for disheartening circumstances are not novelties in the life of any servant of the Master, and this must be especially true of those who live under the shadow of heathenism and are so completely separated from the cheerful influences of home and the homeland.

A recent visit among the workers in Japan and a brief survey of the missions in that country have not only intensified the desire to see greater effort and expenditure of time and money in advancing the kingdom of Christ in that empire of darkness, but have enlarged and quickened my own personal sympathies for those tried and trembling messengers of God.

One of their peculiar trials is the apparently trembling hold that the churches at home have upon the rope by which they are upheld and sustained. Doubtless there has been a slipping of hands and a fainting of hearts among all the rope-holders of our land. Several cords and weakened strands of supply have disturbed their confidence and shaken their trust. When they have called for help and there has been no answer; when they have plead for increased appropriations and have met with reductions; when they have prayed for more men and have been called to come home themselves, because there were no means at hand for advance, but a pressing necessity for retrenchment; such discouragements have been the results as could have come from no other cause. The weight of the Union's debt and of the failure of the churches is felt much more severely in Japan, for the reason that the present is a crisis in the history of that people. The question of the hour with them is, whether infidelity is to control the movements of this wonderfully progressive na-

tion, or whether Christianity is to lead it out and up into higher conditions of growth and grander development of moral and spiritual power.

Another cause of discouragement is the superior equipment of the other denominations, the encouraged energy of their missionaries, and their enlarged opportunities for success as compared with the restricted and feebly-supported appointments of our own denomination. We hold very much the same position in these matters that our nation does in the social and commercial world of Japan. America stands fourth or fifth with reference to trade and national influence as compared with England, Germany, France and others. There was a shadow of shame on my countenance at the constant recognition of this fact. Especially was this true in the limited demonstration on the "Glorious Fourth," though we flung to the breeze on that morning a beautiful, large flag that we had brought with us as a present to our patriotic son and daughter.

Still another discouragement is found in the peculiarities of the people themselves. Generations of encouraged immoralities, centuries of heathen debasement and cruelties, do not produce the best materials for immediate regeneration. An acquired self-sufficiency, an encouraged feeling of independence, a growing and apparent recognition by themselves of their abilities; all these elements make them severely impervious to the humbling truths of Christianity. Above all, their natural fickleness of character, as compared with other more conservative nations, produces a feeling of uncertainty bordering on discouragement in the minds of those who are toiling and suffering for their immediate salvation and perfection.

The silver lining to this cloud is, however, very easily discovered when one mingles

with the true and faithful of the native Christians, whose faith and piety have been tried as the silver is tried, many of them in the fires of persecution and in the refining pot of sorrow and many more amid the discouragements of unsuccessful effort for their fellows. Most of the young men in the Theological Seminary could secure places of emolument at once, but only a very few have been tempted above that they have been able to bear. Better salaries are offered by other denominations yet they remain true to the truth. There is many an ingot of pure gold in these converts to Christianity and these adherents to Baptist faith because it is Bible truth. There is much less of instability among the members of our churches than in any other for the above reason.

A second element of encouragement is in the conservative character of all our missionaries, concerning whom I know not an exception; conservative in their adherence to the doctrine of the inspiration of the

Word of God, concerning the fundamental doctrine of the atonement, and the all-essential position that the Bible, the whole Bible and nothing but the Bible is to be the basis of Christian faith and practice. There is as far as I know an absolute freedom from that liberality of religious thought that has led others into a condition of irreligion or of philosophy as a substitute, and has undermined their splendid institutions and sorely affected their spiritual power.

These, together with the sure, safe, possibly slow but evident proofs of continual and continuing progress, afford sources of encouragement upon which we as a denomination may look with feelings of profound gratitude, and with increasing hope for a larger and mightier work in the future.

Let us stay up the hands of the faithful. Let us give the means and men needed for this true advancement of Christ's kingdom, else while we are busy here and there and elsewhere Japan may be gone.

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## DISASTERS IN JAPAN.

REV. E. H. JONES, SENDAI.

### THE TIDAL WAVE.

OUR north Japan field has been visited by a great tidal wave disaster, as you have already been informed by the newspapers. The like of this disaster has not taken place, even in this country of great natural convulsions, for many decades. I was myself working in the district, our society being the only Protestant body doing anything in the devastated region, and was staying in Kisenuma, which was saved by the peculiar formation of the coast there. Had I been at one of the more exposed places my next report in all probability would have been made directly to the Head Manager of our Society's work and I would have been transferred to a higher department. This was the case—let us devoutly hope—with a self-sacrificing Roman Catholic missionary working on the field a few miles north from where I was. He had walked from early morning, not knowing it was the last stage of his life's

journey. He had arrived at Kamaishi at about 7.30 o'clock just about dark. He had exchanged his travel-stained garments and had just sat down upon the matted floor to rest when the wave overwhelmed the room and he found himself struggling for life. It was a pitiful sight; strong physically, and a good swimmer, he battled nobly with the eddying and swirling currents. But being much fatigued with his forty-mile walk in this mountainous region, he finally was sucked under to rise no more in this life.

The coast from a point near Sendai northeast for about one hundred and fifty miles, was swept by a series of great waves. It took place on the night of June 15, at about 8 o'clock. The waves were forced up at some places by the converging shore lines to the tremendous height of eighty feet; with an average of twenty or twenty-five feet. They were preceded by many shocks of earthquakes, and by a

roar as of some terrible wild beast about to spring upon its prey. Then came—so say survivors—the crash of houses, boats and fallen trees as they were suddenly lifted from the earth, and after being crushed and mixed together they were taken out by the receding wave. Houses, boats, horses, people and uprooted trees were so churned together that the people who were washed up again were so dreadfully bruised that they are lying by hundreds languishing in the Red Cross hospitals promptly established after the disaster. The mortality is large among the sur-

rescued and eighty-two of these badly injured.

#### CIVILIZATION.

The people displayed by their ready response to the cry for help that they had a solidarity as a nation and an assimilation of the best spirit of European civilization that showed them up favorably. Such an exhibition of national feeling would be impossible in China for instance. There is there lacking both the patriotism and the humane spirit of this people. Some have thought that only when the innate military instinct was aroused would Japan act



SANJUSENDO TEMPLE, JAPAN.

vivors. Probably the loss will be 30,000. The number of houses washed away is given at 8,313; people killed outright, 27,076; people wounded, 5,463. Total loss of property—houses, boats, nets, fields, and standing crops—will amount to many millions. Among the worst places was Taro, 360 houses all swept away. The 1,300 people at home at the time were all drowned. Fishermen to the number of fifty-three, away on the sea at their toll, were the only ones left. Kapaishi, 6,500 people, 1,800 left, and out of these 500 were dreadfully wounded. Only forty-three houses left out of the 1,230, formerly in the town. At Toni, out of 1,206 people but 103 were

like a western nation. But they now show another side of their character to those who doubt that their civilization is more than skin deep. The Emperor at once contributed 14,000 yen (1 yen=52c.). The government appropriated Y. 500,000. The people gave by subscriptions, public and private, Y. 500,000. One native newspaper boomed a list of Y. 30,000 with subscriptions running down to a few cents. The native press vied with one another to get up the largest list. Foreigners vied with natives in forgetting themselves in noble deeds of generosity. Clothes old and new were sent in till the prefectural offices were unable to give them out fast enough to

prevent the overrunning of their storing capacity.

#### THE RELIGIOUS OUTLOOK.

The people so afflicted by this tidal wave have lost faith in their gods and seek in Christianity a more reliable deity. That this motive is not the best that might be wished is really acknowledged. That we thus have a good opportunity to preach freely to them we are thankful. Our believers are much encouraged by this desire to hear. In one farming district, near the devastated region, where we have a church of about twenty members, all illiterate farmers, the brethren organized a crusade to conquer the territory for Christ. They printed a cross on a banner and went forward carrying it and preaching as they went. They carried their food and other necessities with them, as entertainment was not to be had in the ruined villages. We are glad that thus will they be hardened for the home campaign, where they will have to do without the incitement of public enthusiasm and will have more often ridicule than welcome.

#### TENRIKYO.

Within a few years we have had a number of splits off from the inert mass of Buddhism. Among these are two called Remmonkyo and Tenrikyo. *Ten* means heaven; *Ri* means reason or way; *Kyo* is religion. Tenrikyo may then be freely translated The Heavenly Way. This cult has prevailed considerably in the devastated districts. It is a sort of a Buddhist faith cure. It is a revolt also against the solitary, ascetic teachings of pure Buddhism. It thinks it sees that the free association of its members, their meetings, singing and praying together, their mutual efforts for one another's benefit, have been the reasons for the success of Christianity. Also the interest taken in the physical as well as the spiritual benefit of the individual member has added to the hold the new religion from the West has gained on the people. So it has in imitation of Christianity organized meetings where the members of both sexes come together. This is quite a

revolutionary practice in Japan, where only in the lowest society is such a thing practised. They sing, go through a sort of "cake walk," and repeat together some formulae supposed to have power to drive away evil spirits and cure diseases. As these meetings are often run late into the night, and being unaccompanied by any moral restraints, as is natural, they are often accompanied by immorality. The police are watching their meetings, and the government is inclined to forbid them. After the tidal wave, to furbish up their tarnished reputation resulting from police surveillance, they in one place added the claim of the gift of prophecy to that of healing. Unfortunately for them they had not the wisdom to work their wonders only in a region where denial of their power is difficult, such as in nervous maladies where the imagination of the patient has such wonderful power to make better or worse. The Tenrikyo people foretold that there would be another tidal wave. Many people in that place got away to the hills with as much of their stuff as they could conveniently and quickly move. A very uncomfortable night was spent in the open. The tidal wave did not come. There was a pretty sharp fall in the stocks of the new religion.

#### THE DOSHISHA.

The change of the Doshisha, founded at Kyoto, by the celebrated Christian hero, Neesima, to a non Christian basis, is a disaster that marks the year in the religious world. The transfer will be the climax of the injury done by it of late years to the Christian community. Its first students and finally its leading native professors, drawn as they were from Captain Janes' famous Kumamoto Band, probably came to the institution with the ultra-liberal bias of their first teacher. As long as Doctor Neesima lived he kept their destructive views in check by his preponderating personal influence. When he was taken away the college quickly deteriorated and soon became a hotbed of radicalism. The management restricted more and more the wholesome influence of the prominent mis-

sonaries on its teaching staff, and gave more and more freedom to the ultra liberals on the native staff. Then they took advantage of the inability of foreigners to hold property and appropriated not only the property of the Board in the college outfit but also the mission houses and other property in other parts of the interior. The commission sent out last year to arrange this and other matters was not able to better matters but rather brought them to an open breach. The funds hitherto given to the college by the American Board have been withdrawn. The missionaries have resigned, and the prestige of the whole Christian community in Japan suffers. A Shinto organ in a late issue upbraids the Japanese management for ingratitude and unchristian conduct. But generally it is recognized that our religion is influencing more and more the national life.

#### ESSAYS ON ETHICS.

An event in the national life, of interest, is the series of papers on morals, written by Fukuzawa Jukichi, whom we may call the most prominent educator in the empire. These papers were written in response to a request by the Education Department of the government for treatises on the subject from which might be selected material for the preparation of a course of ethics for the public schools. Mr. Fukuzawa's essays, while not giving the source, are clearly drawn from Christianity. They are acknowledged by the native press to be by far the best that have been offered. Monogamy and other Christian practices are taught in these essays. The family life as we see it only under Christianity is portrayed in glowing colors. Altogether though we are making fewer converts in these days, owing chiefly to the unwillingness of the native Christians to coöperate cordially with the missionary, we may say there are to-day signs of much substantial progress.

#### OTHER DISASTERS.

We have had many disasters this year in Japan. By heavy rains in July a flood was caused which in several provinces destroyed millions of yens' worth of crops

and other property. Fortunately but few lives were lost at that time. Again lately there has been a storm in which houses have been thrown down to the number of 4,300; partially wrecked, 4,800; deaths, 23. Crops in Gifu Province, which suffered so dreadfully from an earthquake in 1892, are destroyed to the extent of fifty per cent. And still more recently an earthquake, having its centre on the west coast, occurred in which hundreds of lives have been lost; houses in a large district tumbled down; great fissures scores of miles long and hundreds of yards wide have been opened; river embankments destroyed; and prosperous villages almost blotted out of existence. I was working in a district not so very far from this afflicted region and had a very strong impression made upon my nerves by the shake. My Japanese fellow worker—we were making house-to-house visits, distributing tracts, and inviting people to the evening preaching meeting—reeled with dizziness caused by the motion and would have fallen had not a friendly post been within hand reach. The people all clattered out into the streets and I thought perhaps my long furlough time had come. And this was at least a good hundred and fifty miles or more from the earthquake centre.

Surely the country has been passing through a series of national disasters from the loss of the fruits of their victory in the late war by having to relinquish the Laotung Peninsula at the dictation of Russia, France and Germany last year, down to the late earthquake. The effect should be the toning down of the naturally increasing pride of this people. There has also been the humiliating fiasco in Korea, causing their almost complete loss of prestige when the queen was murdered with the connivance, if not at the instigation, of the hare-brained representative whom Japan unwisely appointed to represent her at the Korean court. By the result of the war Japan was an easy first in Korea and had earned her right to renovate and modernize the government of the "far Eastern sick man." This was being done admirably under her truly able statesman, Coun-

Inouye. When Inouye resigned or was recalled the above event took place and now Russia has vaulted into Japan's place and Korean independence is more threatened by Russia than it ever was by China. The

King even resides within the precincts of the Russian legation. May we not hope that next year will be a more prosperous one for this plucky little empire of the far East.

## THE TIDAL WAVE IN JAPAN.

REV. ALBERT ARNOLD BENNETT, YOKOHAMA.

**T**HE great tidal wave which visited Japan on the evening of the 15th of June, will long be remembered in the afflicted district. Since then the earthquake of August and the floods of September have by their new claims diverted public sympathy, but the terrible disaster of June has left effects from which it will take years to recover.

Unheralded, with all the swiftness of a bird of prey, and with the force of accumulated avalanches, that fatal wave swept along the coast, in a single hour demolishing more than eight thousand houses, killing more than twenty-seven thousand people, and wounding nearly three thousand more.

Having been requested by foreigners in Yokohama to investigate, in company with two other missionaries, the harm done, and distribute aid, I spent about a month in the devastated district, and give some gleanings from my experience, which may be of interest.

An hour's car-ride took me from Yokohama to Tokyo, where I spent the night, and twelve hours more brought me to Sendai. In this city we consulted with missionaries and with the officers of the prefecture, and then resumed our journey, partly by cars, partly jinriksha and partly on foot, reaching a place called Shizugawa by night of the same day. This was the first coast village we reached, and the first affected by the tidal wave. The damage done here seemed great enough, but comparatively speaking it was slight.

From this point we went northward along the coast through the province of Miyagi and some distance into that of Iwate. Later I visited a second time some of the places already visited in this latter prov-

ince, and went to others to which the committee as a whole were unable to go. I also visited the province beyond, called Aomori. The damage caused by the tidal wave was confined almost exclusively to these three provinces.

We have a little band of believers in Shizugawa, but none of them were hurt. One of the members lost quite a number of relatives, and probably all who had household goods had them damaged. We visited the hospital here opened on account of the tidal wave. It had at first ninety-two patients, but only sixty-four were still there at the time of our visit, June 27. As we went northward by the shore road, we found some villages and hamlets almost entirely swept away. For instance one of the first entries in my diary speaks of a place with originally seventy-seven houses of which sixty were destroyed. The soldiers and coolies were still at work when we passed through, clearing the roads, searching for the dead, and burning refuse that might breed disease. At a place called Osawa, we saw evidences of the wave washing thirty feet above the sea-level. Here a temple situated about a hundred yards from the sea was ruined, as was also a bridge far up a rocky stream. Shortly after leaving here, we met five men coming over the bank of the road. One of them was carrying some burning incense on a board, and the four who followed bore a wooden box containing a corpse that had probably just been discovered. On the road near a place called Oya, we met Miss Mead of our mission on her way to hospital work there. She was acting the good Samaritan in conjunction with the Red Cross Society. She afterwards called on us in a place called

Kisennuma where there was another hospital in which she was also doing service for the souls and bodies of the wounded. She told us that the relief work in this province (Miyagi) was well organized; that from fifty to eighty thousand dollars had already been contributed by the Japanese; that the authorities were able to tell, from their minute registration, what persons had relatives elsewhere able to help; that according to an old government custom ten dollars would be given to each householder who has lost his home, toward the erection of a new one; and that by a special regulation, government would supply the distressed with rice for a month.

In a place called Takata, we met one young man who lost fourteen of his relatives in the wave, the bodies of only four of whom were recovered. In this same place we were persistently waited upon by a man eager to raise money for an orphanage for children bereft by the disaster. We had reason to think later that even should he secure his money and his orphanage, he would not secure his orphans, for throughout the whole district survivors seemed determined that the children of the dead should not leave their own towns. In almost all the places we visited, the saddening effect of the scene was deepened by large, smoking fires burning the thatch of old roofs and other refuse still wet from the wave, and often at the same time burning bodies that were too much decomposed for recognition or even removal. Every once in a while we would hear of some case that seemed to us peculiarly sad. We saw one poor fellow putting up a hovel where his home had been, who, on being interrogated, said that he had lost his house, his horse, his wife, his father, and his daughter, and there were left to him only three children and his mother. In this same town we saw little knots or groups of people standing on the shore, and watching the water to see the dead bodies rise to the surface, in the hope of recovering the remains of relatives. We were told by one of our Christians of a young man who was on an eminence near his village when the wave came. The

wave was really threefold, its second washing being the most destructive, and as the young man peered seaward in the darkness, he could see the lanterns and other lights of those who had climbed to their roofs when the first wave came, but when the second came the lights all went out, and the voices were hushed forever. We met a blind man on one of the steepest and highest mountain-passes of that district, groping his way alone along a journey of over a hundred miles, hoping to reach again the home of his childhood, as the wave had taken everything he had. We were able to help him much in keeping to the path, and had long and interesting conversations with him about the narrow path to the upper Country, the loving Savior who wanted to guide him and to open his spiritual eyes, and the glories of that heaven where there can be no tidal wave—where there shall be no more sea.

Most of the sufferers are fishermen, and their greatest financial loss is probably in boats, next in nets and other fishing apparatus. We were surprised to see how expensive some of these fishing nets were, two varieties costing two thousand dollars each. At a place called Yoshinama, we saw signs of the wave sixty feet high. A little further on, at Toni, where we were kindly entertained over night, by officials, in a temple—almost all large buildings had been destroyed—we were told that 1,800 people had perished and only 500 were left. The wave is said to have reached the height of one hundred feet here. We were told later by an official in another place, a man who had himself traversed much of the devastated district that the report of the wave having washed some points a hundred and fifty feet above the level of the sea, was no longer regarded as an exaggeration. In a place called Kamaiishi, which, by the way, was later shaken by the earthquake of August, there were still from fifteen to twenty-five bodies washed up daily, when we were there, more than two weeks after the wave.

Large boats, many of them, were washed well ashore, one at least a quarter of a



mle inland. The *torii* of the temple here was made of stone and stood fifteen feet high. A *torii* or "bird-rest," the common symbol of a Shinto temple, is a portal consisting of a crosspiece made of wood, stone or metal supported on two uprights like the old Roman *jugum*. The columns of this *torii* were monoliths fifteen inches in diameter and fifteen feet high. The crosspiece at the top was made of two stones deftly fitted together, each stone about seven and a half feet long, a foot and a half square, but so shaped that the ends projecting beyond the pillars should

about eight o'clock in the evening, there was an earthquake, but not a very severe one. This was soon followed by a strange roaring sound which, in the storm and darkness of the evening, was understood by few. Then came the first wave, followed speedily by a second and stronger, and this again by a third one, not so severe. The roar of the waters, the crash of buildings, the shrieks of those who were themselves dying or knew that members of their households were being engulfed in the mad waters, made the darkness of the night awful. The man who



ENOSHIMA, JAPAN.

curve upwards while the rest should be horizontal. The wave struck this *torii* with such force that one of these massive top-stones was carried a distance of nearly 360 feet from the spot over which it had previously been supported. The other stones were broken and found in different places between it and the temple entrance, their original position. The head of the post and telegraph office of this town gave us a vivid description of his personal experience at the time of the wave, and of the terror that everywhere prevailed. There had been a heavy fog in the morning and a drenching rain from about four or half past four in the afternoon. At

spoke to us said that he wanted to die at the time; and believed that many gladly took water into their lungs, to put an end to their miseries. He himself had just finished building a clapboard house, which being made largely of wood, not only floated, but was the means of saving a number of people, who were rescued from the water through its upper windows. We talked about Christ, and urged him to become such a Christian that others assisted by his faith might have their souls rescued from an even more terrible destruction. He seemed much impressed and asked us to pray for him. On a visit some weeks later to this same town, I learned

of a relief which the people had felt in the death, by this tidal wave, of a wealthy and oppressive official residing there. He was both feared and hated. He had just built himself a handsome house, and put up some iron gates—wonderful things in that part of the country—when “the flood came and destroyed them all.” My second visit to Kamaishi was a month and a day after the wave, but as I sailed out of the harbor I saw, even at this late date, three dead bodies that had recently risen to the surface of the water and were becoming food for the assembled sea-gulls.

The fishermen have their own explanation of the wave. They say that the cold stream from the north usually gives place to the warm stream from the south near the end of the third month. They have long observed this, because the warm streams brings them the *maguro*, or tunny-fish. This year these large fish did not come till about the time of the tidal wave. “Therefore,” say they, “the warm stream must have come with a rush, and meeting with a cold-counter-stream, piled up the water till it overflowed the land.” At one place which I visited, it was estimated that out of thirty-five of the population thirty-four had perished. In one of the hospitals to which I took condensed milk, the surgeon called my attention to a poor fellow whose leg had been amputated, and told me he was the only one of all his village who had not perished in the wave.

The other members of the committee being obliged to return during the first fort-

night, it devolved upon me to carry out plans adopted, and secure and distribute things needed. The total amount of money passing through my hands, was about forty-eight hundred dollars and was largely used in the purchase of fishing-boats, but about five hundred and fifty dollars of it was devoted to the purchase of quilts for old people. Quilts constitute the only bed and bedding which most of the Japanese use. Condensed milk for the hospitals and hemp for net-making were secured from Yokohama and distributed to the best of my ability. Including their cost, the amount raised was more than five thousand dollars. There was not much opportunity for religious meetings. I had and utilized many an opportunity for private religious conversation, and found that at times those who had lost everything on earth were willing to listen to the glorious gospel and its hopes of heaven, and that at other times Satan's grip was still strong. It seemed to me that I had never before so fully understood the story of the deluge in the Old Testament, and the forcible way in which our Lord uses it as an illustration in the New. All along the coast they had been buying and selling, had been eating and drinking, and in one town at least, had been making great preparations for merry-making on account of an unusually large amount of fish, “and they knew not till the flood came, and took them all away.” “Watch, therefore, for ye know not what hour your Lord doth come.”

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## COMMERCIAL CHANGES IN JAPAN.

REV. J. H. SCOTT, OSAKA.

**M**ANY changes are taking place in Japan at the present time. The war with China was the cause of many of these changes. Homes were broken up by the death of father, brother or son. The returning soldiers had new aspirations and more money perhaps than had ever been in the family before. Formosa came into the possession of the Japanese, and large numbers are going there and entering business.

The Japanese are building, under the treaty rights secured from China, large manufactories in Shanghai and other Chinese cities, but more largely in Japan itself. The great number of tall smokestacks now going up in Osaka are witnesses to the great changes going on about us.

These changes effect our mission work. There is much moving about, and we have lost very many of our church members re-

cently. Since the middle of this month three young men, two of them members of our church, and a regular attendant, have decided to go to other places. One of them goes to Formosa.

The alarming increase in the expense of living is driving many out of the easy-going life of the past into something else. The large salaries now offered to clerks for working in Japan, Formosa and China, especially if they have a little knowledge of

the practice of resting at frequent intervals, to smoke, chat or drink tea, that when what is called a day's work is summed up, the production as compared with the ordinary output of an American workman who gives ten long hours to his labor under almost perfect factory discipline is found to be woefully less. It is no exaggeration, nor is it in any way intended to belittle the Japanese workman who is simply continuing the independence ingrafted into his being,



HARBOR OF NAGASAKI, JAPAN.

Showing the Island of Pappenberg where thousands of Christians perished in the seventeenth century by being thrown from the cliffs.

English, are tempting many from Christian work into business. These conditions must greatly affect our work.

Along with these changes there are many social problems of intense interest to the Christian sociologist. The efforts of the Oriental to adjust himself to these new things are often intensely amusing and always interesting. A late United States Consular Report says:

"The Japanese carries into the workshop or field, or any ordinary undertaking requiring the expenditure of physical force, Oriental customs which seem to be a part of his nature. They are so habituated to

and I believe necessary to sustain his well-being, to say that the American laborer produces more in three hours than his Japanese fellow-workman does in what is called a day's work. . . . The Japanese are essentially children of nature, working when nature smiles, idling when nature frowns. . . . Their workshops have been for centuries within the walls of their habitations of which they were lord and master, where they have slept, ate, rested, smoked, chatted, drank tea, and worked at their own sweet will."

To take such a people, who for centuries have been accustomed to rest upon the

flimsiest pretext, and prescribe for them long hours of incessant toil as is being done now in the large manufactories, to take the little children of a people for centuries under the easy-going conditions above mentioned and put them into the tedious, exhausting labor of the factories, calls forth the sympathy of every one with a kindly feeling toward the oppressed.

In Osaka there are eighteen large cotton factories, besides many other large manufactories, with capitals from \$250,000 to \$2,000,000 and employing thousands of men, women and children. In Sakai there is one large cotton factory and many manufactories of rugs and carpets, large quantities of which are sent to America and to other foreign countries. In Kishiwada there is one cotton factory with a capital of \$250,000 and running over 11,000 spindles. Very often does the longing assert itself that the joy of the Gospel might be brought into the dark lives of the work people, and that the hearts of the employers might be touched with sympathy toward those under their employ. Almost no Christian work has as yet been done among the employees

of these factories. Kishiwada is on the line of a new railroad and will doubtless become a place of considerable importance. The roadway from Osaka to Kishiwada via Sakai is crowded continually with vehicles of various kinds carrying the products of the manufactories. Indeed the business now done is immense and will be greatly increased when the railroad is completed, and we rejoice in being able to open work for Christ in a place of so much promise.

I have recently secured a few statistics that may be of interest. There are in all Japan Buddhist temples to the number of 73,000 and Buddhist priests to the number of 100,000. For every square mile there are an average of three temples and four priests, and for every 540 people there is one temple and for every 400 people there is one priest. There is contributed to these temples each year for the support of the priests and the maintenance of the temples yen 22,500,000, or about \$12,000,000 United States money. These figures apply to Buddhism alone and do not include any items of Shintoism or other religions. How dense the darkness.

## A DAY AT MAKABE.

REV. JOHN L. DEARING, YOKOHAMA, JAPAN.



REV. J. L. DEARING.  
President of Baptist  
Theological Seminary,  
Yokohama,  
Japan.

IT seems but a few years ago that a missionary journey suggested to my boyish mind nothing but heathen jungles, and said jungles were pictured according to descriptions that I had read of the Dismal Swamp with a few lions, tigers, elephants and vipers thrown in to vary the

picture and add interest to the excitement of the story of the poor missionary whose life was in constant danger. Alas, how this glowing picture of self-sacrifice and physical danger was destined to be shattered when in after years under the name of missionary I was to enter the cars and, at a rate of only

about twenty miles an hour to be sure, be taken off into the country for a Sunday of mission work much in the same way as I had been accustomed in Newton to leave the Seminary for a Sunday supply.

There were a few differences, however, and of these I will speak, though warning the reader that the worst danger from wild beasts was the annoyance of the rats in the native hotel—it was too cold for the fleas—and the chief discomfort arose from the failure of my baggage to turn up, thus necessitating the doing without the usual articles taken with one for a couple of nights away from home.

We left Yokohama at nine o'clock in the morning and with the slow trains and the waiting at three stations where we changed cars we reached the last station, about eighty-five miles away, a little before three

o'clock. The usual delay and bantering with the Jinriksha men finally resulted in a bargain with them to take us to Makabe, ten miles further on, for thirty sen each or about fifteen cents. The fields were alive with workers as we passed along. Here a farmer and his wife were busy cutting with care the golden rice, there in a farmyard were a group of women and girls separating the heads of rice from the straw by striking the stalks against a row of iron teeth like a big comb and pulling the straw towards them, when the heads fell to the ground. In another field the rice had been taken away and the ground was being prepared for the next crop, while here and there were to be seen heavily-laden men and horses almost hidden under the load of rice straw which they were bearing to the little shelter that they called their home.

About sunset we reach the town of Makabe and are taken to the inn of the city. For three years an evangelist has been sent to this place to work in the summer during the vacation of the Theological Seminary. Miss Kidder has also sent one of her Bible women to work among the women and children for some months. There have been occasional visits of the missionary, and Miss Whitman has been here several times for a stay of a week to teach the people the Way of Life. The different workers have been well received and from the beginning there has been some encouragement. In May the first fruits were gathered in the baptism of four, three women and one young man, and the present visit is made because of the report of there being more who wish for baptism.

On Sunday morning we gather in the little native house where the meetings are usually held to examine the candidates for baptism. The house has been for many years the home of priests and as we enter the yard there is to be seen the little temple where worship has so many times been carried on by the deceased husband of the present occupant, who with her daughter were among the first to receive baptism in May. Thus this house, which for so many years has been the home of priests and the scene of the worship of false gods, is now

the first of all the houses in Makabe to become a Christian home and is the preaching place of the little band of believers. The old god-shelf is filled with other objects, and the hymn books and Testaments lying around make it seem very unsuggestive of Shinto.

Five candidates presented themselves for examination. One is an official in the employ of the government and had become a friend of the preacher during the past summer and had been led to accept the Gospel through his teaching. He is a young man, and on his decision to follow Christ had broken with companions who were living fast lives. He had just secured a fine limp-covered Bible which was the envy of all the other believers. His examination was simple and straightforward. Another was a young farmer who had been led into the light by his relative who was the young man baptized in May. That young man had shown great earnestness in his Christian life and it was said that he had changed remarkably since becoming a Christian. His farmer cousin had been much impressed by the change and had begun to investigate with the result that he had become a believer too. The third man had walked in ten miles across the country that morning in order to receive baptism. He lives in the little village of Oguri where three years before a young man in poor health had spent a few months preaching some and living a Christian life before the people. At that time two were baptized and this man was much interested but could not decide to acknowledge Christ publicly. For two years no work has been done there, but this summer the same young man, now a Theological student, was sent to visit Oguri and see if any of the seed sown had taken root. This man was found strong in his faith in Christ. He had been reading the Bible much since the young man had left three years before and wished to be baptized and unite with the church. A visit to Oguri being difficult he came across the country to Makabe to be baptized there. He was especially strong in his determination to do all in his power to lead his family to Christ and to hold up the truth before his

neighbors. The other two were grand-daughters of the woman in whose house we met. One a young woman recently married and her younger sister of about fourteen. Their faith seemed clear and strong. The older one expressed her determination to do all she could to lead her husband to Christ and to maintain a Christian influence in her home while the younger realized the opposition that she was likely to meet from her young friends and their sneers and laughter, but seemed determined to meet them in such a way as to recommend Christianity to them.

In the afternoon we went out to a little river half a mile from the town where the solemn ordinance of baptism was quietly administered. Here and there over the plain were the busy farmers. Along the road were passing the loads of freight drawn by coolies. There was nothing in the surroundings to mark it as the holy Sabbath, but we could not refrain from the prayer that this baptismal scene which was the first that had ever taken place in this stream, might be so many times repeated here that the marks of Sabbath desecration might pass away, the temples whose distant bells we heard ringing might be forgotten, and this country town and all the surrounding country become Christian. Was it too much to ask? Did it try our faith to think of such a thing and to look at this little band as the nucleus from which such a grand work was to spring?

There had gone out with us to the river-side two others beside the candidates for baptism and these now returned with us to the hotel for conversation. One had received a Testament many years ago. He had read it often and had soon after beginning to read it given up the worship of idols. He saw the uselessness of that, but he had not come to understand the Way of Life till the coming of the evangelist to the town had enabled him to hear the truth explained. He had from the first been regular in attendance at the meetings and sympathized in the work. He was ready to meet any opposition on account of his association with the Christians, but had not been ready to unite with the Church. What was the

reason? He is a merchant and deals in tobacco and he does not believe that this business is proper for a Christian. Although almost everyone in Japan uses tobacco, men, women, and children, yet he has decided not only that a Christian should not use it, but, a little in advance of some of his American brethren, he believes that a Christian man should not sell it. He is arranging to dispose of his business and as soon as he has done so wishes to be baptized, but does not wish to set the example of a Christian selling tobacco before his friends and neighbors. The people here do not yet understand very well about Christianity, he says, and he does not want them to get a false impression. He hopes by the time the missionary next visits the place he will have done with the business and can unite openly with the church, but till then he will try to lead his friends to investigate Christianity and will tell to others as he is able how important he regards this teaching to be. Accordingly he has with him to-day a friend who has come in about five miles at his request to learn what he can from us. Tracts have been read and a little light has been received. A very profitable conversation takes place at the hotel where many questions are answered and much truth is broken up very fine for this genuine inquirer. May he soon find the way!

In the evening we gather for the observance of the Lord's Supper. All are seated on the floor in a circle around the room. The missionary first welcomes to church-fellowship those who had been baptized in the afternoon,—not by the right hand of fellowship, for in the opinion of the missionary that would mean but very little to a people who never shake hands and to whom the warm grasp of the hand means nothing beyond a curious foreign custom. We, therefore, are seated on the mats facing each other and after a profound bow, a few earnest words of personal counsel and welcome are spoken to each one in turn and followed by the deep bow so natural to this people. Then from the little Japanese table scarcely a foot high the emblems are passed after earnest prayer by the evangelist and a few words as to the meaning of the ordi-

nance and the blessing that it should bring to us. Think you that the blessing was any the less because the bread was passed in a common earthenware plate, or the wine in an ordinary glass? It was a precious season and we all felt that the Lord was there.

The next morning we rose from our bed of *futons* early to eat a hasty breakfast and be wheeled away across the country to catch the early train back to our duties in Yokohama. As we passed along the streets of the town before many of the inhabitants were astir and as the morning sun was just beginning to dawn we saw here and there

some old and gray-headed man who had just arisen from his bed offering his morning prayer to the sun and other gods of earth and sky as the first service of the new day. How we yearned for the time to stop and teach them of the true God in whom a few of their townspeople have already found peace in believing and who alone could hear and answer their prayers. The laborers are few, however, and we must hasten back to other tasks and meanwhile many of these aged ones will doubtless live and die and never know of him who died to save.

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## RELIGIOUS OUTLOOK IN JAPAN.

BY REV. D. C. GREENE, D. D.

THE question of self support on the part of the Japanese churches has never been lost sight of, either by the churches or by the missionaries. There has been at times some sharp difference of opinion as to the prominence which should be given to the subject, but there are few mission fields where, on the whole, so advanced a position has been taken. For two or three years past, however, it has been evident that the time was drawing near when the Kumi-ai churches, certainly, should take a long step forward in the direction of financial independence. Both the Japanese Christians and the missionaries agree in this conviction, and yet the churches have felt very keenly the prevailing financial depression, and have had no small difficulty in raising the money for local needs. Attention has been diverted from the churches by the recent political changes, and the attendance on the Sabbath services has suffered sadly all over the land. Still the desire for independence has been growing.

The causes of this growth have been various. First of all must be placed the rapid development of the national consciousness, and especially to the events of the past year resulting in the admission of Japan to an unlooked-for position in the family of nations. With the new consciousness of strength there has arisen a dread of foreign

interference so intense that the ordinary methods of coöperation have become a fertile source of irritation. Happily the questions at issue were rarely personal, so that the relations of the missionaries to their Japanese associates have, with few exceptions, remained unimpaired.

The second great cause of the movement toward independence is to be found in the extreme liberalism of a number of the leading Japanese pastors and teachers. They have felt that the missionaries were unduly conservative in their theological opinions—not at all abreast with the best scholarship of America, not to say Germany—and that coöperation with the mission must involve large sacrifice of their convictions. These leading men have felt, some of them very strongly, that in spite of confessed disadvantages Japanese scholars possess, on the whole, a very great advantage in the study of Christian theology, in that they bring to their task minds free from the prejudice growing out of Christian traditions, and hence that they have important contributions to make to Christian theology. They feel that to yield to the missionaries so large a place as they have hitherto held in guiding the development of Christian thought in Japan would be to shirk a responsibility which Providence has assigned to them—a loss not merely to Japan but to the world. Liberalism as now current in

Japan seems to take its start from Ritschlianism, or, to speak more specifically, from Prof. Kaftan's "Die Wahrheit der Christlichen Religion." It is, however, much modified by the peculiar attitude of the Japan-

eliminates from his definition of God all that we of the West prize in the idea of personality. A Japanese friend, well read in English theology, describes this new liberalism as not Christianity at all, but



FORMER HOUSE OF WORSHIP OF THE FIRST BAPTIST CHURCH, YOKOHAMA, JAPAN.

ese mind, the product of their Confucian training. There is, in the case of some at least, a strongly pantheistic cast to the new theories, which leaves little room for a personal God, and no room at all for an objective revelation. One recent writer, though still clinging to the name of theist,

simply the Confucianism of olden times. So far as can be judged by their preaching, most of the pastors and evangelists are within the limits of a reasonable orthodoxy, but with almost perfect unanimity they stand for freedom of thought.

## LETTERS.

### JAPAN.

Prof. E. W. Clement.

TOKYO, Nov. 5, 1896.

**The Baptist Academy.**—In the first place I am glad that the school has even so small an income as 500 yen a year, and I hope that this will increase annually. Next please

notice that we have been able to get along economically as far as faculty was concerned. This was due to the fact that the number of students is comparatively small, and they could be conveniently and satisfactorily arranged in a small number of classes.



If you compare the amount received from the chickens and the garden for eggs and vegetables, with the expense of taking care of the chickens and the garden, as represented in the item of "current" expenses you will see a loss of about 25 yen (I am, of course, taking no account of capital invested, because we have the chickens as assets with no liabilities)! But this loss of 25 yen represents the net loss on one boy all the year, and two boys part of the year. I don't consider that a very expensive manner of educating a boy or two, do you? I hope, however, that another year this work will attain more nearly to complete self-support; but I also know that there are many risks to encounter.

You will also observe that, after making allowance for tuition-fees, the boarding department is practically self-supporting. I am holding as strictly as possible to that important principle.

Finally, please take notice that we have been able to save over 300 yen on the appropriation. This is not much; but, at this crisis in the financial affairs of the Missionary Union, I presume that "every little helps." I must acknowledge that I take a sort of child-like delight in having been able to effect the saving; and I must ask that the Executive Committee will kindly cancel this amount, as I have already put it to the credit of the Union on the account for the current year. I don't know that we shall ever be so fortunate again; but I shall always strive to manage the school in as economical a way as will not injure the efficiency of our work.

**Rev. John L. Dearing.**

YOKOHAMA, Oct. 7, 1896.

The Seminary has opened with the teachers all in place, but with a small number of students. This seems to be an off year everywhere in Japan. The floods and general disasters that the country has suffered, as well as the hard times which we are experiencing, doubtless has something to do with it. I am opposed to seeking students for the seminary as I would for any other school. I want men called of God and not those who are called of men alone. I do not think that we shall have more than three new men in the entering class. We have also had the great

sorrow of expelling one man, who has been with us for three years and would have graduated next spring, for adultery during the summer while employed in evangelistic work. It is hard to lose men in this way, but perhaps the lesson as to the purity of the ministry will not be lost. The students vigorously supported me in the action that had to be taken. The men have come back with a spirit of deep earnestness, and the reports of the evangelistic work of the summer is good. On the whole good work has been done. The evangelistic spirit is growing.

Much evangelistic work has been done by the teachers of the school during the summer. I say this with the thought that there may be some who may be inclined to criticize the employment of so many missionaries in the work of the seminary. Mr. C. K. Harrington's three months in evangelistic tours, Mr. Parsley's four months in the Hokkaido in evangelistic work, Mr. Bennett's tours to Liu Chiu and to Formosa and his work in the relief of the sufferers by the Seismic wave in the north, as well as his weekly visits to some of the out-stations around Yokohama, should all be remembered in making an estimate of the work.

The great reduction that the Board found it necessary to make in the seminary over what I received last year and what I asked for this year, will make it impossible for us to have a course of lectures by any prominent Japanese this year. I have asked Mr. F. G. Harrington to give us a course that he prepared some years ago when he was teaching in the school. It was a series of lectures on Old Testament Antiquities, and intended to establish the truth of the Old Testament in the light of recent discoveries and to deepen the faith in the Old Testament as the word of God—a work needed at this time when so much is said to discredit the Book. These lectures he now has, and it seemed to me that if he could give them without interrupting his other work it would be of value to the school to have the benefit of them.

Two tours in the interests of the country work under my care were made during the summer. Several were baptized, and there are now several who are awaiting baptism as

a result of work done by the students during the summer. I am sorry to say, however, that the work as a whole is deteriorating. I cannot express my sorrow at seeing it losing ground in so many ways. There is great need of some one to take charge of it and give it his constant attention. Faithful work would, I am sure, bring large results. Evangelistic work in the city of Yokohama is very encouraging. My helpers here have shown good results for their work this summer, and the students are taking hold of the work well this fall and I hope for results this year. I find that they are better students if they are good workers in evangelistic work at the same time.

**Rev. W. B. Parshley.**

YOKOHAMA, Sept. 22, 1896.

**Work in Yokohama.**—When I entered the seminary I decided that I would still do evangelistic work to the extent of opportunity and ability; but as I had no field in or near Yokohama, it was some little time before I did anything independently. However I secured a preaching place in the heart of the town and was enabled to hold two services a week in connection with a student from the seminary. Our work was confined to preaching and tract distribution, as neither the student nor myself had time for visitation. We had to give up the work when vacation came, but the congregations were so large and so orderly that I am going to hire a house for all the time and organize a permanent mission in that vicinity. My intention is to have meetings at least three times a week, besides a Sunday school and a woman's meeting. In addition to this I expect Mrs. Parshley and Mrs. Carpenter will be able to do a great deal in house to house work. Of course this is future, but I expect to put the work in operation by next month.

**Work in Hokkaido.**—We started north the latter part of May, but on account of bad weather were not able to reach Nemuro until June 14. The work in Nemuro was in a disappointing condition. A year previously our native preacher had left, and since the fire the church had been without missionaries and without a place of meeting. But our faithful deacon, Koike San, had held services regu-

larly in his own house and himself had grown in Christian strength. The new church had been erected, and as we took another native preacher up with us, regular work soon began. In connection with the dedication we had continuous meetings every night for two weeks, the first being preaching services, the second magic lantern lectures on the life of Christ. Congregations were very large, but as the previous winter had been a period of disorganization I found only two candidates for baptism, and only one actually received the ordinance. However the church has got together again, and as Amano San, the new preacher, is an earnest man, we expect God will bless his labors.

**At Shibetsu,** about thirty-seven miles from Nemuro, we have our second church, organized last autumn. Here we have no paid evangelist, but the work is under the leadership of a very faithful layman who is worth more than the average preacher. I spent several days with the brethren there and administered baptism to three adults. The work in Shibetsu is in a very promising state.

It was my intention to start to the extreme north on August 4, but on account of the fog I didn't sail until the 15th, reaching Wakkanai, our station, on the 20th. At this place we have had an evangelist for three years, but have had no baptisms until this year. I found three candidates who passed the examination satisfactorily, but at the time of administration unforeseen hindrances prevented one from coming, so that only two received the ordinance. I am in hopes that these will be the beginning of a more rapid growth.

**Rev. E. H. Jones.**

SENDAI, July 18, 1896.

**A Gospel Wagon.**—My recent accident impressed upon me more than ever the great advantage that would come from a sort of a gospel wagon for my work. When I went out last, I could get a Jinriksha only for a few miles of the way. The rest of the way I had to depend upon a Japanese pack horse, a most trying way of traveling. Even in that case I had to take a young, unused horse, because all the horses were working in the fields. If I had my own horse and wagon I would not be delayed by the lack of convey-

ance nor have to spend my time and strength walking from place to place. For instance, I walked on my last trip about twenty miles. Further, the "Riki" men have grown so in cupidity that it means a row every time to get them down to anything like a reasonable rate. We foreigners expect to be fleeced to some extent, for it is the custom in all these eastern countries to squeeze all that can be had out of those supposed to have money, but when after a good deal of dickering that ill become us as messengers of the One who did not "strive" or "lift up his voice" we get the price down to double what others pay, we go on with a feeling of regret, both at having to antagonize the "Riki" men and to pay even more than we ought to pay. Then we foreigners are all said to be rich, and the custom among rich men among the natives is to have no care about money. They submit to any extortion rather than be thought mean enough to care about saving their money. I want about 150 gold (about \$300 Mexican) to get a horse and wagon. Can I get some one to make me a special object of their missionary enthusiasm? I would be able to reach a great many smaller places on my way to my principal fields if I had such a conveyance, and carry Bibles, tracts, etc., for sale or distribution which I cannot now take because of difficulty of transportation.

**Rev. S. W. Hamblen.**

SENDAL, Oct. 8, 1896.

In Morioka a different atmosphere prevails, though even here I would so like to see more effort put forth by the believers for unbelievers. Here, too, the evangelist is working earnestly. His work seems to lie among the young men in the school, quite a number of whom come regularly to the meetings and to his house for instruction regarding Christianity. One of them I was permitted to baptize, seemingly a promising young man. Morioka, like Hachinohei, is a conservative place, and the people are very slow to look to Christianity with anything but aversion and opposition. It thus happens that the work of all the Morioka churches advances but slowly.

While I was in Hachinohei the Morioka evangelist went to Tono. We have had some

work here off and on for several years, and now the evangelist says a few wish baptism, and are prepared for it in his estimation. A Greek Church evangelist there tries to secure them for his own church, but they zealously study the Scriptures to see whether these things are so. I had planned for the Morioka evangelist and one of our young men to spend the summer in Tono, but my plans were overruled by the Master of the vineyard, for the tidal wave came and the men were needed in the distribution of aid sent the sufferers. I was much disappointed, but God knows best.

**Prof. Henry Topping.**

TOKYO, Sept. 2, 1896.

No discouragements have appeared in my work during the last quarter, nor in fact many incidents that call for notice. We can see that God is blessing the work and that some good is being done. We are persuaded that uneventful periods are not necessarily unimportant, and we give thanks for the progress we can see.

I record gratefully a successful surgical operation which has apparently quite freed me from a difficulty that had recently begun to cause me a daily loss of vigor. The two weeks in the hospital were so timed that none of my duties suffered serious interruption, friends kindly carrying my work on as usual. It is a source of power and of confidence to know that the best medical skill and the most scientific methods can be called in whenever needed. Mrs. Topping can also testify to the skill of Tokyo physicians. Through too much zeal she, and perhaps also myself, have been forced to rest a little, but probably we are now acclimated, and if so we congratulate ourselves upon the small amount of sickness incident thereto.

**Rev. C. K. Harrington.**

YOKOHAMA, Sept. 18, 1896.

The Theological School closed for the summer vacation, April 30. As soon after that as I could complete my arrangements, on May 16, I left Yokohama for the Province of Shinshu, in which is the field entrusted to my care, a part of the plain or valley of Matsumoto. Mr. Kaji, who had been laboring there for some years, had been forced at the end of March, to discontinue his work on account of sickness, and I took with me as my

helper, Mr. Kaneko, a student in the seminary. I remained on the field three months, during which time we held about seventy meetings of various kinds, most of them being evangelistic meetings, and the others specially intended for the help of the believers. We spent

several weeks at each of our four stations in the valley, and had encouraging attendance and attention at our meetings both in town and village, indoors and outdoors, and found here and there a few who showed more than a passing interest.

## OUTLOOK.

**CHRISTIANITY IN JAPAN.**—I could obtain easily the names of a dozen men who have left the ministry the past two years to go into business. I know of churches that have dropped all services, except, perhaps, one on Sunday evening, and many of whose members work nearly as hard on Sunday as during the week. All the great manufactories rest only twice a month, with occasional other holidays. Drinking habits are on the increase among Christians.

*Per Contra*, there are more men in the ministry to-day because called of God to be there—men who will starve in their tracks rather than yield to selfish, sordid motives—than ever before.

Christianity as a fad has had its day. As a foreign religion it is no longer welcome. The call is for a Japanese Christianity; and people at large are beginning to feel that Christianity is adapted to Japan. Christian men of earnest faith and marked personality, who are genuinely interested in annexing New Japan to the kingdom of heaven, are welcomed everywhere.

Inquirers are on the increase, semi-Nicodemuses, who exist by the hundred if not thousand among thoughtful men in the land, are coming out of their retirement. I met one such the other day, a disciple a quarter of a century ago of Thompson and Carruthers, two early Presbyterian missionaries. He told me he still kept his Bible, and read it when he had leisure. There have been more additions to the churches the past six months than during the previous year.

As I view it, the greatest hindrance to the Japanese church of to-day is, not the loose theology of some among her members nor the opposition from unbelievers, but the conduct of what may be termed the outer rim of Christian church-membership. Many of these professed disciples have denied their Lord and His Gospel by flagrant acts of unrighteousness. I can think of six places at this moment where it seems well-nigh impossible for earnest evangelists to get a hearing solely on account of the disgraceful conduct of professed

Christians. There was nothing askew about their theology, but their lives were frightfully so. I deplore loose thinking on vital themes; but loose living is far more disastrous to the faith of common people.—*Rev. J. H. Pettee of Okayama.*

**THE RESTORATION** of the power of the Mikado and of Shinto power in 1868 knocked Buddhism in Japan off its pedestal and the hundreds of thousands of priests with all their hoarded wealth will never be able to set it up as it was before that. And the rapid influx of foreign ideas has caused Shintoism to fade like a fog bank before the rising sun! Let us all pray that the great Sun of Righteousness may shine brighter and clearer upon the Sun-rise Empire (*Ni-hou-koku*), until every mist and shadow of error shall fade forever, and instead of the old heathen theocracy (Shinto) Jesus be found at the head of the true Theocracy, worshiped by the Mikado and millions of his people.—*Jonathan Goble.*

**THE RED CROSS SOCIETY IN JAPAN.**—The eighth general meeting of the Red Cross Society in Japan was held in Tokyo, last June. Arrangements had been made for 10,000 visitors, but the doors had to be shut against the overflow. Count Sano, the President, announced that the society has 300,000 members.

The Empress was present, and in a few words expressed her delight in the part played by the society during the war.

From the Report it appears that 64,445 war patients, Japanese, Chinese, Korean, were cared for under the auspices of the society, either among the eleven Reserve Hospitals in Japan, or on the field. Only about 7,000 of all the patients suffered from wounds. The entire staff in active service numbered 1,567 persons, of whom two physicians and twenty-three nurses, four of them women, met death in the discharge of duty.

Every camp and hospital during the war, felt the enthusiasm and example of the Empress and her court ladies. Foremost among the latter was a graduate of Vassar College, the friend of Miss Bacon (author

of "Japanese Girls"). While in America, Miss Stematz Yamakawa had studied the practical methods of training nurses. On her return to Japan she became the wife of Count Oyama, Minister of War, and when at the outbreak of the struggle he took the field with the troops, she interested herself in the welfare of his soldiers. She invited ladies to her house and taught them to make carbollized gauze.

**CHRISTIANITY WE DO NEED.** We need it not so much to demolish our idols of wood and stone. Those are innocent things compared with other idols worshiped in Heathendom and elsewhere. We need it to make our bad appear worse, and our good appear better. It only can convince us of sin; and, convincing us of it, can help us to rise above it, and conquer it. Heathenism I always consider as a tepid state of human existence,—it is neither very warm nor very cold. A lethargic life is a weak life. It feels pain less; hence rejoices less. *De profundis* is not of heathenism. We need Christianity to intensify us; to swear fealty to our God, and enmity toward devils. Not a butterfly-life, but an eagle-life; not the diminutive perfection of a pink rose, but the sturdy strength of an oak. Heathenism will do for our childhood, but Christianity alone for manhood. The world is growing, and we with the world. Christianity is getting to be a necessity with all of us.—From "*Diary of a Japanese Convert.*"

**A PAID MINISTRY** is yet a much mooted question with us. Our heathen teachers used to have no stipulated pay for their services. Twice every year, their pupils brought to them whatever did lie in the power of each to bring. From ten pieces of gold to a bundle of parsnips or carrots, were gradations of such "tokens of gratitude," as they were called. They had no

deacons to poke them to death for church dues and pew rents, and other such things. A teacher was expected to remain as no-teacher till he had made enough progress in his spiritual discipline as to be able to rely entirely upon heaven and his fellow-men for the support of his body. This they considered a most practical method of "natural selection," no danger thus of being imposed upon with pseudo-teachers and time-servers.—From "*Diary of a Japanese Convert.*"

**EXTENT OF JAPAN.**—In Yezo, the Northern Island, the hilltops are the resort of the ptarmigan, identical with the bird of the Scottish Highlands; and the pine forests below are the home of the hazel hen, so familiar in the Swedish dahlis. The great Central Island of Nippon (a name strangely corrupted into Japan by some of the earlier navigators) presents us with the varied produce of Northern and Central Europe. until in Klushiu we have all the semi-tropical luxuriance of Andalusia and Southern Italy, and of even still more tropical climes. The traveler amongst the Ainu of the north may gather his bouquets of the lily of the valley and various Alpine acquaintances; whilst the wanderer amongst the villages of Satsuma in the south rests in the orange groves under the shade of the palm, lulled by the swish of the never-resting banana leaves. But as the British home possessions extend to the Shetlands northwards, and to the Channel Islands in the south, so the empire of Japan in the Kurile Islands possesses a continuation of insular territory to almost Arctic limits; while in the south the archipelago of the Luchiu Islands connected as they are with Klushiu by an unbroken chain of islets, and beyond these again the Majico Sima group and Formosa, bring the island empire well within the tropics.

## DONATIONS.

RECEIVED IN NOVEMBER, 1896.

### MAINE, \$250.09.

Bangor 1st ch., 50c.; Oxford Asso., 14.28; Rumford Falls, 2.62; South Paris ch., 10; Franklin ch., 2.80; Swan's Island, 2.19; West Sullivan, 1.60; East Bluehill, 1.64; Surry, 2.80; Northeast Harbor, 6.69; Sedgwick, 6.66; Winter Harbor, 2.58; Trenton, 64c.; Gouldsboro, 1.20; Brooklyn, 8.80; Lamolne, 9.67; Waterville, Mrs. E. O. Stevens, 2; Waterville 1st ch., 99.86; Skowhegan, Bethany ch., 9.57; Harrington, Y. P. S. C. E. to apply on salary of Willie L. Clark, care Rev. Jos. Clark, Congo, 12.50; Sanford Y. P. S. C. E., 2.10.

### NEW HAMPSHIRE, \$146.69.

Rumney ch., 2.84; Nashua 1st ch., 100; Sanbornton 1st ch., 2.54; No. Sanbornton ch., 2.25; Exeter 1st ch., 28.06; Lyme Centre ch., 11.

### VERMONT, \$89.25.

Chester 1st ch. S. S., 8.85; Saxton's River ch., 51.15; Chester, Y. M. Bible class to apply tow. sup. Kakaay Katama, care Rev. J. Dussman, 6.25; Ludlow, A. F. Sherman, a thank offering tow. the debt, for condence restored and ruin averted, 10; Halifax ch., 3.50; Jericho ch., 8; Johnson Y. P. S. C. E., 6; Brattleboro, "A Vermont Sister," 1.

### MASSACHUSETTS, \$1,659.93.

Obelsea 1st ch., Dea. Perry's Bible class for sup. David, care Rev. Jno. Newcomb, 50; Sterling ch., 4; Salem 1st ch., 800; Whitman 1st ch., 34.75; Grafton ch., 4; West Somerville ch., W. L. Teele for sup. At. One, care Rev. I. S. Hankins, 25; A friend, 10; Foxboro 1st ch., 21; Hingham ch., 12; Springfield,

State st. ch., 50.15; East Boston, Central Square Y. P. S. C. E. add'l, 4.53; Mauchaug ch., 2; Marshfield 1st ch., 10.50; Sharon Y. P. S. C. E., 18; West Acton ch. S. S. in part, 25; West Acton ch., 29.42; Brockton, Warren Ave. B. Y. P. U., 1; Monterey, Mrs. Hyland Dowd and daughter, 2; Winthrop, Horace J. Soule, M. D., 2; Fall River, Temple Y. P. S. C. E., tow. sup. Bu-tha, care Rev. D. A. W. Smith, Rangoon, 10; "In memoriam," 250; Woodville ch., 5; Lynn, East, Y. P. S. C. E., tow. sup. Bible woman, care Rev. J. L. Dearing, Japan, 50; Greenfield ch., 3.90; Boston 1st ch., 165.17; Malden 1st ch. Y. P. S. C. E., tow. sup. Rev. J. E. Cummings, Burma, 25; Lynn, Mrs. John Whitmore, 5; Middlefield ch., 2.50; Worcester 1st ch., 270.68; West Boylston, Mrs. Alona A. Hinds, to constitute self an H. L. M., 100; West Boylston, 1st ch., 11.88; Lowell, Branch st. S. S., 10; Clinton 1st ch., for Solomon Venentiah, care Rev. J. E. Clough, India, 26.89; Westboro S. S., 25; Boston, Clarendon st. ch., Mrs. W. E. Witter, 15; Boston, T. C. Evans, 5; Agawam, "H. M.," 25; Salem Central ch., 50; Southwick, "From a friend," 1; West Sutton ch., 2.

#### RHODE ISLAND, \$117.50.

Quidnesset ch., 75; Providence Fourth ch. B. Y. P. U. tow. sup. H. J. Vinton, Rangoon, 12.50; Jamestown, "R. C.," 25; Warren, Mrs. S. B. Sanders, 5;

#### CONNECTICUT, \$239.20.

Brooklyn ch., 6; Norwich, Central ch., Mrs. J. D. Herr, tow. sup. nat. pr., 10; Deep River ch., 40.21; New Haven, Rev. F. W. C. Meyer, 5; South Norwalk Y. P. S. C. E., 5.94; West Hartford 1st ch., 2; Brooklyn, Mrs. E. Barrett, 2; Winsted Y. P. S. C. E., 7.55; Deep River ch., 7.50; Hartford 1st ch., 153.

#### NEW YORK, \$3,565.59.

Oswego 1st ch. add'l., 3; Meridian ch., 2; Poughkeepsie S. S., for sup. Ko Shwe Kinn, Moung Kman and Moung Che, care Rev. F. H. Eveleth, Burma, 150; Scriba, Mrs. A. E. Powers, 4.75; E. Pembroke S. S., 2; Troy, Mr. Justus Miller, tow. passage expenses to Burma of Rev. A. V. B. Crumb and wife, 500; Sherburne ch., 15.20; New York City, Alexander ave. S. S., for sup. Ko Shwe Min, care Rev. E. Grigg, Burma, 50; Amsterdam 1st ch., tow. sup. nat. pr., To-Coo, Pal Law, Shah Hai and Man Wes, care Rev. A. V. B. Crumb, 20.50; Troy, Fifth Ave. ch., 131.12; Rochester, "W. A. S.," 40; Troy, Second ch., 50; Saratoga Springs 1st ch., to constitute Ransom K. Dwyer, H. L. M., 100; Bradford S. S., 9; Ludingtonville, Whaley Pond ch. and Rev. S. H. White, 30; Friendship ch., 56.30; Adams Village ch. add'l., 15.03; Spencer ch. add'l., 3; Buffalo, Emmanuel S. S., tow. salary of Rev. W. F. Thomas, Insein, Burma, 27.13; Brockton, 1st Portland ch., tow. salary of Revs. Robert Wellwood and Henry Richards, 7.40; Sherman, Rev. T. P. Poate, as above, 10; Cortland Asso., a friend of missions, 10; East Branch ch., 3; Windsor ch., 1.46; Canaanville, Tompkins ch., 6; Harpursville ch., 3.55; Troy, South ch., 11; Lima S. S., 6.85; Erieville ch., 4.25; Ilion Y. P. S. C. E. add'l., 5; Lockport B. Y. P. U., 14.15; Maulana ch., 10.42; Carlton Y. P. S. C. E. add'l., 1; Ithaca 1st ch. in part, 55; New York City 1st ch., Afternoon Bible School for sup. nat. pr. Shwee Chee, care Rev. L. W. Cronkhite, 30; New York Twenty-Third Street ch., 69.19; First Swedish ch., for sup. nat. pr., care Rev. Jno. Newcomb, 33.35; New York, anon., a thank offering for national deliverance, 25; Yonkers, Warburton-ave. ch., 1,484.75; Tremont 1st ch., 28; Williamsbridge, Mrs. E. J. Rouzee, for nat. pr. fund, 2; Brooklyn, Emmanuel ch., 500; Marcy ave., balance, 1.27; Greene-ave. "Prayer Circle," 10; Memorial ch. Y. P. S. C. E., 25.20; South Brooklyn, First German ch., 8.72.

#### NEW JERSEY, \$848.16.

Asbury Park 1st ch., 14.23; Hoboken, Second ch., Woman's Circle, 14.10; Palermo B. Y. P. U., 5; Calvary Baptist ch., including Dennisville lecture, 13.90; Atlantic City ch., 20; Tuckahoe ch., 2.40; Ocean City lecture, 8.75; Pleasantville ch., 8.42; Sea View c. 2.61; Riverton and Palmyra Y. P. S. for China Atlantic City Y. P. S. C. E., for nat. pr., care I. S. Hankins, 9; Hightstown ch. add'l., 1; Central ch. Y. P. S. C. E., for nat. pr., care

W. A. Stanton, 12.50; Cape May Court House B. Y. P. U., for nat. pr., care Rev. M. C. Mason, 8.87; "J. C. S.," for nat. pr., care Rev. Jno. Dussman, 18; Cape May City ch., 10.90; Ridgewood, Emmanuel S. S., 13; Paterson 1st ch., Miss Van Glesen's S. S. class, for nat. helpers in China, 6; Morristown 1st ch., 629.75; E. Orange "First of the Oranges" S. S., 20; E. Orange, Prospect-st. ch., 18.23; S. S., 4.

#### DELAWARE, \$7.30.

Wilmington, North ch., 7.30.

#### PENNSYLVANIA, \$970.11.

Shiloh ch., 1.25; Lower Dublin ch., 15.19; Philadelphia, Gethsemane ch., King's Daughters, for nat. pr., care Rev. L. W. Cronkhite, 15; New Tabernacle ch., in part, 30.19; Fourth ch., extra specific for nat. prs., care Rev. M. B. Kirkpatrick, 120; Balligomingo ch., 7; Montgomery ch., extra and specific offering, 36.25; Second ch. ladies, for nat. prs., care Rev. D. Downie, D. D. and Rev. W. H. Cossum, 8; Messiah S. S., 6; Narberth, Ch. of the Evangel (of wh. 100 is fr. Mrs. H. S. Hopper, special for Mrs. Ingall's work), 200; Norristown 1st ch., 86; S. S., 16.50; Phoenixville ch., 125.05; S. S., 7.38; Parkerford ch., 4.62; Danville, Immanuel ch., 2; McKeesport 1st ch., 38.47; S. S., 6.74; Fifth-ave. ch., 17.17; Washington ch. in part, 20; Mahanoy City ch., 5; Bethlehem Y. P. Soc., for nat. student, care Rev. W. F. Thomas, Burma, 11; Pittston, Luzerne-ave. ch. ladies, for nat. pr. "Ting," care Rev. W. H. Cossum, 15; do, Y. P. S. C. E., for nat. pr. care Rev. C. H. D. Fisher, 18.75; North East ch., 4.65; B. Y. P. U., 5; Chester 1st ch., 22.90; S. S., 15; Philadelphia, Mrs. G. M. Conarroe, 10; Mrs. A. T. Ambler, 100.

#### DISTRICT OF COLUMBIA, \$48.56.

Washington, "In His Name," 10; Anacostia ch. 10; Washington E-st. ch. in part, 28.56.

#### WEST VIRGINIA, \$20.68.

Central City ch., 2; Harmony Asso., F. F. Daniel of Lucile, 2; Two Run, F. M. League, 1.83; Mt. Olivet, F. M. League, 1.30; Charlestown 1st ch., 3.55; Leon ch., 8; S. S., 2.

#### OHIO, \$813.84.

Dayton, Mr. Edward Canby and W. D. Chamberlin, tow. salary of Rev. I. E. Munger and wife, 400; Perry Y. P. S. C. E., 8.25; Wyoming Y. P. S. C. E., 5; Bluehill, Mary A. Smith, 10; Euclid ch., 3.50; S. S., 11.20; Sugar Creek ch., 1.27; Washington C. H. ch., 3.82; Granville, First ch. balance, 1.80; Granville, Herbert Archer Clark, 15 (on life membership); Dayton, Central ch., 21.95; Sidney B. Y. P. U., 3.64; Tiffin, First ch., 35.97; Pemberton ch., 1.70; Ashland, Mrs. Eliza Thompson, 30; Marietta 1st ch., 4; Cincinnati, Ninth st. ch., 181.48; Hamilton 1st ch., 15; Canton 1st ch., 49.56; Canton, Miss Kate E. Harvey, 10; Blue Rock ch., 70c.

#### INDIANA, \$150.10.

Blue River, 1.55; Mill Creek, 1.80; New Albany Tabernacle, 10; Freedom, 1.15; New Liberty, 1.30; Seymour, 38.71; Indianapolis, College-ave. ch., 40.85; Kimberlin, 1.15; Tea Creek, 1.33; Pleasant Valley, 65c.; Fairland, 5.30; Mt. Gilead, 5; Mt. Moriah, 5.47; Harmony, 2.90; Peru, 18; Herbert's Creek, 2.85; Westport, 14.09.

#### ILLINOIS, \$404.31.

Aurora 1st B. Y. P. U., 5; Downer's Grove ch., 15.00; El Paso, Rev. J. F. Howard, 10; Paris Y. P., 2; Auburn Park ch., 8.35; Chicago, Calvary Y. P., tow. sup. Po Sau, care Rev. Wm. Ashmore, Jr., China, 25; Englewood Y. P., tow. sup. nat. pr., care Rev. J. S. Adams, Hankow, China, 50; Woodstock, Mrs. Page, in memory of Nellore, for Teluga mission, 1; Carbondale, E. Patten, sup. Tel. pr., 6.25; Du Quoin S. S., 18.50; Chillicothe, pastor, tow. sup. pr., care Rev. J. M. Foster, China, 5; Toulon ch., 9.50; S. S., 6.86; Y. P., 1.46; Cordova ch., 10.09; De Kalb ch., 34.60; Roseville S. S., sup. Tel. pr., 12.50; Mt. Vernon Y. P., 5; Decatur Y. P., sup. nat. pr. care Rev. J. M. Foster, China, 35; Pana ch., 3.60; Chicago, First Swedish Woman's Circle, sup. Dukana, care Rev. C. E. Petrick, Assam, 35; Swedish churches per treasurer, 100; Chicago, First Danish, a friend, 4.

## IOWA, \$302.80.

Shenandoah S. S., 6.17; Des Moines College Students, for sup. of Titus, care Rev. J. E. Clough, 5.50; Keokuk S. S., tow. sup. Kondiah, care Rev. J. E. Clough, India, 50; Epworth B. Y. P. U., for nat. pr. India Kolloh, care Rev. Jno. Newcomb, 5; Quasqueton B. Y. P. U., for same, 4; Homer, 4.12; Fredricksburg (of wh. 2.80 is for Rev. J. S. Adams, Hankow, China, for use at discretion), 12.22; New Hampton for do., 18.20; New Hampton, W. G. Si'ke, for do., 9; New Hartford, 13.75; Parkersburg, 9.00; Rock Creek, 14; West Mitchell ch., 16; B. Y. P. U., 5; Cedar Falls, 56.95; West Union, 26.92; Cresco, 15.50; Cresco Jr. B. Y. P. U., 1.50; Cresco Mission Band, 1.32; Waukon, 19.55; Stuart B. Y. P. U., 1.25; Rolfe, 4.25; Bradgate, 3.

## MICHIGAN, \$32.71.

Macomb, 1; Rochester, 8; Cedar Springs, 1.10; Climax Y. P. S. (of wh. 1.37 is from Jr. Union), 3.08; Marquette, 7.85; Ludington Sw. W. C., 5; Muskegon First ch., 6.68.

## MINNESOTA, \$97.30.

Cheney, Mrs. L. M. Garver, 10; Kenyville Y. P. S., 6.34; Worthington Sw. B. Y. P. U., 5.30; McIntosh, Chas. Johnson, 10; Kron, Johanna Flink, 3.68; Cambridge, 1.50; St. Paul, 1st Sw., 1; Birthday society for V. Paul, Bapatia, India, 15; Lake Crystal B. Y. P. U., for Gurariah, care Rev. G. H. Brock, 12; Big Stone, C. Carlson, for nat. pr., 2.50; Leroy, Fred Palmerton, for use of Rev. J. S. Adams at discretion, 15; W. F. Goss, for do., 5; D. F. McNabb, of wh. 5.00 is for Johanna Anderson, Toungoo, Burma, 10.

## WISCONSIN, \$25.94.

Manawa S. S. for Japan, 88c.; New Lisbon ch., 1.75; Lodi ch. and S. S., 17.31; Spring Prairie ch., 5; Marinette, memorial gift for Esther Carlson work in China, 1.

## KANSAS, \$108.90.

Marshall Centre, 1.87; Blue Rapids, 4.62; Marysville, 8.32; Havensville ch., 1.15; Y. P. S., 20c.; Onaga, 5.05; Neodesha ch., 7; Eskridge, 1.50; Eureka ch., 6; Quenemo ch., 12; Louisburg ch., 2.05; Atchison, 5.87; Kansas City 3d Y. P. S., 4; Osage Valley, 19; South Concord Association collection, 5.53; Parsons First, 7.15; Parsons, colored, 1.55; Kansas City Swedish Y. P. S., tow. sup. nat. pr., 12.50; Ellsworth ch., 2.95; Ellsworth, M. N. Perry, 50c.

## NEBRASKA, \$50.15.

Fairbury S. S., 5; Y. P. S., 5; Diller, 1; Burwell ch., 50c.; Burwell, M. J. Norris, 27c.; Arnold, 2.54; Gandy ch., 1.40; R. C. Way, 50c.; Eudell, 2d ch., 50c.; Custer Asso. Coll., 4.28; Wabash, 3; Lincoln East, 3.81; Central City, 11.60; Hartington, 1.85; Tilden S. S., 1.90; Springfield, 2; Sidney, 2; Bethany, 3.

## COLORADO, \$55.07.

Rocky Mountain Asso. Coll., 7.77; State Convention coll., 10.50; Trinidad S. S., 4.10; Y. P. S., 2.70; Canon City, 1; La Junta, Mrs. A. Russell, tow. sup. nat. pr. John, care Rev. J. L. Paul, Lakimpur, Assam, 25; Midland Asso. coll., 4.

## CALIFORNIA, \$142.66.

Los Angeles, W. S. Chase, 1.50; Oakland 1st ch. Y. P. S., 3.50; Oakland, 23d ave. ch., 20; Swede Y. P. S., sup. nat. pr. Shwyze Paul, care of Dr. Bunker, 25; Wheatland ch., 5; Azusa ch., 21.56; Los Angeles Swede, Rev. A. W. Backlund and W. Werner, for sup. nat. pr. Sandoway, care of Rev. E. Griggs, 12.50; Dixon ch., 9.95; Napa ch., 1.95; Escondido ch., 3.60; Palomar ch., 2; Armona, R. F. McFee, 2.50; Santa Barbara Y. P. S., sup. Rev. W. Wynd, 4; Gonzales ch., 4.65; Y. P. S., 2.30; King City ch., 2.90; Salinas, Mrs. Johnson's class, for sup. student Onamura, care of Rev. J. L. Dearing, 13; San Lucas, 3.70; Santa Cruz 1st ch., 3.05.

## OREGON, \$20.22.

Albany Juniors, for sup. Rev. G. W. Hill, 1.25; Halsey ch., 50c.; Adams ch., 6; S. S., 77c.; Grant's Pass ch., 50c.; Medford ch., 10c.; Merlin ch., 10c.; Portland 1st ch., 2.50; Salem ch., 1.50; Hood River ch., 7.

## WASHINGTON, \$31.21.

Tacoma 1st ch., 25.01; Ellensburg ch., 6.20.

## SOUTH DAKOTA, \$22.

Lake Preston, A. C. Lindner, 5; Aberdeen, for Tee-o, care Dr. A. Bunker, Toungoo, 17.

## INDIAN TERRITORY, \$6.96.

Mt. Zion, 5; Nebo, W. S. Rogers, 35c.; International Convention, 1.61.

## WYOMING, \$1.10.

Cheyenne ch., 35c.; Cheyenne, colored ch., 75c.

## MISCELLANEOUS, \$357.50.

General Miss. Soc. of German Bap. churches of North America, for the Cameroon mission, by J. A. Schultze, Texas, 357.50.

## ASSAM, \$100.

Tura, a friend of missions, for the debt, 100.

## INDIA, \$50.

Ramapatam, Rev. J. Heinrichs, for the debt, 50.

## JAPAN, \$578.96.

Osaka, recd. on the field for mission work of Miss M. Walton per acct. Sept. 30, 1896, 5.86 Mex.=3.16; Yokohama, recd. on the field by Miss C. A. Converse per acct. 95-6, 196.18 Mex.=105.43; Kobe, Rev. H. H. Rhees, for mission work per acct. Sept. 30, 1896, 754.40 Mex.=470.37.

## SPAIN, \$7.82.

Barcelona ch. per acct., Rev. M. C. Marin, Sept. 30, 1896, Rs. 192.04=7.82.

Total, \$11,523.91

## LEGACIES.

Concord, N. H., Wm. B. Stearns, \$577.36  
Somerville, Mass., Nathaniel L. Day, 300.00  
Southbridge, Mass., John Edwards, 27.00  
Newburyport, Mass. estate Mary Ellwell, 27.50  
Providence, R. I., Inc. Henry Jackson fund, 23.44  
Jamestown, N. Y., Mrs. Cynthia R. Crissey, 500.00  
Brooklyn, N. Y., Horace Waters, 973.87  
Holly, N. Y., James G. Wilson, 39.60  
Plainfield, Ill., D. D. Greene, 200.00

2,068.77

\$14,291.38

Donations and Legacies from April 1, 1896, to November 1, 1896, \$88,630.70

Donations and Legacies from April 1, 1896, to December 1, 1896, \$102,922.17

Donations received to December 1, 1896, \$73,202.36.  
Maine, \$1,407.15; New Hampshire, \$602.05; Vermont, \$778.38; Massachusetts, \$9,708.17; Rhode Island, \$1,564.03; Connecticut, \$1,906.80; New York, \$14,881.71; New Jersey, \$3,759.71; Pennsylvania, \$7,629.92; Delaware, \$36.89; District of Columbia, \$735.86; Maryland, \$28; Virginia, \$3.50; West Virginia, \$1,055.82; Ohio, \$6,223.59; Indiana, \$1,329.99; Illinois, \$8,038.33; Iowa, \$1,613.19; Michigan, \$1,161.53; Minnesota, \$1,090.06; Wisconsin, \$1,437.31; Missouri, \$709.70; Kansas, \$991.97; Nebraska, \$528.25; Colorado, \$251.55; California, \$920.51; Oregon, \$228.04; North Dakota, \$63.69; South Dakota, \$186.02; Washington, \$377.24; Nevada, \$48; Idaho, \$21.53; Utah, \$15.50; Wyoming, \$5.30; Montana, \$43.30; Arizona, \$11.55; South Carolina, \$35.24; Kentucky, \$2; Tennessee, \$10; Louisiana, \$6.05; Florida, \$10; Alabama, \$15; Utah Territory, \$89.95; Indian Territory, \$53.31; Oklahoma Territory, \$45.70; New Mexico, \$3; Canada, \$1; England, \$20; Spain, \$7.82; Burma, \$96.42; Assam, \$1; India, \$50; Japan, \$578.96; Alaska, \$3.06; Miscellaneous, \$2,619.43.







**REV. LYMAN JEWETT, D. D.,**  
**AMERICAN BAPTIST MISSIONARY TO THE TELUGUS, INDIA.**  
Born at Waterford, Maine, March 9, 1813.  
Died at Fitchburg, Mass., January 7, 1897.

# The Baptist

## Missionary



## Magazine

Vol. LXXVII. No. 2.

FEBRUARY, 1897.

### IMPORTANT ANNOUNCEMENTS



It is generally known that for the last twenty years the BAPTIST MISSIONARY MAGAZINE has been published by Mr. Wendell G. Corthell, under contract with the American Baptist Missionary Union. At the time the contract was made the finances of the Magazine were at a low ebb, the accounts showed a deficit each year, and it was deemed advisable by the Executive Committee at that time to place the management in the hands of a single person whose object it might be to promote the interests and extend the circulation of the Magazine. During these years Mr Corthell has done much for the Magazine in this direction; improving its general appearance, enlarging its subscription list, and going even beyond the terms of his contract to his personal disadvantage in his efforts for the good of the Magazine and the missionary cause. The profits which he has received have been in lieu of the salary of a manager, which the Missionary Union would otherwise have been obliged to pay. The editing of the Magazine during these years has been under the control of the Executive Committee of the Missionary Union. It has now been thought best by the Executive Committee to resume entire control of the publishing as well as the editing of the Magazine, and in doing so they freely express their cordial satisfaction with the manner in which Mr. Corthell has carried out the terms of his contract. It however seems to be for the larger benefit of the missionary work that the Magazine should be in all respects under the control of the Missionary Union, that its size and price, as well as the literary contents should be decided upon by the Union itself.

### THE MAGAZINE WILL BE ENLARGED TO AT LEAST FORTY PAGES.

For more than fifty years the BAPTIST MISSIONARY MAGAZINE has been of the same size. It has been no larger during the recent years, when the missions have been greatly expanded, than it was when the missions were one-fourth of the

present size and importance. For some time the editorial work of the Magazine has been carried on with great difficulty because of the limited space in which to publish the increased and increasing matter of value and importance which was continually coming to hand from the various mission fields. We are rejoiced to announce a substantial and important enlargement of the Magazine, which will more nearly adapt it to the need of a proper medium for presenting fully and in an interesting way the work of our missions in the more than twenty fields in which they are now carried on.

#### THE CLUB PRICES OF THE MAGAZINE ARE REDUCED.

Although the Magazine is enlarged to forty or more pages and greatly improved in many other ways, yet the price for single subscriptions remains the same, \$1.00 a year. In the hope, however, of very largely increasing its circulation among the members of our churches the prices for clubs have been greatly reduced, as follows:

*Ten copies, or in clubs equal to five per cent of the members of any church, 65 cents a year.*

*Thirty copies, or in clubs equal to ten per cent of the members of any church, 50 cents a year.*

Before the changes were decided upon it was announced that the Magazine would be sent to all new subscribers for one year at fifty cents, but this offer will remain open only until April 1. All book premium offers are withdrawn. It is the purpose, however, of the Executive Committee to reduce the price to fifty cents a year as soon as the increased circulation of the Magazine will justify it. Please observe that the BAPTIST MISSIONARY MAGAZINE can now be had by every one for

#### *Only 50 cents a year.*

Just make a little effort in your church and you can get up a club equal to ten per cent of the members, which will entitle all your subscribers to the Magazine to receive it at this exceeding low price. It will be the effort of the Missionary Union to furnish *the best Missionary Magazine published in America*, at a very low price to clubs. The arrangement of prices according to percentage of members in any church gives small churches just as good a chance to get the Magazine for a low price as the large churches have.

#### THE MAGAZINE WILL BE SENT FREE

To all pastors on the home field of the Missionary Union for the months of February and March. We want all the pastors of our churches to become acquainted with the BAPTIST MISSIONARY MAGAZINE in its present enlarged and beautified form and to become acquainted with the exceedingly low rates at which it is offered for large circulation in our churches. We urge all pastors who receive these copies of the Magazine to exert themselves actively and earnestly to get up a club equal to ten per cent of the church membership at the price of *fifty cents a year* for each subscription. If the pastor is too busy to undertake this please appoint some one to do it for you. The work will not be hard. There are

thousands of people in our churches who will be glad to get such a fine missionary magazine for such a low price.

As the Missionary Union has resumed control of the Magazine we want at once a general movement all along the line to double or treble its circulation in our churches. Let all take hold with a will, pastors and people, to meet the efforts of the Union, and this movement for the enlargement of the BAPTIST MISSIONARY MAGAZINE in size, in interest and in circulation will be a grand success.

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### A STATEMENT OF GREAT IMPORTANCE

THE treasury of the Missionary Union on January first shows receipts since April 1, 1896, of \$143,657.60. This is a falling off of \$71,646.80 from last year, but the falling off is wholly in legacies. There have been none of large amounts this year, and the donations in fact show an increase over last year. This is encouraging, and the increase should be kept up and enlarged to the close of the year, March 31. The total appropriations of the year, including the debt of last year, are \$622,773.03, and there is \$479,135.43 to be raised before March 31, in order to close the year without debt. The estimated receipts for these three months, on the basis of last year, are \$202,892.91, which would leave a debt of \$276,242.52 on April 1, 1897, *if the receipts are no larger than last year*. Our hope and expectation is that the donations from the churches and individual givers will be much larger than last year; but there is urgent need of quick and earnest efforts in order to avoid a debt which would be crushing in its effects upon the missions. There are already some movements looking towards the payment of the debts of the Missionary Union and the Home Mission Society. One very large giver, in sending a check for a generous amount, says that if there is any disposition on the part of the people to pay the debts of the two societies he will be happy to send another remittance. This means a great deal if the people will only arise and take advantage of the offer. Only two months of the financial year remain, however. The treasury closes on March 31, and, exclusive of the debt last year, there is \$315,307.80 needed to pay the current expenses of the year. We strongly urge the pastors and leaders in our churches to take immediate and vigorous measures to raise at least this amount, so that from the general receipts the expenses of the year may be covered. If this is done it may be possible to make other arrangements to clear off the debt. As you wish to see your Redeemer's Kingdom triumph on the earth *act at once*.

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THE TREASURER of the Missionary Union requests all missionaries to send their orders for periodicals to the offices of publication, directing that bills for the same be sent to E. P. Coleman, Treasurer, Tremont Temple, Boston, Mass. At the same time the missionaries ordering periodicals, as in the case of other orders, should notify the Treasurer to pay such bills when presented.

## EDITORIAL NOTES

**A BLESSING IN DISGUISE.**—The Executives of the Missionary Union would have hesitated to make the large retrenchments of recent years if they had not been compelled by the lack of funds. Many of these retrenchments have been distressing and have crippled the missionary work, particularly in the failure to send out missionaries to fill vacancies where the services of an American are greatly needed. The retrenchment, however, has brought to light another fact, which in some measure offsets the distress occasioned by the reduction. A number of the missionaries have written, expressing their thankfulness that their appropriations for work have been cut down, and that they have been compelled to tell the native Christians that they had no funds from America to provide for the support of their churches. There has been brought to light in this most unexpected way a reserve of manliness, self-reliance and ability of self-support which has surprised the missionaries themselves. In response to the appeals of the missionary to provide for that which could not longer be supported by American funds, the native Christians have in many cases risen nobly to the emergencies of the situation. Scores of native churches have voluntarily assumed the support of their pastors and all their religious worship, and have developed unexpected strength in the midst of the poverty in which most of them live. The depths of their poverty have abounded unto the riches of their liberality. The ideal in the establishment of Christianity in any land is self-support and self-reliance; and through the trials which have come upon the Christians by the financial distress of the Missionary Union, this grace of liberality and self-dependence has been developed in many places like shafts of sunlight piercing the heavy clouds of financial distress.

**BETWEEN BURMA AND ASSAM.**—Very quietly and almost unnoticed an advance movement has been made to the south in the missions in Assam. From the earliest days of Baptist missions in this country it has been a favorite theme to talk of the time when a connection should be established between the missions in Assam and those in Burma. Hitherto this has been nothing but a dream. At last there comes a promise of realization. Rev. William Pettigrew, formerly of the Aborigines Mission of Assam, has now become a missionary of the Union and still remains in his field at Manipur in southern Assam. The Union could not furnish funds for a proper house, but he has built a little house in native style which will serve him for several years, and there he and his wife will live and carry on missionary work in the name of Christ. It is through this district that the railway between Assam and Burma will run; and so we may consider that at least one of the chain of stations is established which will at last bring into close relations our Baptist missions in Burma and Assam.

**A STRONG POINT** was made by Hon. Moses Giddings of Bangor, Maine, in his address at the Boston Baptist Conference on Systematic Beneficence. As a business man, he stated that our missionary societies are the peers of any business institution in financial management and that there is no question but what the work of all these societies has been eminently successful. The stock of every successful business corporation is always above par, and any prosperous business enterprise has no difficulty in obtaining all the money it needs. But our successful and well-managed missionary societies are in debt and have not the funds necessary to carry on their operations. Mr. Giddings very pertinently inquired why this should be so. Among other reasons, which he gave in explanation of this fact, was that the monthly concert of prayer for missions has largely fallen into disuse. In the early days of our missions interest in them was almost universal throughout the churches, and the monthly concert of prayer was very generally observed. Of late years it has been crowded out by other services, and only a comparatively small number of the churches still maintain every month this prayer service in the interest of our missionary cause. Mr. Giddings was undoubtedly correct in pronouncing this one of the chief causes of the lack of interest in missions and the lack of funds for the work at home and abroad. The fact that the missionary cause has largely lost its hold upon the prayers of the people is the most deplorable and the most pregnant cause of the lack of interest and giving for missions on the part of Christian people.

**THE SUBJECT OF TITHES** and the exact relation which the tithes required of the Hebrew people in Old Testament times bear to the question of Christian stewardship is one of perennial interest. As we look at the general requirements of the Old Testament upon the chosen people, we find that they were simply the germs of claims which God was to make upon the spiritual Israel who were to come. All the forms and ceremonies and requirements of the Hebrew ritual are simply suggestive of what is expected of the disciples of Jesus. These forms and ceremonies are universally recognized as having been superseded by the higher, more spiritual, enlarged and voluntary service and sacrifices required of Christians. Is this not true of the tithes also? In view of the circumstances there can be no question but what the proportion of a tenth of the income for the service of God was but an elementary idea, and like the sacrifices of the Jewish ritual was ordained for a rude, ignorant and spiritually uncultured people. There can be hardly a question but what the tenth of the income is the very least which even the most ignorant Christian could be expected to devote to the service of God. But to make this a standard for Christian people is no more reasonable than to claim that the disciples of Christ should offer burnt offerings and lay their sins on the head of a scapegoat. The tithe is only a suggestion. The tenth of the income, as an offering to God, is simply elementary. The giving which God requires of His people in these days of larger spiritual light and advanced Christian life should be as far in advance of the tithes as the world-wide service of the Christian church is in advance of the sacrifices and offerings of the Temple at Jerusalem. We are not under the law but under grace.

**A SIGNIFICANT QUESTION** was asked Dr. Hovey at the Boston Conference on Systematic Beneficence. One pastor stated that as he was urging the giving of at least a tenth, some one, who had been making some calculations on the subject and was astounded at the immense sum which would thus flow into the Lord's treasury, came to him and asked what would be done with all the money if every Christian should conform to the Christian duty of giving one tenth of his income. The very fact that such a question could be asked is a lamentable confession of ignorance among many Christians as to what might be done for the extension of Christ's kingdom in all the earth. There is a too general indifference on this subject, and perhaps the idea too largely prevails that the work of the conversion of the world to Christ has largely been done. If, however, we look at the state of religion in our own land and in other Christian lands in the countries of Europe and Asia which are under the sway of the dead and formal State Church, and if we look at the opportunities for evangelistic work for Christ in the heathen lands of Asia and Africa and the Islands of the sea, there can hardly be a question as to what could be done with the money, even if every Christian should pour into the treasury of the Lord the tithes and offerings which they have withheld. If God has required a service He will provide ample opportunities for its accomplishment.

**MODERN MARTYRS OF MADAGASCAR.**—The subjection of Madagascar by the French has not yet resulted in an entirely happy condition of affairs on the island. It was comparatively easy for the French forces to overcome the native Hova army, and the Queen has been reduced to subjection to the French Resident, or Governor General. But, misled by the ease of their victory, the French have withdrawn too large a portion of their army, and the native government, being overthrown or disorganized, and the native army disbanded, disorder and confusion reign throughout the island. The criminal element is in the ascendancy and have banded themselves together. An era of rebellion and riot prevails everywhere. The rebels do not represent the orderly or Christian element of the native Malagasy, but consist of the riffraff population gathered from all tribes. So far the French have been able to make but little progress in overcoming the rebellion, and the rebels are ravaging the country, showing no mercy to either natives or foreigners. The Malagasy Christians are again the subjects of the severest persecution. Once more have the caves of the earth become their hiding places; their homes are burned; their livestock driven off and slaughtered and their crops ruined. Two hundred and fifty Christian churches have been destroyed, missionaries expelled, and anew have the Christians of Madagascar been called upon to suffer martyrdom. The bloody scenes of former times are recalled, both in the sufferings and in the heroism of the Christians of the present day. Those who are captured by the rebels are always offered their lives if they will forswear their faith in Christ, but now, as formerly, they are ready to suffer martyrdom rather than deny their Lord. One man, Ratsimikotona, and his two sons were captured by the rebels and offered their lives if they would deny Christ. Ratsimikotona replied, "We will never deny our Christ, do what you will." His two sons suggested that money might be raised as

ransom. "No," said Ratsimikotona, "we will neither buy our lives nor sell our religion. Let us speak no more, but pray; it is God's will." So the three suffered martyrdom by the most horrible cruelties. And week by week, and month by month, men and women in Madagascar are showing their heroic devotion to the Lord Jesus Christ by giving up their lives for Him. The day of Christian heroes and heroines has by no means passed.

**THE THEOLOGICAL SEMINARY AT INSEIN, BURMA**, has recently received a valuable addition to its library by the gift of 177 volumes from the library of our lamented friend, Rev. William S. McKenzie, D. D. Doctor McKenzie was a lover of good books and tolerated only those of substantial value, and the thoughtfulness of Mrs. McKenzie in presenting these volumes will be highly appreciated. We are sure it is just what the owner would wish to have done with the books which were his chosen companions in life. The Seminary at Insein is for the training of preachers of the gospel for all the races of Burma. There are now two departments, the Karen, conducted by the President, Rev. D. A. W. Smith, D. D., and the Burman department conducted, since the coming to America of Rev. Willis F. Thomas, by Rev. F. H. Eveleth. After the return of Mr. Thomas to Burma it is proposed to open an English department under his care. The number of Biblical and exegetical helps in the languages of Burma is still small, and even those who are to preach in the vernaculars of the country are greatly benefited by access to the rich mines of knowledge opened by use of the English language.



W. S. McKenzie, D. D.

**THE SIBERIAN RAILWAY** will revolutionize round-the-world travel. It is to be 7,500 miles long, of which all but 2,000 miles are already finished, and the completion of the line is set for the year 1900. One can then make the trip around the world in thirty-eight days, going from New York to England in six days, to Russia in two days more, across Russia and Siberia in thirteen days, to Hakodate, Japan, in two days, to Vancouver in ten days, and across America to New York in five days. The time of several of these journeys will soon be reduced and it will not be many years before it will be possible to take a trip around the earth in a month's vacation! Jules Verne's daring fiction, "Around the World in Eighty Days," is already no longer a fiction and will soon become ancient history. Meantime England, not to be outdone by Russia, is planning another railroad route across Asia via India, Burma and China to her colony of Hongkong. The last ten years have done much to bring the ends of the earth together, but it appears as if the next ten years would be yet more remarkable for efforts to annihilate space. All these advances in facilities of travel are for the furtherance of the kingdom of Christ. We may yet realize the words of the hymn: "Fly abroad thou mighty Gospel." The Lord hasten the coming of His kingdom in all the earth.



**“KNIGHTS OF THE LABARUM,”** by Rev. Harlan P. Beach, Educational Secretary of the Student Volunteer Movement, consists of four studies for use in mission study, classes of students or Young Peoples’ Societies. The subjects chosen are Adoniram Judson, Alexander Duff, John Kenneth MacKenzie and Alexander M. MacKay. These are all lives of thrilling interest to students of missions, and the cheap compact form in which the matter is presented make it a very convenient handbook for those engaged in a systematic study of missions. It is published by the Student Volunteer Movement, 80 Institute Place, Chicago, Ill. Price 40 cents in cloth, 25 cents in paper covers. The title will stimulate curiosity, but will justify itself when we learn that the “Labarum” was the imperial standard of Constantine, the first Christian Emperor. It consisted of a cross and banner with the initials of the name Jesus Christ. This standard was adopted by Constantine after his famous vision in which he saw Christ in the heavens signaling him on to victory, and he then inscribed on his banners the motto “In this we conquer.”

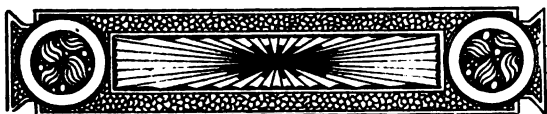
**THE WORLD IS GROWING SMALLER.**—A recent cable from F. D. Phinney, Esq., Superintendent of the Baptist Mission Press, Rangoon, Burma, came to the hands of Dr. Duncan, the Foreign Secretary of the Missionary Union in Boston in *two hours*. This is the quickest service on record between Rangoon and Boston. It is now almost startling to think that less than fifty years ago the quickest communication between missionaries in Burma and their friends in America required four months, and often when missionaries sailed from Boston it was more than a year before news came of their safe arrival at Rangoon. The first message over the electric telegraph may well have been inspired. “What hath God wrought!”

**THE MISSIONARY MAP YOU NEED.**—Every Church should have its Missionary Map. Dr. A. J. Gordon often said that the prayer book a Christian should have and use is a map of the world, that he may understandingly pray “Thy Kingdom come!” This map was prepared by Messrs. G. W. & C. B. Colton & Co. of New York, and is the best Missionary Map ever issued by any society in America. It is drawn on a scale of forty miles to an inch, and shows, in a graphic manner, by very distinct and beautiful coloring, on a linen groundwork ten feet by nine, the vast Asiatic Mission Fields of the American Baptist Missionary Union. The map shows the empires of India and Russia, China and Japan; Korea, Tibet and adjacent kingdoms. The map further depicts very interestingly:—The principal stations of other Baptist Missionary Societies—General Baptist Mission, Strict Baptist Mission, Free Baptist Mission, Canadian Baptist Mission, Southern Baptist Convention, Seventh Day Baptist Mission, etc. Send \$5.00 to Mission Rooms, Tremont Temple, Boston, Mass., and we will send you by express, all charges prepaid, a copy of the Map. Or, if there is a strong probability of your Church buying the Map, you can have one for a few days on approval, providing, in case of its return, you will prepay the express charges. A collection taken at a prayer meeting will, in most cases, provide the \$5.00 needed, and the more readily when people see the Map.

**THE CONFERENCE ON SYSTEMATIC BENEFICENCE**, held at the Calvary Baptist Church, New York City, December 15 and 16, was not largely attended owing to a severe snowstorm which came on the evening of the first day and raged violently throughout the second day, but it was a meeting of deep impressiveness to those who were able to attend. The papers and addresses were of a high character both in spiritual thought and in practical suggestion and the Conference will bear fruit in swelling the inflowing tide of consecration of persons and property to the service of God. The third Conference of this series is held in the Fifth Baptist Church, Philadelphia, January 26 and 27, and the fourth in the Immanuel Baptist Church, Chicago, the first week in March. Those who attend these Conferences are great gainers. Arrange to be there if you can.

**REV. E. E. CHIVERS, D. D.**, District Secretary of the American Baptist Missionary Union for the Southern New York District, has been chosen General Secretary of the Baptist Young People's Union of America, and will assume the duties of that office on February 15. In his brief service of two years for the Missionary Union, Dr. Chivers has endeared himself to all his associates by his genial and warm-hearted courtesy, and has won deserved honor and influence by the ability and efficiency shown in the discharge of his official duties. His loss to the special service of foreign missions would be even more deeply deplored were it not for the magnificent opportunity opening before him of leading the young people of our Baptist Churches into the largest consecration and service to the cause of Christ in all the world.

**PERSONAL.**—Rev. A. V. B. Crumb and wife, and E. S. Corson, M. D., and wife sailed from New York for Toungoo, Burma, December 9, and Rev. B. P. Cross, for Bassein, Burma.—Mrs. H. W. Hancock and Mrs. J. McGuire reached Mandalay, Burma, October 22.—Rev. William M. Upcraft and Miss Emma Inveen were married in Shanghai, December 1. The many friends of both will wish them every joy and great usefulness in the work of the Lord in Western China.—Rev. William Pettigrew of Ukul, Manipur, was married in Calcutta, November 13, to Miss Alice Goreham of Scotland. May the Lord bless and keep them in their isolated station among the aborigines of Assam.—Rev. George J. Geis and wife of Myitkyina, Upper Burma, arrived at New York January 2, returning on account of the failure of Mrs. Geis's health.





PRAYER MEETING HILL, ONGOLE

### REV. LYMAN JEWETT, D. D.

**T**HIS eminent and dearly beloved servant of God passed away from earth on Thursday, January 7, at the home of his daughter, Mrs. L. M. Davis of Fitchburg, Mass. For more than a year he has been very feeble, and during the few weeks preceding his death he seemed to be just on the threshold of heaven, and daily his departure was expected. At half-past ten on the evening of Wednesday, after bidding a tender farewell to Mrs. Jewett and the members of his family, the Saviour appeared to him. With eyes uplifted toward heaven he beckoned with a familiar oriental gesture, and said, "Come, Lord Jesus." Then in a moment he exclaimed with rapture, "Jesus is coming." After this he knew no more of earth, and at about a quarter past twelve on the morning of Thursday his spirit took its flight to the blissful realms of day. We are reminded of a beautiful saying of Norman E. Waterbury, his companion in missionary labors in Madras, "How glad the Saviour will be to see Dr. Jewett." His saintly life of prayer and service has closed. We think of him only as joining with the glorified throng in glad and triumphant strains in praises to Him who has redeemed us by His own precious blood that we might be joint heirs with Him to "an inheritance incorruptible, undefiled and that fadeth not away."

Like the majority of the great and devoted servants of Christ Dr. Jewett was nurtured amid the happy and healthful scenes of country life. Born in Waterford, Maine, March 9, 1813, he lived there and at Buckfield, Maine, until as a young man he came to Boston. Here he united with the Federal Street Baptist Church in July, 1833, of which he remained a member to the end of his life. The church is now known as the Clarendon Street Baptist Church, and here his funeral services were appropriately observed on Saturday, January 9. Soon after coming to Boston Mr. Jewett felt the call of the Lord to prepare himself for the preaching of the gospel, and entered Brown University, graduating in the class of 1848. He then studied

two years at Newton Theological Institution. During this time, in 1847, he was appointed a missionary of the American Baptist Missionary Union, but his ordination did not occur until October 6, 1848, just before his departure for India. He sailed from Boston October 10 of that year, in the ship *Bowditch*, Captain Pike, having been married on September 3, to Miss Euphemia Davis of Grand Rapids, Michigan, who has been the life-long, loving and devoted companion of his labors and services. The nature of the voyages in those slow days of sailing vessels is indicated by the fact that he did not reach Madras until February 21, 1849; but he did not at that time remain long in that city, removing to Nellore, the principal seat of his missionary labors, where he arrived April 16.

At that time Nellore was the only station of the Telugu Mission, and here Mr. and Mrs. Jewett pursued their labors with that faithfulness and devotion which was characteristic of them throughout their lives.

In 1853, at the annual meeting of the Missionary Union in Albany, N. Y., the question of the abandonment of the Telugu Mission was strongly advocated, but the counsel of those who advocated the continuance of the mission prevailed. It was at this time that one of the speakers, pointing to Nellore, the only station of the Telugu Mission, gave it the name of "The Lone Star," — a phrase which fired the heart of our American patriotic poet, Samuel F. Smith, and led him to write the now historic poem of that name.

Only a few months after this critical point in the history of the mission occurred one of its most memorable scenes, from which may be dated the dawning of brighter days for the missionary work among the Telugus. On the first day of January, 1854, Mr. and Mrs. Jewett, with three Telugu Christians, Christian Nursu, Julia and Ruth, climbed to the top of a hill which overlooks the town of Ongole, that they might get a view of the surrounding country. They had been touring for some time in this section of the Telugu field, and now had their attention fixed upon the town of Ongole as a possible second centre for missionary work. As they stood there in the early morning light, looking down upon the large town with its heathen temples and its numerous outlying villages, their hearts went out in love and longing for those multitudes of people sunken in ignorance and in superstition, and all knelt and prayed that the Lord would send a missionary to Ongole. After prayer Dr. Jewett's eyes were fixed upon a spot then grown up to a dense jungle or thicket, and pointing it out to Julia he asked, "Would not that be a good spot or the house of the missionary?" In the providence of God it happened a few years later that an English official purchased this very spot and built himself a house. Several years after, when leaving the post, the house came into the hands of Dr. Jewett, who bought it on his own responsibility, not having time to consult with the authorities in Boston. This house did, in answer to the prayer and longing of these loving and pious hearts, become the home of the missionary for Ongole. This missionary, who settled in Ongole in 1866, twelve years after the now famous meeting on Prayer Meeting Hill, was John E. Clough, and the later wonderful history of the Ongole Telugu Mission is known to all the world.

In 1857, on account of the unsettled state of the country owing to the Sepoy rebellion, Mr. and Mrs. Jewett were absent from their station three months, and in 1861 they were compelled to return to America for rest and recovery of health. Here again occurred one of those Providential occasions in which Dr. Jewett was notably used of the Lord for the furtherance of the gospel among the Telugus.

At the annual meeting of the Missionary Union in Providence, in May 1862, the question of the abandonment of the Telugu Mission which up to this time had shown but little fruit, was again seriously discussed. Opinion in favor of giving up the mission seemed about to prevail when Dr. Jonah G. Warren, the Foreign Secretary, said, "Well, Mr. Jewett is soon to arrive in America; let us leave the question and see what he says." The meeting rather reluctantly agreed to this; and when Mr. Jewett came to the missionary headquarters in Boston Dr. Warren asked him if he would favor giving up the Telugu Mission. He gave a decided negative, and declared before the Executive Committee that if the Union would not send him back to Nellore he would return alone and spend his remaining days in labors for the salvation of the Telugu people. The tender heart of Dr. Warren was stirred by this heroic and devoted determination, and he said, "Well, brother Jewett, if you will return to India we must send some one with you to bury you." So the Telugu Mission was again saved. He returned to India in the autumn of 1864 and again visited the United States in 1874. Upon his second return, in 1877, Dr. and Mrs. Jewett were authorized to locate at Madras, where the remainder of their missionary life was passed. Although Madras is outside the limits of the Telugu territory, yet many thousands of Telugus are found among the population of this important city. Here Dr. Jewett engaged assiduously in all forms of missionary work and here he served faithfully his God and his generation among the people of India, until again compelled to return to America in 1885. He arrived in Boston April 23, 1886, and since that time has resided chiefly either with his daughter, Mrs. C. S. Young of Newton Centre, Mass., or in Fitchburg, which was the scene of his triumphant entrance into the eternal life.

In his missionary labors Dr. Jewett was quiet as in all else, but persistent, wise, loving, earnest and successful. He won and retained the devoted affection of his missionary associates and of the native Christians as well as of the heathen with whom he came in contact. His influence upon all was entirely and only for good. For many years he was the central figure of the Telugu Mission; and if Samuel S. Day is called the founder, and John E. Clough the apostle, Lyman Jewett may be styled the saviour of the Telugu Mission, since to his personal courage and devotion as well as to his persevering labors and care more than once was the mission indebted for the preservation of its feeble, struggling life in its early days. Aside from the usual labors of a missionary Dr. Jewett was a member of the Bible translation committee in Madras, and he translated the New Testament into Telugu in the form in which it is now used in the American Baptist Mission.

Words fail us to speak of the personal character of our departed and honored missionary in adequate terms. His simple piety, his unselfish devotion, his transpar-

ent purity, his deep spirituality, his quiet but magnificent courage in times of trial and danger, his high and genuine ability, his life of prayer, his unfailing faith and his kindly spirit have fixed his image on the hearts of thousands on both sides of the world. Some of the most beautiful traits of his personal character are brought out in the following letter written by Rev. Norman E. Waterbury, for several years his associate in missionary labors in Madras. This letter was a familiar epistle to classmates, and after these many years came providentially to the hands of Mrs. Waterbury who has kindly allowed us to publish it. Associated as Mr. Waterbury was with Dr. Jewett, living in the same house for many months, it expresses from personal knowledge what we are glad to say of this saintly man.

"I have often talked and prayed with Dr. Jewett and have counted it one of the joys of my work. His singleness of purpose, his faith, his courage and his meekness are the everyday features of a Christ-like man. If it be true that the meek shall inherit the earth then you may look for this man among the mightiest princes bye and bye with Moses and with Jesus. And if you were privileged to listen often to his child-like prayers you would be able more intelligently to trace the beginning of the great awakening in Ongole back to the little meeting on Prayer Meeting Hill on a New Year's day thirty years ago."

As one by one the links are broken which bind us to the early days of our missionary work we cling with a tender fondness and reverence to those heroic and self-sacrificing laborers to whom the later generation of Baptists are indebted for the good foundations on which has been built the glorious edifice of our Baptist foreign missions. Among the stars, of brilliant and steady shining, which adorn the sky of our earlier missionary days, Dr. Jewett holds a worthy place in the reverence of the Baptist hosts and in the records of Baptist history. His name will stand in imperishable honor with those of Judson, Boardman, Goddard and Brown, and many others equally worthy and equally honored who have gone before or who still linger among us. Let us rise up to honor the memory of those who wrought in the days when there was little to encourage and little to strengthen except their steady hope in the everlasting promises of the living God. May their virtues, their devotion and their sacrifices kindle an enthusiasm in every heart for as noble toil and sacrifice in these later days when larger success is given; and may the memory of their sainted lives and worthy deeds abide in fragrance until we like them shall be gathered to the glorious cit of God.



## THE FAMINE AVERTED

**W**ITH praise and thanksgiving to God we announce that the famine which threatened to plunge all India into an abyss of want and woe is averted, and songs of praises fill the land where wails of fear and hunger have so lately been heard. The terrors of famine in India cannot be imagined in this land of plenty. They are just hinted at in this letter from Rev. W. R. Manley of Udayagiri, written before the rains came :

“There seems no escape for the country from another famine. It already prevails throughout almost the whole of Northern India; and that fact, together with the buying up of grain at greatly advanced prices for shipment North, and the total failure of the northeast monsoon rains thus far, has produced almost a panic in this part of the country, so that already the price of everything in the way of eatables has very nearly doubled, and much of the time the grain bazaars are closed entirely and nothing can be bought. There is still a good deal of old grain in this part of the country, but there is not a middle-aged person in India who has not been through at least one famine, and they have learned by terrible suffering to hoard their grain from one harvest till the next is assured. We have had two men out for some days trying to buy a load or two of grain to feed our school children with ; but we have no word from them yet, and I fear they may not succeed in buying even at prices double the usual rates.

“I have never had anything wear on me as this does, for most of our Christians here have only recently come from heathenism, and have yet to learn — what a great many American Christians never fully learn — to trust in God for daily bread ; and they all come to me as though I could tell them what to do or how to get food for their families. Strange that it should be easier to trust God to save our souls from hell than to keep our bodies from starving to death, but, to judge from what one ordinarily meets, such would seem to be the case.”

The burden of fear which bore so heavily on Mr. Manley's heart rested upon all our missionaries in the Telugu country. The retrenchment made necessary by the reduction of appropriations had already added to the difficulty of the mission work, and the advance in the prices of food with the suffering of the poor people on the fields increased the tension of the strain until strength and courage seemed well-nigh breaking. Rev. W. E. Hopkins of Palmur wrote :

“Starving children are now waiting for our evangelist to bring them permission to come here to us and I have sent permission although we have no money for their support. My expenses exceed my appropriation all the time, but to retrench means to take life from the starving.”

And Rev. George H. Brock of Kaugiri gives a vivid picture of the distress :

“The rains due in October have failed us entirely and already the first great cry for food has been heard. My heart stands still with a great dread. I see in vision the grim monster Famine ready to stride through the land, accompanied by his companion Death. Each day people are coming to me now for aid — “We have no food ; we have no food.” The Government is somewhat alarmed and plans are being devised for famine relief. This week I was to have had a great meeting in which several churches were going to

take over their own pastors and so free the mission from that much. I cannot even have the meeting now. If the famine really comes, and it seems to me there is every prospect of it, our work will be hindered, at least so far as self-support is concerned, for several years. A Christian teacher has just come in from a village and says that the Sudras are requesting the Christians to come to their homes to pray, as they fear a famine. In these parts, the great famine brought the outcastes to God. Another famine may bring the caste people."

But rains have come! How great the change we do not know in our land of frequent showers. Only the sublime imagery of the Psalmist and of Isaiah can describe the blessing of rain upon the parched earth. We can join with Dr. Boggs of Secunderabad in his praises of God as he writes, November 26 : —



A WATER SELLER OF INDIA.

"It is now with a very grateful heart that I report a most marked change which will bring hope to millions. Good rain has fallen within the last few days, and it has been very widespread. From far and near, north, south, east and west, we hear of bountiful showers. It is impossible to estimate the results of this. Growing crops will be revived and saved ; fresh sowings will go on all through the land ; pasturage will spring up and myriads of cattle be saved from starvation ; water supplies will be replenished ; prices of grain will fall ; and hope will be regained by multitudes who were on the verge of despair as they saw gaunt famine and probable starvation staring them in the face. We praise God for this inestimable blessing. 'Sing unto the Lord with thanksgiving ; who covereth the heaven with clouds, who prepared rain for the earth.' Psalm 147:8."



## DR. HOVEY ON OLD TESTAMENT TITHES

**A**T the extremely interesting Conference on Systematic Christian Beneficence held in the First Baptist Church, Boston, November 17 and 18, the first paper, and one of the most important, was that of Dr. Hovey on "The Christian Teaching of Old Testament Offerings." It was the freshest, most careful and most satisfactory treatment of the subject we have ever known. Probably this valuable paper will be printed in some form, but we hasten to give a résumé of the conclusions for the benefit of the readers of the *MISSIONARY MAGAZINE*.

Dr. Hovey first stated that he used the word offerings to express any devotion of property to the service of God. He did not include under this term gifts to friends, to the poor, or the payment of taxes to the State, and he did include under "offerings" Old Testament tithes, because while in the Old Testament tithes are not usually called offerings, yet the tithe was a devotion of property to the service of God, and so came under the term as he intended to use it in this paper. After a careful review of the subject of Old Testament tithes Dr. Hovey came to the conclusion that the Word of God teaches that the Israelites gave at least one and one-half tenth of their income to the service of God, and in addition to this made other gifts to the poor, etc. After the beginning of the reign of the Davidic kings, and in accordance with the prophecy of Samuel as to the burdens which would be laid upon the people should a king be given them, it was the opinion of the speaker that not less than one-third of the income of the Jews was devoted to religion and the State. The offerings to religion were not increased, but the burdens of the State became more onerous.

In the opinion of the speaker the duty of Christians cannot be said to be less than the duty of the Jews. The Jews devoted seventy-five dollars out of every five hundred of income, or \$150 out of every thousand to purposes of religion. This was given for the support of religion in their own land. Christians have larger opportunities and correspondingly larger duties. The coming of Christ did not lower the standard of Christian duty. The death of the Son of God did not weaken God's claims upon His people. And while Dr. Hovey did not hold that the law of the tithe can be said to be binding upon Christians, yet he believed that reason and obligation and love teach that a tenth of the income was the least which a Christian could rightfully devote to the service of God. This is a good and scriptural average proportion for persons in moderate circumstances. Others to whom large means have been given should give much more than this.

Dr. Hovey made a strong and impressive point that the intention of God in requiring of the Jews a tenth at least was to promote systematic giving, and observation shows that, among Christians, the giving of a tenth of the income is promotive of the highest Christian graces. Considered as stewards, Christians have no right to lay up property for themselves, but will best show their love to God and their sense of His claims upon them by giving to His service a tenth of their income.

At the conclusion of the address an opportunity was given for informal discussion, which took the form of questions to Dr. Hovey. The questions were numerous and extremely interesting, and showed great interest and thoughtfulness on this subject on the part of the large audience that was present. In reply to these questions Dr. Hovey reiterated his belief that at least one-tenth should be given solely to religious purposes, and all taxes, gifts to the poor, gifts to needy friends, as well as other secular claims should come out of the other nine-tenths of the income. In reply to a question as to the promise of worldly prosperity to those who devoted tithes to the service of God, Dr. Hovey was doubtful whether the Old Testament promises of prosperity could be literally applied to Christian times, but he had no doubt but that proportionate and systematic giving to the service of God brings large spiritual blessing, and usually large temporal blessing also. In connection with this question, Rev. M. H. Bixby of Providence gave an impressive testimony. He said that, twenty-five years ago, when his church was young and small, he impressed upon the minds of his young men the duty and privilege of giving at least a tenth of their income to the service of God, and a number of them adopted this principle and have adhered to it through all these years. All these young men have been prospered in business, and to-day nearly all are wealthy and have continued to be large and liberal givers to the church and to the cause of Christ throughout the world.

## A PRAYER THAT WAS ANSWERED

AT the Boston Conference on Systematic Beneficence one of the most interesting services was the Open Parliament, in which testimonies were called for from those who had experienced the blessings of systematic and proportionate giving. Among others Hon. Chester W. Kingsley of Cambridge, Massachusetts, was called upon. Mr. Kingsley said that it had long seemed to him that the weakest point in our Christian life was the lack of systematic and proportionate giving and as a result, our great religious and missionary societies are cramped for the means necessary to carry on and extend their work. When he was a young man working for a salary of \$250 a year, and with a wife and family to support, he was impressed with the needs of the cause of God in all the earth. It was difficult for him to see how he could give anything out of his small salary, and he was troubled about it, and that others who could, did not give more; and he made a prayer, "Oh, Lord, give me a hand to get and a heart to give." Mr. Kingsley said that he had offered this prayer, he supposed, more than a thousand times, and, as is well known, the Lord has answered the prayer in both directions, prospering his servant in business affairs and at the same time giving him a heart to provide generous things for every department of the Lord's work. This is a prayer which the Lord has been pleased to answer. It is a good prayer for young business men to adopt — "Lord, give me a hand to get and a heart to give."

# ARTICLES.

## THE MEANING OF THE COMMISSION

BY REV. HENRY C. MABIE, D. D., HOME SECRETARY OF THE MISSIONARY UNION



**T**HE Commission on Systematic Christian Beneficence, formed at Asbury Park last summer, not the Commission to disciple all nations. This Commission sprang up almost spontaneously. It was the outcome of the latent conviction in many minds that coördination of kindred missionary interests was demanded; that better methods should be sought and recommended to the churches, and that a solid basis for the varied Christian giving, on which the rising membership of our churches might be trained, should be found and stated.

The essential principle of the movement is the development of Christian stewardship. From the origin of our respective general benevolent societies each has gone on in its own independent way, and apart from certain friendly arrangements in connection with the anniversaries, the methods of each society have been as independent as if no other department of work existed. With the birth of this movement the secretaries of all the societies represented upon it began to see, as they had not before, that they must more generously esteem other departments of work than their own, so as to be able to embrace all interests in their future plans.

Out of this has been begotten a new fellowship, a mutual sympathy, a holy love, which we believe is a signal token of the Holy Spirit's guidance and a presage of good things to come. Each one, beginning to study, plan and act for the interests of another's work—all departments of our Lord's one work—we have awakened to a new realization of love for the whole work, which welds us into a unity not realized before.

With this realization comes new responsibilities. By the action of our brethren we have been thrust into the van of a movement of a higher order than previously contemplated. We feel as if entrusted once more, as were the priests of old, with the Ark of the Covenant. Hence many are looking to us for the ordering of the relations between the respective interests of varied benevolent enterprises, and for specific plans whereby the churches may be advised to properly study and support all departments of work equitably; and we are especially chargeable with the presentation of a motive which shall prove fruitful of a higher spirituality. Should this ark which we bear be defiled by the touch of our garments, or should it fall into the hands of the Philistines, we fear for its effect upon the camp. If we may, by God's grace, be enabled to bear this ark aloft, following the pillar of fire and cloud, new hope and courage will be born, and great triumphs will be won. Surely we need the prayers of all who feel that they have any stake in this movement.

The task of this Commission is varied, but we conceive the following to be some of the chief directions in which its work should lie. It will be called upon to emphasize the fundamental Christian relation in which all individuals and churches stand to the various departments of the one Kingdom of our Lord. Heretofore, obligation to the "society" has been made perhaps too prominent. It needs to be shown that the Christian is fundamentally related to the many departments of the one great work. These relations are organic and constitutional to the Christian. It is impossible for any Christian to be properly related to any one of these departments, and, if intelligent, not to be correspondingly related to all the other departments of the work.

The Commission is to reassert the Christian use of money. This calls for a restudy of the Scriptures on the subject and a deeper apprehension of the spirit of Biblical teaching, both in the Old Testament and New. It would be yet premature to intimate just what the specific plans for giving, which the Commission recommends, are to be; indeed it is not yet fully known what they will be, but it will be safe to say that when they are announced, they will call not for a less but for a larger responsibility and labor on the part of pastors and the entire educative force in all our churches. No mechanical system of giving by mere percentages in one decisive act at the beginning of the year can be inadequate if we would see an increase of offerings and a corresponding growth in grace on the part of givers. Giving must be intelligent. I am sure, also, that it is the sense of the Commission that during particular periods in which a cause is under consideration in a church all parties should combine to study, labor and pray for that one department of work. This will avoid confusion and produce unity.

The chief end which the Commission will have in view will be to develop such a type of Christian giving as will result in corresponding increase of grace in the giver. The Apostle Paul pleaded not because he

desired the gift, but that fruit might abound to the account of the giver. It is amazing how large sums of money may be devoted to religious purposes of one kind and another without there being necessarily any increase of spirituality or true religion. The myriad temples of India, China and Japan are in evidence of the spiritual fruitlessness of mere devotion of money superstitiously, or under false constraint. The great cathedrals of the old world, reared under the auspices of Rome, instead of resulting in a corresponding development of religion, have proven a blight and an incubus to it. In order that the devotion of money should result in grace to the giver, Christ must be seen in the object to which the gift is devoted. We are told in all these things to do, to give, in the name of Christ, for His sake. And what do we mean by this? Surely nothing less than these two things: (1) We should act and give as if we were Jesus Christ Himself, and, in the next place, we should act towards the recipient of our bounty as if he were Christ. In the account of the last Judgment in the Gospel of Matthew the principle on which the line was drawn between those on the right hand and those upon the left was this, "Inasmuch as ye did it, or did it not, unto one of the least of these my brethren, ye did it, or did it not, unto me."

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## DAWNING OF THE DAY IN CHINA

UNGKUNG, a city of China about sixty miles in the interior from Swatow, was opened as a mission station in 1892 by Rev. J. W. Carlin, D. D., and Mrs. Carlin. They have spent the greater part of each year in Ungkung, although compelled to go to the sea coast in the hottest months of the summer. At the first Dr. Carlin was providentially able to secure premises admirably adapted for gospel work, located near the thoroughfares of travel, and the preaching services have always been well attended. The method of labor has been purely evangelistic. Persistent, pungent and practical preaching of the good news of salvation has filled the hours and days of the missionary and his helpers. Tours into the country round about have been taken as opportunity offered. Mrs. Carlin has visited in the homes of many of the leading families of Ungkung. But the great centre of labor has been the Mission Chapel. At times it has been thronged. Thousands of residents have attended

the services. Hundreds of visitors from far and near have come in, listened and gone forth to tell of the new truths they heard at Ungkung.

The growth of the church, beginning slowly, has steadily increased. Forty-two members were reported last year. Last autumn a remarkable revival of interest in the gospel burst forth. The chapel services were thronged, and the preaching was listened to with serious attention. Forty-two were baptized in three months. Twenty-three on October 4 in the presence of thousands of Chinese. The opportunities are far beyond the ability of the missionary and his preachers. He calls for help. This is good news from staid old China. Later Dr. Carlin writes :

Our opportunities still grow and new ones are coming on. I am doing the hardest preaching of my life. The hand of the Lord is with us. Three towns in a row east of Ungkung appear about ready to wholly give up their heathen customs and worship. Most of them attend Sunday worship at Ungkung and the people of one of the towns are consulting about giving us their ancestral hall, a large one, for a chapel. In this town are two sugar merchants, who also cultivate oyster beds and make salt on a large scale. They are said to be very rich. They are regular attendants here, and they have expressed their desire that we should have the ancestral hall. Should the hall be offered, I don't think that we would accept of it yet lest some of the villagers might not be altogether pleased to let us have it; and then we do not need it now, as the place is near enough for the people to attend preaching at Ungkung, and I have no spare teacher to occupy it. The movement of these three villages is astonishingly promising. On the west of Ungkung is a village where one of our members loaned us a house to preach in, of which I wrote you, I think. In this village also our opportunities continue to increase. The Bible students and I went there to preach a few days ago, and we preached three consecutive hours, and when we quit about noon, there were present 700 or 800 people eager to hear more. Many of them come to Ungkung to hear the preaching on Sundays. Ungkung Sunday congregations are overflowing, but we have most respectful, yea, solemn, attention. We preach about four hours every Sunday, and people are present all

day, and are also taught privately. We cannot number our present and manifest adherents.

At a place where I thought the work was dead, the dry bones are rising up to life, and we have now about fifty regular Sunday attendants there. Cio-Khol is fruiting, Ngo-to, in the Fokien Province, is blooming, and So-lai, where we have opened a station since my last writing, is budding—over 150 attendants there the past two Sundays, whilst thousands in and round about the town hear the gospel on week days, for there, as here and elsewhere, we daily preach out from our chapel and station. About forty of these people have expressed their intention to ally themselves with us. So-lai is ten miles to the east of Ungkung. We have had for six months six or seven attendants at Ungkung from there, one of whom is a rich man above fifty years of age, who proposed to loan me a house for a chapel if I would open permanent preaching in his town. I went to see the house, town and surrounding country. The town contains about 4,000 inhabitants, within three miles of which are thousands more. I preached morning and afternoon, and I never saw a people so ready for the gospel; hundreds heard with astonishing eagerness. The following Sunday the house was ready and we preached there, yet found the house too small to contain the audience. But a solution for the quest for more room was at hand. A Presbyterian brother, of a town four miles distant, who had bought and fitted up a house in So-lai to be used for a chapel, in which he had seats and a table for the preacher, came and gave us his house, which

contains two rooms side by side constituting the chapel for men and women, and two living rooms and place for kitchen. About 200 can be seated, and there is an open court in front of the chapel rooms that can be utilized for seating 100 more in case it should be found necessary to provide more room; and if permanently needed it could be covered and the partition doors removed, throwing it into the main room. This house he had bought for \$350 or \$400, and fitted it to present to the Presbyterian Mission, but they did not care to open a chapel there, as they said it was too close to their chapel at Cia-na, three and a half miles distant; so, that, on hearing that we were opening there he resolved to give the house to us. A man of So-lai has just this moment gone out from me, and he informed me that people were going to the chapel every night to hear the gospel. Two heads of clans there (the man who loaned me the house is one) have attached themselves to us, and this man tells me that 40 or 50 persons of their kinship will follow them at once, among whom he is one. I shall go there on Sunday, the 22d inst., to preach. Mrs. Carlin will go along to view, and inquire into the situation with the intention of opening Bible woman's work there. It is important that I should be at Ungkung every Sunday to instruct the large crowds that assemble, and which I have preached to alone four hours each for several Sundays. Yet it appears that I should also be at So-lai on Sundays to manipulate and instruct that large untrained audience, for I have only a Bible student there at present. I am sorely pressed for assistant preachers. I am on double duty myself, which I would gladly perform if possible, and which I am trying to perform by making myself as ubiquitous as possible. Students for preachers and Bible women must be taught, as the latter are pressingly needed, and yet I am distressingly needed everywhere in the open field

for direct preaching. We have for three years been preaching all about here, and praying that God would open out a broad way for us. He has done it before we were ready for it. We never thought of His putting us "on a boom." I teach in the forenoon and at night, and go out with the Bible students to preach in the afternoon; but I long to get out farther, about the other chapels and their communities, where my superintendence and preaching are greatly needed.

I want to open a station in a town of 10,000 inhabitants. My meager appropriation will not cover these extras, but I am going to include them if I have to scratch for the money myself, for I cannot let God's opportunities pass by, for what would He think of me? But for my own conscience's sake, they shall not pass by if I can prevent it; and for my own heart's sake I take these opportunities, whatever the cost to myself, for I love to lead the benighted heathen into the light of God's great salvation. Only send me a missionary, and I have no more to ask at present. You say you cannot. I know you cannot, but "all things are possible to him that believes." When Christ would revolutionize and transform the world He sent out but twelve or thirteen men who were not superior to others, and they turned the world upside down and well-nigh accomplished the work in one generation. They took the nations by the ears and faced them about. What's the matter now? Are Christians harder to take by the ears than the heathen? The building of a house of which I wrote, let it go, and everything else I may have written, but send me a missionary, a good, earnest, common-sense man. I appreciate the financial situation, and the Committee has my sympathy, my prayers, yea, my tears, and shall have my money; but still the impossible can be accomplished, for "Nothing is impossible with God."



## PERSONAL TESTIMONIES TO THE BENEFIT AND JOY OF SYSTEMATIC CHRISTIAN BENEFICENCE

**A**T the conference on Systematic Beneficence held in the First Baptist Church, Boston, one of the most helpful and inspiring sessions was the hour devoted to the Open Parliament. It was conducted by Rev. Everett D. Burr, pastor of the Ruggles Street Baptist Church of Boston, who had taken great care to secure testimonies from many eminent givers as to their personal experience in systematic giving. Some of the verbal testimonies have been referred to elsewhere, and we are permitted by Mr. Burr to present here the letters of several gentlemen who laid aside their usual modesty to testify to the goodness of God that others might know of the blessing he had given upon their faithful stewardship. These letters are too good and too promising of blessing to be confined to a single audience.

FROM B. F. DENNISON, ESQ., OF PHILADELPHIA, *Secretary and Treasurer of the Commission on Systematic Christian Beneficence.*

Because of my deep interest in the work of the Commission I depart from my usual custom and give a little personal experience. A number of years since I was led to adopt a plan of systematic giving. I determined to devote at least one-tenth of my income to charitable and religious work. During this time my income has steadily increased, and I find it a great pleasure and privilege to be able to contribute to the Lord's work. There is also a sweeter sense of dependence upon God than ever before. Everything I have received as from God. Knowing the value of money, and the struggle men are everywhere making to obtain and keep it, I have learned that its proper use is of vastly greater importance than its acquisition. I am quite certain that those who will set apart regularly some portion of their gains for God will find it a great blessing.

Philadelphia, Pa.

Sincerely,

B. F. DENNISON.

FROM STEPHEN GREENE, ESQ., NEWTON CENTRE, MASS., *Vice-President of the American Baptist Home Mission Society, and member of the Commission on Systematic Christian Beneficence.*

If I were permitted to be present at the "Open Parliament" I should be glad to express the conviction I have that the disciple of Christ who fails to recognize his obligation as a steward in the use of the means God has given him has certainly missed the highest ideal of Christian duty, and he who has denied himself the privilege of Christian giving has missed one of the greatest luxuries. I believe we should give from principle, regularly and systematically, a proportion of our income, because it is right. I also believe we should give at times when we are moved to do so by some appeal and because we feel like it. To omit the former would jeopardize our great missionary enterprises; to neglect the latter would deprive us of experiences that sweeten our lives. I am grateful to God that I have known a little of the privilege of Christian Beneficence.

Newton Centre, Mass.

Very sincerely,

STEPHEN GREENE.

FROM W. D. CHAMBERLAIN, Esq., DAYTON, OHIO.

I commenced when my income was small to set aside a tenth to help  
 A WORD FOR carry on the Lord's work. There has been a steady increase in the  
 YOUNG MEN. amount I could turn into the Lord's treasury. It became a pleasure for  
 me to answer the calls that came. The more I turned into His treasury  
 the greater seemed the need and the smaller seemed the amount put in. I thought  
 much on the subject, and wished the amount under my control was larger. One morning  
 when I had been thinking of the need and wishing I had more to handle,  
 GOD SUPPLIES I arose and looked at a book lying upon my table. My eyes rested on  
 ALL NEED. these words: "My God shall supply all your needs." This promise  
 has been faithfully kept. As my income increased I startled some of  
 my friends by the amounts I was enabled to turn into the treasury. Once, my good  
 mother, not understanding from whence the money came and whose it was, said, "You  
 give away too much." But I would not take back a single penny. I look upon what I  
 have used to help promote Christ's kingdom in the earth as saved from any possible loss.  
 It is blessed to give, but it is not blessed to stop giving. I can take little pleasure in  
 past work if I am not working to the measure of my ability now.

I commend to any Christian young man the tithing of his income. It costs a  
 struggle to say, "I will put in the Lord's treasury a tenth of my gross income." But it  
 is a principle which, if adopted, will do as much toward a young  
 METHOD IN GIVING man's success, as anything he can do. Yes, I think more. If he  
 MEANS METHOD is methodical in this he necessarily becomes methodical in his life  
 IN BUSINESS. work. In my own case, if I was to give a tenth of my income, it  
 was necessary for me to know what my income was, and so I took  
 an inventory of my worldly possessions, which amounted at that time to \$121.48 (as my  
 books show). I opened up a double entry set of books, which I still keep, and those  
 books show where every dollar I received came from and how I have used it. I can tell  
 what it cost me for board, clothing, washing, traveling and various other incidentals,  
 until I was married, and since that the expenses pertaining to housekeeping during all  
 those years. I affirm that a course of this kind will prove beneficial to any young man.  
 By adopting this many young men would raise themselves from a state of perpetual in-  
 solvency to a state of independence, and the Lord's work would prosper and their souls  
 grow fat.

Sincerely yours,

Dayton, Ohio.

W. D. CHAMBERLAIN.

FROM EDWARD S. WILKINSON, Esq., NORTH ADAMS, MASS., *Cashier of the Adams National Bank.*

I can only say that from the teachings of God's word as I understand them, I have  
 felt that I was one of the Lord's stewards, and under the most sacred obligation to be  
 faithful and true. In the matter of Christian giving, I have felt it my duty  
 JOY AND to contribute to the Lord's treasury, with a good degree of regularity, at  
 BLESSING. least ten per cent of my income, and I have found great joy and blessing in  
 so doing. I wish every Christian would adopt and practise the plan of  
 regular and systematic giving, as the Lord has prospered them. I am sure it would cause  
 a growth in grace, bring joy to them and result in great advancement to the Master's  
 cause.

Sincerely yours,

North Adams, Mass.

E. S. WILKINSON.



FROM WILLIAM P. HOUSTON, D. D. S., RUGGLES STREET CHURCH, BOSTON.

For nearly three years my wife and I have practised systematic giving; and, what was formerly at best only spasmodic and occasional, has now become a joyful daily habit, and every hour's labor is sweetened by the thought that of each day's earnings the Lord shall have a share for his own uses. Somehow the dollars have taken on a new value since we took the Lord into partnership; and there is a perpetual joy in giving when we realize that it is first of all God's gift to us. I pray that great good may be done by these meetings, and that much interest may be awakened in the cause of Christian giving. The door of blessed privilege is open for the people. Why will they not enter in?

This motto I raise, — "*Method the Soul of Giving.*"

Roxbury, Mass.

Yours in Christian love,

WM. P. HOUSTON.

FROM JOHN H. CHAPMAN, ESQ., CHICAGO, *President of the Baptist Young Peoples Union of America.*

I firmly believe that when the heart is wholly consecrated to the Master we stop thinking about the duty of giving, and just give because we love to give; not a little grudging offering, but all that we can persuade ourselves we can possibly spare. Still, we must have a law around which our impulses to give may be centred, lest we become a tool of every eloquent appeal that presents itself, or lest our love of self-indulgence overtakes us unawares, or lest our gifts be all bestowed upon one cause to the exclusion of others quite as worthy.

First, I believe we should all face the command of the Apostle: "Lay by on the first day of the week as God hath blessed." And I take that to mean, on the day that your income reaches you lay by a proportion of it for your gift to God. As to whether that proportion shall be one-tenth or nine-tenths depends upon circumstances that you should settle with your Master. Then from this fund give to each of the causes that need your regular support; your own church, your home mission, foreign missions, and miscellaneous charities. This habit established in the life of our young converts would soon do away with the needless and expensive means of collecting money that have become so prevalent, and, moreover, the life of the giver would be blessed in three ways:

First, by a growing love of the privilege of giving.

Second, by the deepened interest in the cause to which contributions were made.

Third, by the blessing of God, who has promised to increase the gift we offer Him, and send it back to us. It may be in money, or it may be, what is still better, in spiritual blessings that no money could purchase from us.

Yours very truly in service,

Chicago, Illinois.

JOHN H. CHAPMAN.

FROM DEACON MIAL DAVIS, FITCHBURG, MASS.

I feel a little hesitancy in writing this, but I must do it to the glory of God. I owe to my dear father and mother — long since with the angels — the first lessons in Christian giving. They gave to God until it hurt. They worked and saved to give. About fifty years ago I came under the ministration of Rev. Dura D. Pratt of Nashua, N. H., who had the Missionary Concert of Prayer. I well remember how Mr. Pratt would urge

TAUGHT BY  
FATHER, MOTHER,  
PASTOR.

the members of the church, especially young men, to statedly bring their offering for missions. Soon I found myself giving a fourpence — six and one fourth cents — at each concert, and a little later a ninepence — twelve and a half cents — then 25 cents, 50 cents, \$1.00, so increasing to, I think, up to \$20 and more per month at the missionary concert later in life. In the meantime, Mrs. Davis and myself signed a written covenant that we would endeavor to give one-tenth of our income, which I have tried to do conscientiously up to the present time. I owe the formation of this wholesome Bible rule of proportionate giving to my pastor at Nashua. Dear Father Pratt built wiser than he knew. I was a mechanic then, working at the bench, and gave \$100 of my hard earnings to build the present house of worship in Nashua. I had fifteen or twenty years of prosperity in business, and I increased the proportion of my giving to fifteen and twenty per cent, and upward, and was enabled, by God's goodness, to give away more than \$50,000 in the forty-five years since the signature of the covenant referred to above. In 1876 I lost all my property — home, business and health, but Mrs. Davis and myself kept up the tithing of one-tenth at least, besides Free-will Offerings.

I shall not have time or opportunity this side of Heaven to tell how this plan of giving has strengthened my Christian life, and afforded me so much joy and gladness all through life. The devil has had to keep his hands off from all the money thus laid aside for God and humanity.

“What I gave that I kept,  
What I kept that I lost.”

This matter of giving has identified me with the best agencies of the Christian world, to save men and build up the Kingdom of our blessed Christ. This “Inheritance of the Saints” the world could not take away, and it is an unspeakable joy to me, and shall be down the eternities.

Fitchburg, Mass.

Yours for Christ's sake,

MIAL DAVIS.

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## A JOYFUL DAY AT KITYANG

**K**ITYANG became a full mission station only last year, but has before been occupied as an out-station of Swatow. The name has been variously spelled, Kitie, Kiet-Ine, and Kityang, and the latter has been adopted because it more nearly represents the Mandarin pronunciation. Dr. Ashmore has taken great interest in Kityang and it had become the most important branch of the Swatow Mission. Dr. Anna K. Scott had also begun a good medical work at Kityang. The increasing importance of the field led Dr. Ashmore to give the land, provided a house for the permanent residence of a missionary could be built. \$1,000 for this purpose was given by Col. Lucius B. Marsh and Mrs. Marsh of the Warren Ave. Baptist Church. The house was built and first occupied last year by Miss Jennie M. Bixby, M. D., to whom Dr. Scott had given over the medical work at Kityang. Dr. Bixby was soon joined by Rev. Jacob Speicher and wife who have labored with diligence in the evangelistic work. God has crowned the new station with early and remarkable blessing as the following report from Mr. Speicher most interestingly testifies. Let us thank God and take courage at this fresh illustration of the power of God among the heathen.

The work at Kityang during the past three months has been more than encouraging. Almost every Sunday we have such present in our meetings as wish to be enrolled as persons expected to attend our religious services every Sunday in order to be instructed in the Christian truth. They all promise then and there to have nothing to do with idolatrous worship. Since our

to the name of the Triune God. In all 25 persons had applied for baptism. We would, however, rather be too careful than too careless in the examination of candidates. The 14 men that were put off continue to attend the meetings every Sunday, thus giving evidence, as far as it goes in China, that they are not far from the Kingdom of God.



A CHINESE CHRISTIAN FAMILY

arrival at Kityang—not quite a year—over 130 persons have been thus enrolled. We never enroll any one's name until he has attended the services regularly for one month at least.

October 5th was a red letter day for us at Kityang. Eleven men were baptized in-

I rejoice in the work of evangelization. Since the cool season has set in I have gone out with my preachers into the surrounding towns and villages to have the gospel preached to the poor unfortunate souls. We visit from six to twelve towns or villages every week. We are always received

with the greatest kindness. We have opened a new station at Lau Kug, a very large place about seven miles from Kit-yang. The prospects are very bright at that place. Over 70 men have been enrolled who wish to be instructed every Sunday. Plans are being arranged by which they hope to build a chapel at their own expense. In many ways it seems to me that the prophecy of Isaiah 54: 2, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations, spare not, lengthen thy cords, and strengthen thy stakes," is fulfilled concerning the work of evangelization in the Kit-yang district. Our work is not distinctively pioneer work, although many villages have never heard the gospel. Nevertheless the work has a good beginning. Doctor Ashmore and Mr. Ashmore have worked this field from Swatow. The work is built on the firm rock of gospel truth. Dr. Ashmore had established several stations at the most strategical points. The work accomplished certainly gives evidence of the work of the Holy Spirit. We praise God for all this, and our prayer is

that we also may be able to carry on the work in this district under the direction of the Holy Spirit.

Another important branch of our work at Kit-yang is the hospital work. Our aim is to win every soul for Christ that enters the hospital. Doctor Bixby is a firm believer in healing the body in order to open the way for the poor unfortunate people to receive even a much greater blessing, the healing of the soul. If the Woman's Missionary Society of the West sustain Doctor Bixby in the gradual expansion and growth of this hospital, it will undoubtedly develop into one of the most important hospitals in southern China. Doctor Bixby often treats over 125 patients in one day. In fact she has treated over 200 in one day. Who can estimate the good that 's being done in this work? Mrs. Speicher and her Bible women work among the women who come to the hospital; many are thus led to trust in the living God.

In all we rejoice that God has placed us in this important centre. We earnestly ask you to pray for us, in order that we may grow with this work.

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## THE MONTHLY MISSIONARY CONCERT

REV. GEO. H. BRIGHAM, CORTLAND, N. Y., LONGTIME DISTRICT SECRETARY OF THE MISSIONARY UNION FOR CENTRAL NEW YORK

**A**T the last annual meeting of the Board of Managers of the Missionary Union, the following resolution was adopted:

Resolved, "That a committee of this Board be now appointed to report next year concerning the condition of the churches as to holding stated meetings for prayer, and study about missions."

As this is a subject upon which for many years I have had much thought, and concerning which I have had wide opportunity for observation, I venture, without awaiting the report of such committee, to give to the readers of the *MAGAZINE* the results of my own study and observation in regard to it.

That such meetings are desirable, and in the present crisis of the great work, vastly

important, needs no argument. This is a time when not to advance in missions is to ingloriously retreat. For such advance, it is my firm conviction that there is no one factor more important, or practical than the revival and maintenance of the "stated meeting for prayer and study about missions."

Just when, where, or by whom the "Monthly Missionary Concert of Prayer for Missions" was inaugurated is somewhat obscure. It seems to have been a spontaneous outgrowth of interest, and enthusiasm in the early days of the modern missionary enterprise, when about it there was to some extent a halo of novelty and romance. That it marvelously helped the cause, no student of the history of mis-

sions can doubt. How it came so generally to be dropped out was due more to changes that occurred in church work than to lack of interest on the part of pastors, and churches.

At first it was held on Monday evening after the first Sunday in the month. As most churches had also a week evening prayer meeting it came to be difficult to secure a large attendance at two meetings in the week. Then it was very generally transferred to Sunday evening, the preaching services being almost universally in the morning and afternoon. But when the afternoon preaching service was changed to the evening, that change largely displaced the Sunday evening Missionary Concert, and it usually survived only where it was transferred to the weekly prayer meeting after the first Sabbath in the month.

In this article I shall consider two points: How may the Missionary Concert be revived where it has dropped out or introduced where it has never existed; and How may interest in it be awakened, and maintained?

*First. How shall the Missionary Concert be revived or inaugurated.*

In this, as in every other work there must be leadership by some person in whose mind and heart such an object takes form, awakens interest, and arouses a determination, and I unhesitatingly declare that the pastor is the divinely appointed leader, with whom the opportunity and ability is left, and upon whom the responsibility does, and must mainly rest in this case. The district secretary also can, and gladly will counsel, encourage and help, but the leadership must, and will devolve upon the pastor. He can do it if he will.

How shall the pastor inaugurate the Monthly Missionary Concert? In the same way that Horace Greeley said our nation should resume specie payments. "The way to resume, is to resume." The way for a pastor to have a missionary concert is to *have it*. He need ask no person's counsel or consent. Should he do so, some might oppose, more would be faint-hearted and discourage him. Every Baptist church ex-

pects its pastor to be the leader of its prayer meetings. The church concedes to the pastor the right of selecting such scripture lesson, making such comments and praying for such subjects as he chooses; and also asking the people to follow him in such prayers, or remarks. In every church some will be found who will follow the pastor's leading, and many a pastor will be surprised to find that his people had more interest in missions than he had supposed and some of them more than he had himself. In many a church have I heard the earnest desire expressed that the pastor would devote more attention to missions.

At first it may be necessary for him to perform most of the work of study, and giving instruction, but he will soon find men or women who will willingly read or report some missionary information which he may have furnished them. All this, of course, requires work, but so does everything else that is worth the doing, and resources and helpers will be developed as the good work goes on.

*Second. How shall the pastor sustain interest in such meetings?*

1. He must sustain interest in his own mind and heart, and this he will certainly do if he will avail himself of the means of information within his reach. The Bible read and studied from a missionary standpoint, and our own missionary publications will fill and keep full any man who will conscientiously improve them. The more any person learns about missions, and the more he does for missions the more interest he will have. This writer gave twenty-three years to the study and preaching of missions, and with unflagging interest to the end. Sometimes very weary in the service, but not of the subject.

2. By availing himself of the results of the studies and labors of the Woman's Mission Circle.

Several years since the writer was very deeply impressed that the results of the studies of the few faithful women who meet to pray, read, and converse in their own little circle should be brought out for the benefit of the church and congregation. In associations, and wherever oppor-

tunity would allow, I urged upon pastors an effort in that direction.

Our own church in Cortland, N. Y., under the leadership of Dr. H. A. Cordo, furnishes an example. The pastor had inaugurated a monthly missionary concert, not by asking anybody's advice, consent or approval, but by simply having it. Under his leadership the missionary meeting became the largest meeting of the month, and the interest is still sustained. Carefully and ably prepared papers, which had, in the Circle, been read to fifteen or twenty ladies, were brought out and read to one or two hundred people, and the church learned with surprise of the talent possessed by persons previously almost unknown. In addition to these papers, fine selections have been read, usually by young ladies; recitations in prose and verse; specially appropriate music by the congregation; quartettes and solos, and all interspersed with earnest prayers in behalf of missions and missionaries, have rendered these meetings of great interest and profit. The people would be very unwilling that the Monthly Missionary meeting should be discontinued.

"But," says the pastor of a church of fifty members, "that is all very well for Cortland, or any other large church, but how about the small churches with widely scattered membership, and not more than ten or twenty at any prayer meeting?" Well, interest your ten or twenty, and they may prove to be the Elijahs on the mount; in answer to whose prayers copious showers of blessing may fall upon the Israel of God.

If you cannot secure a large attendance at your weekly prayer-meeting, take a Sunday evening for a missionary concert. A larger congregation can be gathered in

a country or village church at a concert than almost any other service, and you may just as well have an interesting and drawing missionary concert as a Sunday School concert. Secure one or two ladies of the Mission Circle to read the papers they have prepared and read to their circle. Get two or three young persons to recite or read some missionary selections in prose, or verse. Ask some brother or sister to read up, furnishing them the material, and report upon some missionary's life and work, or on some mission field, what has been done, with what results and prospects. Secure the best music you can, and have plenty of it. Give a short, bright address yourself, just as though you believed in, and loved this work. Occasionally ask your district secretary to visit you, to preach on missions in the morning, and give a popular address upon some phase of the work in the evening. District secretaries like to be invited to make such visits, and do such work. They will try to go anyway, but it is better to be invited as though they are really wanted. Experience enables the writer to speak feelingly here. Then call in a returned missionary when you can, or some young man or woman under appointment as a missionary. In such ways avail yourself of all possible helps, and you cannot fail; and your own people, missionaries on their far-away fields, and happy converts in heathen lands, or in the dark places of our own land will "Rise up and call you blessed."

Brethren, will you do it?

You *can* do it if you *will*. God bless you, and prosper you in the great work, and if not before, we will hope to meet and talk it over on the other shore.

## TONQUIN

REV. WILLIAM M. UPCRAFT

**A**S one stands upon the northern border of Tonquin, at the point where France and China join, there is little to attract attention or mark the fact that here is one of the points where Western pressure is

being brought to bear upon the exclusiveness of the Chinese.

The muddy waters of the Red River roll carelessly along to the South, while from the east a little clear water stream joins

the larger river and marks the true boundary. On one side is a little compact village of Chinese (many of them from Canton) called Hsinfang ("new house") on the other is the once white wall of a French fort with the few dependent streets of Lao Kai ("old street") and all begirt with a waste of jungle of the richest variety.

Lao Kai affords an excellent point from which to view the present position of affairs along the Chinese southern border.

To the east is the long frontier line extending across two large provinces, thus giving the French many points of access to a valuable country; to the south and southeast are the French possessions of Tonquin, Annam and Cochinchina, while to the west lies the newly-acquired territory under the recent treaty with England, that brings the French up to the Mekong River and thus into contact with the British on the eastern frontier of Burma.

The interest for the political student lies in this grouping of competing forces, the rivalry between the French and English in their coercion and commercial development of this section of China, and the astute diplomacy of the uncertain Chinese, whose apparent interest lies in friendship for each rival and concession to neither, though such may be forced from her by both.

But how great soever may be the interest politically (and political developments have undeniably a large influence on missionary work) this region holds a more vivid interest for the student of mission work and progress.

A brief survey commencing with Burma on the Bay of Bengal, a field unsurpassed in promise and fruitfulness, the home of a vigorous and growing church; then across the Salween and its adjoining mountain ranges, to the valley of the Menam, the important sphere of the Presbyterian Mission, now pressing northward into the Laos country, and yet again farther eastward to the French possessions of Indo-China, a large territory as yet a stranger to evangelical mission work, affords large ground for reflection.

Into the undefined and hitherto debat-

able country lying between Burma, Siam, Tonquin and China, now divided between France and England (in which division the latter did not get the lion's share), the home of various and strange peoples, full of ethnological problems and possibilities, the Missionary Union is advancing across the Shan States to find, we hope, a door of entrance to the wider regions, on the east.

The splendid foundation already laid in Burma, should prove to be but the beginning of an ever-increasing work, as enduring as it is extensive.

It is worthy of remark that the western half of this Indo-Chinese peninsula contains some of the most productive fields of evangelical missions, Burma under British rule and Siam governed by a king of its own, while all the eastern half under French control has no mission but those of the Catholic church.

Perhaps Tonquin has not received the attention it deserves from evangelical Christians. Its situation, its readiness of access, its extensive population and growing importance are not fully recognized.

The people are smaller physically and less civilized socially than their neighbors the Chinese. Centuries of political servitude and uncertainty have operated to induce a shyness in them that one sometimes longs to see produced in a modified form among the Chinese.

The present development of the province is not very marked or speedy, being characterized by the instability and dilatory methods current in French colonial administration.

From our first contact with the genial commandant of the fort at Lao Kai till the time of our departure from Halphong, we were ever conscious of the presence and functions of the military. There seemed to be some suspicion of us that somewhat interfered with our plans so that instead of traveling deck passage on the single passenger boat running between Lao Kai and Yenbai, it was only after a brisk exchange of telegrams that our passage was secured and no option of class was left to us. We must go by saloon at the rates fixed at headquarters.

The little steamer puffed out into the river and for the whole day's run we seemed to be far more at the mercy of the stream than we had been in the Chinese rowboat. The captain was an Annamese, the only French officer being the commissaire who took no charge of navigating.

We sometimes were twirling round in the current, sometimes scraping gravel shoals and sometimes brushing in the jungle grass at the river side but at length we made the end of the first stage at Yenbai. No town had been passed, few natives

called on the Catholic priest who lives in a little house in a pretty flower garden behind the unfinished cathedral. Attentive, even solicitous for our comfort, he called his boy to bring wine for our refreshment which being declined to his regret and surprise, because he really wished to show his good feeling, he next had produced a box of cigars, but these also were declined to his evident distress. Why wouldn't we take something? At length a happy thought struck him, and leading us out through the cathedral he had the bell most



FAN PALMS

seen, and but for the military stations here and there we might have come through a land without inhabitants, yet the people are there, away back in the jungle; the years of uncertainty have led them to seek the seclusion of the forest rather than court the attention of the tax gatherers or pirates.

Yenbai has the beginnings of a town and is the centre of a large district.

Having been presented to the commandant and very courteously scrutinized we

vigorously fung in order that we might be reminded of its uses and have memories of home revived.

It was an act of thoughtful courtesy such as perhaps only a Frenchman could have thought of.

The next stage was to Hanoi, the capital of Tonquin, a pretty little town built round a miniature lake, the seat of a Catholic Bishopric and the centre of colonial authority.

The country has now changed entirely



in aspect, the jungle and the hills are left behind and the vessel glides through canals and creeks across a perfectly flat country, well cultivated and populous. The tiny hamlets each with a Buddhist temple and a grove of beautiful bamboos sheltering the woven bamboo and straw houses, are scattered everywhere in this delta of the Red River. The appearance of the country suggests boundless agricultural wealth. The people do their farming much as the Chinese do. We saw them caring for their water buffaloes, or carrying home their harvest on their backs, men, women and children in the scantiest of wardrobes all engaged in the family calling in the fields.

At last on the evening of the third traveling day we reached Haiphong, the port of Tonquin. The time from Lao Kai on the northern border to this, the only door to the province, is just three days of daylight traveling, coming down stream.

Haiphong is not a thriving place so far, being largely in the hands of the official class, and guarded by an oppressive customs law, which even the Chinese find a barrier to expanding trade.

The policy towards the Chinese is one of careful repression. Every man has to register himself in the "congregation" of men coming from his home district. Thus there is a Canton "congregation," and a Fukien, or Amoy or whatever place the visiting Chinese may happen to hail from.

In each of these societies a list is kept of all the men from their respective places, a poll tax is levied on their coming and on their leaving and no Chinese can leave the colony without a permit showing his identity which is also a receipt for this

tax, a kind of good conduct voucher. In this way every Chinaman becomes his brother's keeper.

Piracy and brigandage have been very rife in Tonquin, and even now after ten years of occupation certain districts near the frontier of Canton are far from secure.

But the march of events will compel the French to bring all the province into order and do more than they have in the past for the development and expansion of its capabilities.

The internal shipping trade of Tonquin is in the hands of one company subsidized by the government. Much had been said as to the cost of travel from Haiphong to Hongkong in the absence of competition.

Our plan was to travel Chinese fare for the three days' run to the British port, but we found the Chinese stuffed away down in the hold among rice bags and empties, an almost impossible place. With some hesitancy we went up to see the owner—a hard grasping man the world calls him—to inquire about rates. He received us very pleasantly and soon plunged into a vivacious account, in inimitable broken English, of the trials of a ship-owner who has to deal with "those slippery Chinamen." Reaching at length the question of our visit he said to our utter surprise: "Well, you go Hongkong—well I charge you nothing for the passage, only you pay the captain for your 'chow'" ("chow" is pidgin English for food); so our difficulty vanished and we learned anew that in remotest places and most pressing need the promise "Lo, I am with you," is still active—the Presence of the Deliverer and Guide.



# LETTERS.

## INDIA

### The Telugu Mission

Rev. J. Heinrichs

RAMAPATAM, Nov. 3, 1896

The work in the Seminary is going on satisfactorily. The mid-term written examination just held has disclosed encouraging results. The boys work with a purpose and many are fired with holy enthusiasm. We have started a class in New Testament Greek for those who, on account of their previous training in the High school, are qualified to do extra work and profit by this study. The class numbers 21 students including three teachers of our seminary and it is taught by myself. The 14 students who entered this year are of excellent quality. Our total number is 117. The prospects for the future are exceedingly bright. I have already received intimation of a Brahman convert from Nellore coming, who has studied up to the F. A. examination. Another educated and converted Brahmin desired to enter this year, but was advised to wait till next July. We may have two or three converted Brahmins in next year's entering class who may want us to teach them in English. Two students of Sudra extraction are now studying in the Seminary. Two of the more promising boys of this year's graduating class have expressed a desire to pursue a post-graduate course in English. The Lord will give us the wisdom necessary for every emergency.

A recent visit from Dr. McLaurin to Ramapatam to lecture to the students on the Christian church and ministry has been inspiring to us all.

Rev. George H. Brock

KANIGIRI, Oct. 27, 1896

**Great Encouragement.**—During my recent tour among the Christians I was more encouraged than I have been since I came to the country. For a year past I have been actively preaching self-support and the seed seems to have fallen in good ground. We baptised forty-six in the different villages recently, twelve being converts in new vil-

lages among the Malas, and twenty from heathen Madigas, the rest being from the Christian population. I am more than happy to be able to report one hundred Mala converts in twelve villages. Besides this, people in about an equal number of Mala hamlets have declared themselves as desiring to be Christians. I was gladly surprised at the reception the Malas gave me in many villages. I might have baptized great numbers, but I deem it wise to go slowly in receiving new members. One Sudra who I believe is a Christian desired me to baptize him, but how he will live after being baptized is the question; and I, of course, cannot assure him that his rice will be forthcoming. I believe he will come soon.

Rev. A. C. Fuller

PODILI, Nov. 10, 1896

As far as our work is concerned the outlook is most encouraging. Last Sunday I baptized fifty-eight people from the chief Mala village of all my part of the field. Every household was represented by some one who gave good evidence of conversion and most of the elders and chief men of the village were among the number. Since their baptism they have learned what it is to be ridiculed and suffer scoffing for the Kingdom of Heaven's sake. They are bearing all this with a remarkably good grace. For a year these people have been under instruction and six months ago they first applied for baptism, but I have kept them back till they might more fully know the duties of Christians.

Rev. A. Frieson

NALGONDA, Oct. 7, 1896

**A Victory.**—It was a very pleasant duty to me when last Sunday, the 4th inst., I had to baptize two of our school children and our servant. The latter has been an object of our prayer ever since he came with us to Nalgonda. We knew that he had heard the truth, as it is in Jesus, years ago when a schoolboy, of our faithful Mr. Campbell in

Secunderabad. The heathen father took his boy by force out of the mission school when he saw that the truth was at work in his boy's heart, but it was too late; though the boy lost sight of the truth for a while and lived in heathen darkness, the good seed was working. We have seen him struggle with the love to his parents and with the caste—that Satanic institution which keeps thousands of believers from confessing Christ publicly—but he has won the victory. When the boy came into my study and asked for baptism I was just as happy as if it had been our own boy.

**Self-Support.**—On Monday, the 5th, steps were taken in a public meeting to disconnect the pastors of our Mirialagoodam, Sooriapett, and Annarum churches entirely from the Missionary Union; what help is wanted to support the pastor is granted to the church. The Nalgonda church is entirely independent of any money from the Union since the 5th of July, but these three receive more or less help at present, but we look at it as a necessary evil.

**December 7th.**—Yesterday our hearts were gladdened by the confession of faith in Jesus Christ of five candidates. Many years' experience had taught them that the idols were of no good and that they had never had any benefit by worshipping them; but that Jesus Christ had taken away the load of sin and made their hearts glad. Such was their confession, and I need hardly say that it gave me new courage in the work and greatly inspired me.

Mr. Wilson is touring in the Mirialagoodam and Sooriapett Taluk. He thinks the work is very encouraging everywhere. Our self-support scheme is tried very hard by the great scarcity which is prevailing throughout our field; but every good work must be tried.

**Rev. D. Downie, D. D.**

NELLORE, Oct. 27, 1896

Troubles never come singly. I don't know that that saying is true, but it is true in this case at least. With the coming of diminished appropriations there has come a sudden and considerable rise in exchange, which if continued, will eat up a large portion of what you expected to save on appropriations.

That is, it will cost you almost, if not quite as much, to purchase the number of rupees which you have appropriated, as it did last year to purchase the larger number of rupees. Of course this won't affect us directly, but it certainly will indirectly, for what effects you must affect us. What I could wish is that our people might be made to see that after all you will have to raise as much money as you did last year, even to hold your own, to say nothing of decreasing the debt of the Union.

The present rise in exchange has nothing to do with the Presidential election, or the price of silver, either present or prospective. Short crops, with more or less prospect of famine, and consequently a great reduction of imports and hence a greater demand for cash to meet foreign indebtedness, and less money to meet it, are the sole causes of the rise in sterling exchange. A week's delay in selling my bills cost me Rs. 300, and if I had delayed a week longer it would have been double that amount. How far this will go on no one can tell, but I think it is quite safe to predict that the ten per cent reduction in appropriations will all be used up in this rise in exchange.

**Rev. W. B. Boggs, D. D.**

SECUNDERABAD, Oct. 29, 1896

**Light in Darkness.**—I made a hurried visit to two places last week out on the railway eastward, Jungaon and Aler. At a village near the first place I introduced a teacher for whose coming the little band of Christians there have been asking for some months. I pointed out to them that they ought to support him, and I believe they will do so to the extent of their ability; that is, they will share their food with him. I will probably have to give him something for clothing. At the other village I had the pleasure of baptizing two women, who gave very satisfactory evidence of faith in the Lord Jesus. They have been ready for some time for this ordinance, but they had to come away from this village secretly to the place where we were, in order that they might not be prevented by the petty village officials. Such is the oppression and persecution which these poor people suffer. After their baptism they returned to their homes rejoicing.

## ABSTRACT OF PROCEEDINGS OF THE EXECUTIVE COMMITTEE OF THE AMERICAN BAPTIST MISSIONARY UNION

THE MEETING OF DECEMBER 7, 1896. FOURTEEN MEMBERS PRESENT.

THE Treasurer reported that in the Southern China Mission last year \$100 gold realized \$184.80 Mexican.

Mrs. O. L. George, formerly missionary in Burma, but for several years in charge of the missionary candidates' House of the Woman's Society, at Newton Centre, resigned as a missionary of the Union, as she is not proposing to return to Burma. The resignation was accepted.

Mr. Irving O. Whiting of Boston was introduced to the Committee and stated that he had invited a number of laymen to meet at his house on Tuesday evening, December 8, to consider the financial condition of the Missionary Union and Home Mission Society, and invited the officers of the Union and members of the Committee to be present.

The Home Secretary presented a communication from the committee of the New York Conference of Missionary Officials regarding simultaneous missionary meetings for missions during the month of January, and it was voted that the Committee approve of the movement.

A committee was appointed to confer with Mr. Wendell G. Corthell regarding the termination of his contract for the publication of the BAPTIST MISSIONARY MAGAZINE.

THE MEETING OF DECEMBER 21, 1896. FOURTEEN MEMBERS PRESENT.

The Home Secretary gave a report of the Meeting of Baptist laymen of Boston and vicinity held on the evening of December 8 at the house of Mr. Irving O. Whiting, on Commonwealth Avenue, and presented the resolutions adopted by the conference recommending that an effort be made to raise the funds necessary to pay the debt of the American Baptist Missionary Union and the American Baptist Home Mission Society. The committee appointed to promote this movement was named as Chester W. Kingsley, Esq., of Cambridge, Samuel B. Thing, Esq., of Boston, Hon. Robert O. Fuller of Cambridge, Hon. James L. Howard of Hartford, Ct., and Hon. Julius J. Estey of Brattleboro, Vt.

The committee on the MISSIONARY MAGAZINE reported that Mr. Wendell G. Corthell had consented to surrender his contract for the publication of the Magazine on very favorable terms, and recommended that the Union resume the control of the publication of the Magazine. It was voted that the report be accepted and the arrangements made be confirmed.

A resolution was adopted expressing the Committee's appreciation of the cordial and generous manner in which Mr. Corthell has carried out his contract for the publication of the Magazine during the twenty years since the management has been in his hands.

The Foreign Secretary stated that famine is impending in the Telugu mission field in India, and the work of the mission is made much more expensive and very distressing.

A committee was appointed to consider the subject of the publication of the BAPTIST MISSIONARY MAGAZINE.

THE MEETING OF JANUARY 4, 1897. THIRTEEN MEMBERS PRESENT.

The report of the committee on the publication of the BAPTIST MISSIONARY MAGAZINE was adopted, recommending that the size of the Magazine be increased to forty pages or more; that the price be fixed at \$1.00 a year for single subscriptions; ten copies and less than thirty, or in clubs equal to five per cent of the church membership, 65 cents a year; thirty copies or more, or in clubs equal to ten per cent of the church membership, 50 cents a year, with the announcement that if the circulation of the Magazine should sufficiently increase, the price would be placed at an even figure of 50 cents a year.

That free copies of the Magazine be sent to all the missionaries of the Union and to the reading rooms or libraries of all Baptist Educational Institutions, also sample copies to pastors of all Baptist churches in the Northern States for two months, beginning with the February number.

That an abstract of the proceedings of the Executive Committee be printed in the Magazine each month.

That the Editorial Secretary be requested to assume the management of the publication of the Magazine.

The report of the committee on the request of the British and Foreign Bible Society for the publication of a new edition of the Burman New Testament with a transliteration of the word *baptizo* was adopted, supporting the resolutions adopted by a conference of the Baptist missionaries in Burma:

"Whereas, a letter of Rev. J. Sharp, Secretary of the British and Foreign Bible Society to the Bishop of Rangoon, dated August 14, 1895, and forwarded by the Bishop, states that if the Bishop is unable to form a committee for the revision of the Burman New Testament in which Baptists will participate, the British and Foreign Bible Society will proceed to the revision and publication of the Burman New Testament without the Baptists, and

"Whereas, all our past concessions, even the one suggested by Dr. Wright, Secretary of the British and Foreign Bible Society and accepted by us, of placing the transliteration of *baptizo* and its cognates in brackets after the translation in the text, have never met with any response from the Bishop, and so the matter of an arrangement has come to a "dead-lock," and

"Whereas, any committee formed in conjunction with the Bishop of Rangoon must be on the basis of a change from the translation of *baptizo* and its cognates to a transliteration or to the employment of a neutral word, and

"Whereas, we cannot conscientiously give up the translation of *baptizo* or any words in the Burman Bible where equivalents exist in the Burman language, and

"Whereas, we realize the confusion and doubt that must arise among the native Christians of our churches if any such change should be made,

"Resolved, First. That we reaffirm our inability to agree to any such changes in the present version.

"Second. That we beg that the Executive Committee of the American Baptist Missionary Union and the churches in America will support us in this position and secure to their converts in Burma the full teaching of Christ in doctrine and ordinances, as we believe that the Burman version of Dr. Judson does; and we further beg that they will see that the field is furnished with an abundant supply of the Scriptures for wide distribution.

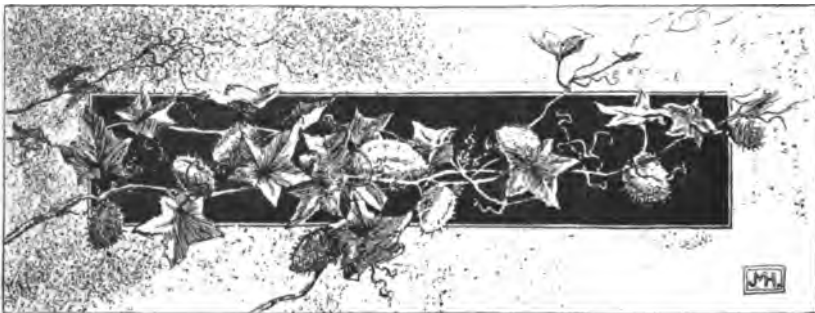
"Third. The accompanying paper of Rev. D. L. Brayton essentially expresses the sentiments of the Conference.

[RESOLUTION SENT TO THE BISHOP OF RANGOON.]

"Resolved, That we, the Conference of Baptist missionaries assembled in Rangoon, regret that we do not feel able to unite in any Committee of Revision of the Burman New Testament which would contemplate any departure from the translation of the term *baptizo* and its cognates as now used in Dr. Judson's version."

The Foreign Secretary presented the following Resolution adopted by the Conference of Foreign Missionary Officials at their meeting last January.

"Resolved, That each Christian community shall bear some definite share of its proper congregational and school expenses, fairly representative of its financial ability, and report what it has done to the mission or missionary in charge, each year, before a further grant is recommended." The resolution was adopted.



# MONTHLY MISSIONARY CONCERT PROGRAMME

[The references are to this number of the MAGAZINE]

1. Service of Song.
2. Scripture and Prayer.
3. Singing. "Tell it out among the Nations."
4. Between Burma and Assam. (p. 36.)
5. The Siberian Railway. (p. 39.)
6. The World is Growing Smaller. (p. 40.)
7. Rev. Lyman Jewett, D. D. (Let some one give a summary of his life from the account on p. 42.)
8. Singing. "Ye Christian Heroes."
9. Prayer.
10. The Famine Averted (p. 46.) Let the leader read the large type and assign to others the extracts.)
11. Singing.
12. Personal Testimonies to the Benefits of Systematic Beneficence. (p. 54.) (Assign one letter to each reader.)
13. A Prayer that was Answered. (p. 49.)
14. The Subject of Tithes. (p. 37.)
15. A Significant Question. (p. 38.)
16. Offering.
17. Prayer, Doxology and Benediction.

## DONATIONS.

RECEIVED IN DECEMBER, 1896

### MAINE, \$187.08.

Hodgdon Y. P. S. C. E. ....	\$0 75
Norway ch. ....	2
Bumford Falls 1st ch. ....	5 28
South Paris ch. ....	12 00
Wayne ch. (of wh. \$2.50 is fr. a member of Y. P. S. C. E.) ....	5 64
Knox ch., Mr. and Mrs. Jas. C. Bryant. ....	2 50
Brunswick, W. W. Nearing, for sup. "Mee Koo," care Rev. A. Bunker. ....	20 00
Lincoln Asso., per J. H. Parshle, Treas. (Amt. fr. former Treas. \$23.27); Warren ch., \$5.83; Rockport, \$8.01. ....	32 11
Stowhegan, Bethany ch. ....	33 00
Bangor, 2nd ch. B. Y. P. U. for native helper. ....	15 00
Bangor 1st ch. ....	50 00
Belfast 1st ch. Y. P. S. C. E. ....	13 80
New Sweden Y. P. S. C. E. ....	5 00

### NEW HAMPSHIRE, \$59.61.

Concord, Sw. ch. for Congo Miss. ....	\$20 00
Lisbon, Mrs. A. B. Taft. ....	5 00
Pittsfield ch. ....	1 00
Keene, Y. P. S. C. E. to apply tow. sup. "Dala" ....	18 00
Hampton Falls ch. ....	15 61

### VERMONT, \$173.51

Vermont Central Asso., Mrs. A. B. T. for the debt. ....	\$100 00
Saxton's River S. S. ....	10 00
Burlington 1st ch. S. S. class No. 2 tow. sup. Pothepogu Henry, care Rev. W. R. Manley. ....	43 74
So. Londonderry ch. ....	3 27
West Rutland ch. ....	2 50
St. Johnsbury, Mrs. J. M. Mitchell. ....	3 00
Manchester Centre, Rev. J. A. Swart tow. sup. Ma Mo Bwin, care Rev. J. E. Case. ....	10 00

St. Johnsbury, Rev. H. M. Douglas. ....	\$1 00
MASSACHUSETTS, \$2,473.11.	
West Springfield 1st ch. ....	\$ 53
Fitchburg, Rev. L. Jewett, D.D. and wife for the debt. ....	10 00
Winchester 1st ch. ....	10 00
Medfield ch., Chas. Dunn. ....	10 00
Lawrence, Second ch. tow. sup. Rev. Thos. Adams, Congo. ....	175 00
Groton ch. ....	23 00
Webster 1st ch. ....	25 00
Boston, Tremont Temple ch. a member for Rev. W. M. Upcraft's use at discretion. ....	25 00
"A Friend" ....	3 00
Haverhill 1st ch. ....	53 65
Charlestown, 1st ch. Y. P. S. C. E. tow. sup. Isalng, care Rev. W. H. Cossum. ....	12 00
Cambridge, 1st ch. tow. Life Membership of G. J. Pierce. ....	2 00
Edgartown 1st ch. ....	13 00
Bolton ch. tow. the debt. ....	11 45
Cambridge, J. S. Paine for the debt. ....	500 00
Hudson, Geo. H. Cass and wife tow. sup. Sah Kler, care Rev. A. Bunker. ....	6 00
Boston, Mrs. M. B. Cudworth. ....	5 00
No. Uxbridge ch. ....	30 00
Peabody, 1st ch. ....	12 60
Fall River, Temple Y. P. S. C. E. tow. sup. Bu-tha, care Rev. D. A. W. Smith. ....	10 00
Burma. ....	10 00
Lynn, East S. S. special for school of Mrs. J. L. Dearling. ....	10 00
Fitchburg, Mial Davis tow. the debt. ....	25 00
Springfield, Highland ch. ....	25 00
Springfield, First ch. ....	38 78
Lowell, 1st Bapt. S. S. for sup. two native prs. in Telugu field, care Dr. Clough. ....	100 00
Middleboro, Central ch. ....	9 00
Haverhill, 1st ch. B. Y. P. U. ....	12 00

Charlestown, Bunker Hill ch. Y. P. S. tow. sup. nat. pr. at Kaval, 1 yr. to Oct. '98. ....	\$25 00
Fitchburg, "E. R. S." ....	5 00
Worcester, a friend, tow. passage expenses of Rev. A. V. B. Crumb and Rev. B. P. Cross. ....	5 00
Wenham B. Y. P. U. ....	5 00
Boston, Tabernacle ch. B. Y. P. Union. ....	9 30
Long Plain, R. S. Braley. ....	1 00
Berkshire Rapt. Asso., J. H. Bigler, Treas. ....	9 25
Wenham S. S. ....	12 00
Amherst, a friend, tow. passage of a man to go to Dr. Cross. ....	15 00
Blackinton, Mary B. Palmer. ....	5 00
Williamsonett ch. ....	2 00
Weston ch. ....	10 30
Boston, Clarendon st. ch. ....	100 00
Franklin ch. Y. P. S. C. E. ....	1 00
Maplewood ch. Y. P. S. C. E. tow. salary Mrs. M. B. Ingalls. ....	7 00
Malden, 1st ch. Y. P. S. C. E. tow. salary, Rev. J. E. Cummings. ....	25 00
North Adams, 1st ch. for sup. Sam'l Taree. ....	50 00
Dighton, 1st ch. ....	3 50
Dighton, 1st ch. B. Y. P. U. Becket, a Christmas offering fr. Mattie E. Harris's S. S. class. ....	4 50
Rosindale S. S. for sup. Tsas Han Kin, care Rev. J. S. Adams, Hanyank. ....	50 00
Fitchburg, Highland Y. P. S. C. E. ....	5 00
Winchester, 1st ch. ....	10 00
Oxford, Mrs. Wm. Foster. ....	5 00
Boston, Clarendon st. ch., Rev. W. E. Witter tow. sup. of Rev. F. P. Haggard, Assam. ....	25 00
Barnardston, Mary E. Green, "where most needed" ....	5 00
BillERICA 1st ch. ....	1 47
Brockton, Warren Ave. ch. ....	1 00

Worcester, two friends tow. expenses of returning Mr. Grumb to Burma.....	\$2 00
Lowell, Immanuel ch. to apply tow. sup. "Guddela Henry," India.....	12 00
Medfield ch.....	20 00
Chelsea, 1st ch. S. S. for missionary in Burma.....	60 00
Charleston, 1st ch. Y. P. S. C. E. tow. sup. Tealing, care Rev. W. H. Coosum, China.....	12 00
North Tewksbury, 1st ch.....	46 66
Fitchburg, Highland S. S.....	10 00
Lawrence, 1st ch. S. S.....	25 00
Worcester, Pleasant St. ch.....	15 82
Gloucester, Chapel St. ch.....	21 97
Jamaica Plain ch. (of wh. \$75 is fr. Y. P. S. C. E.).....	230 89
Fells ch.....	10 76
Boston, Tabernacle ch.....	118 80
Bolton ch. for the debt.....	4 00
Boston, Clarendon St. ch., Mrs. Lavender for Rev. W. H. Cochrane's use at discretion.....	5 00
Reading ch.....	2 75
Chicopee Falls S. S. "Christmas gift".....	13 00
Lawrence, 1st ch.....	15 98
Reading, 1st ch.....	70 43
Roslindale, Rollman Mission Band.....	23 18
Natick, 1st ch.....	68 42
Boston, Clarendon St. ch. Y. P. S. C. E. tow. salary, Rev. Thos. Hill.....	125 00

## RHODE ISLAND, \$665.86.

Providence, Central ch.....	\$161 00
Newport, 1st S. S.....	2 38
Providence, Cranston St. ch. Y. P. S. C. E. tow. sup. Sau Koo, care Dr. A. Bunker.....	20 00
Providence, Stewart St. ch. Y. P. S. C. E.....	25 00
Pawtuxet, Mrs. M. Delaney Smith.....	5 00
Newport, Central ch.....	52 08
Providence, 1st ch. to constitute Mr. Warren Parsons Grant and H. L. M.....	100 00
Providence, 1st ch. W. B. For. Miss. Asso. for the debt on boys' hospital in connection with Rangoon College, care Rev. J. N. Cushing.....	100 00
North Kingston, 1st ch.....	6 50
Providence, Broadway S. S. class 13, for work on Congo Providence, From a friend.....	5 00
Jamestown, Y. P. S. C. E. tow. sup. n. pr. Modemath Momin, care Rev. E. G. Phillips, Assam.....	7 50
Newport, 1st ch.....	54 82
Allenton S. S.....	3 40
Providence, Cranston St. S. S.....	18 76
East Providence, Second ch.....	6 59
Central Falls, Broad St. ch.....	18 54
E. Greenwich, 1st ch.....	7 90
Warren ch.....	67 87

## CONNECTICUT, \$302.74.

Hartford, "a friend".....	\$20 00
Norwich, Central ch., Mrs. J. D. Herr tow. sup. n. pr.....	15 00
Suffield, 2nd ch.....	113 00
Danielson ch., Mrs. Betsey E. Davis.....	25 00
Hartford, Sw. ch.....	13 62

Putnam ch., Geo. M. Morse.....	\$100 00
Suffield, 1st ch. special Xmas offering.....	16 12

## NEW YORK, \$21,227.20.

Cohoes, B. Y. P. U.....	\$6 70
Whaley Pond ch. and Rev. S. H. White.....	25 00
Albany, Mrs. Frances S. Brooks tow. sup. nat. pr. care of Mrs. M. B. Ingalls, "Burma".....	100 00
New York, Fifth Avenue ch. Mr. John D. Rockefeller, 20,000 00	
Albany, Tabernacle ch. B. Y. P. U.....	7 00
Hoodick ch.....	5 50
Rochester, Geo. D. Hall, special for mission work, care Rev. Thos. Moody of Congo mission.....	85 00
Newark Valley, "a friend of missions" (of which \$50 is for the use of Mrs. E. W. Clark).....	100 00
Granville ch. Y. P. S. C. E. "Christmas offering".....	10 00
Jamestown, 1st ch.....	78 61
Panama, Harmony ch.....	2 59
West Henrietta ch. for Y. P. Miss. Alliance of Monroe Asso. for sup. Rev. Thos. Moody.....	5 00
Illion, Mary W. Taylor.....	10 00
Buffalo, Cedar St. ch.....	96 02
Buffalo, Prospect Ave. S. S. New York City, 1st ch. B. Y. P. U. sup. n. pr. Shwee-Chay, care of Rev. L. W. Cronkhite.....	25 00
New York City, Central S. S. sup. n. pr. Po-Tau-Seng, care Rev. W. McKibben.....	16 50
New York City, Mt. Morris S. S. tow. education of girl, care Rev. E. Chute.....	30 00
Mt. Morris S. S. Dr. T. F. Smith's Bible class for sup. nat. pr. Terra-puti.....	25 00
New York City, Beth Eden S. S.....	5 00
New York City, Miss Payton Mt. Vernon, "a friend".....	6 00
Poughkeepsie, 1st ch. Y. P. S. C. E. tow. sup. Rev. J. Speicher.....	25 00
Rondout, Wurts St. Y. P. S. C. E. tow. sup. n. pr. Koyan Zan, care Rev. L. H. Mosier.....	20 00
Newburgh, People's ch. Chinese class for sup. n. pr. Nong Zo-Yling, care Rev. J. B. Goddard.....	12 50
Kingston, Albany Ave. Y. P. S. C. E. sup. Rev. J. Speicher.....	15 00
Port Jervis S. S.....	2 19
Fort Plain, W. Platner.....	2 00
Cuba, Lloyd R. Watson.....	1 00
Adams Village, Y. P. S. C. E.....	5 00
Leyden ch. in part.....	1 75
Binghamton, Conklin Ave. Y. P. S. C. E.....	10 00
Auburn, 1st ch. to constitute Mrs. Eunice Phinney, Sennet, N. Y., an H. L. M.....	167 08
Dunkirk ch. add'l.....	1 75
Horseheads ch.....	8 00
So. New Berlin, H. A. Robinson.....	1 00
Oxford, Mrs. S. E. Dickinson.....	1 00

Oxford, Mrs. L. Turner.....	\$1 00
Oxford, H. L. Walker.....	25
Coventry, Mrs. J. A. Conever.....	1 00
Groton S. S.....	5 00
McLean ch. in part.....	2 00
West Colesville ch.....	2 45
West Colesville, Y. P. S. C. E.....	69
West Plattsburg ch.....	19 00
West Troy ch.....	24 40
East Chatham ch. add'l.....	3 00
Hemlock Lake S. S. tow. sup. Bago, n. pr., care Rev. E. G. Phillips, Tura, Assam.....	12 50
Eaton S. S.....	24 00
Fenner ch.....	4 00
Parma, 2nd ch.....	8 43
Parma, Y. P. S. C. E. add'l.....	2 60
Parma, Mrs. Charlotte Palmer.....	5 00
Bartlett ch.....	3 75
Utica, Tabernacle ch. in part.....	5 00
Vernon ch.....	17 25
Walesville ch.....	2 67
West Winfield ch.....	6 50
Whitesboro ch.....	2 00
Whitesboro S. S.....	10 00
North Manlius ch.....	11 23
Plank Road ch.....	6 00
Clay ch.....	2 00
Fayetteville ch.....	29 80
Cooperstown ch.....	8 45
Avoca ch. tow. sup. Tong-Kwee-Zios, n. pr., care Rev. W. H. Coosum, Ning-po, China.....	12 50
Fowlesville ch.....	1 75
Parishville ch.....	24 00
Ft. Covington, Rev. C. H. Williams and wife.....	1 00
Lyons, Y. P. S. C. E.....	1 50
Marion S. S.....	23 23
Macedon ch.....	7 00
Macedon S. S.....	2 73
Williamson ch.....	6 50
Williamson S. S.....	4 45
Cherry Valley ch.....	2 50
Jefferson and Gilboa ch.....	1 00
Middlefield ch.....	2 50
Richmondville and Fulton ch.....	8 00
Schenevus ch.....	2 26
Summit, 1st ch.....	1 00
Seward Valley, Isaac Esmay.....	20 00
Mrs. M. Springstead.....	2 00

## NEW JERSEY, \$232.45.

Camden Asso. "a friend" for n. pr., care Rev. C. L. Davenport, Burma.....	\$16 25
E. Orange, C. D. Paterson.....	50 00
Chesterfield, Rev. E. M. Ogden.....	10 00
W. S. Capern for n. pr. per A. B. M. U.....	65 00
Haddonfield, Y. P. S. C. E. special.....	10 50
Florence ch. in part.....	12 34
Asbury Park ch.....	41 09
Pedricktown ch. special.....	1 42
Dividing Creek S. S.....	3 35
Newark, Peddie Memorial ch., Miss. Training class.....	10 00
Passaic, 1st ch. Y. P. S. C. E.....	4 00
Morristown, 1st ch. add'l.....	8 50

## PENNSYLVANIA, \$1,581.46.

Macungie, W. H. Kiots.....	\$5 00
Philadelphia, Eleventh ch. Y. P. S. C. E. tow. Rev. W. F. Armstrong's salary.....	25 20
A "Steward".....	100 00

Phila., Fifth ch. for one of	
Upcraft party.....	\$319 00
Phila., Bethlehem Y. P. S.	
C. E.....	12 00
Phila., Shiloh ch.....	11 80
Phila., Upland ch. in part..	69 86
Mantua ch. and S. S.....	70 88
Second Morristown ch.....	83 00
Frankford, 1st ch.....	84 86
Doylestown ch.....	16 56
Green Ridge, Scranton,	
Band for nat. pr., care	
Rev. W. A. Stanton.....	6 00
Zion ch. E. G. Clutton (com-	
pleting \$100) to make Mrs.	
C. M. Alexander, H. L. M.	25 00
Gelatt ch.....	5 00
Pottstown ch.....	25 25
Logan's Valley ch.....	15 75
Gethsemane ch.....	85
Bethel ch.....	2 00
Williamsport, 1st ch.....	64 14
Old Shamokin ch.....	2 45
Rev. A. B. Still and family.	21 15
Warrensville ch.....	4 00
Pleasant Grove ch.....	15 00
Greensburg ch.....	25 00
Connellsville ch.....	17 05
Fourth Ave. Pittsburg ch.	
in part.....	577 54
New Kensington ch.....	3 00
New Kensington Y. P. S.....	2 00
West Newton, Mrs. M.	
Penny.....	3 00
Washington ch. add'l.....	15 62
Pittsburg, Chatham St.	
Welsh ch.....	5 00

DELAWARE, \$4.00.

Wilmington, First Swedish	
ch.....	4 00

DISTRICT OF COLUMBIA, \$91.08.

Washington, 1st ch. Y. P. S.	
C. E. Ery Dickinson,	
Christmas gift, add'l.....	5 00
Washington, Calvary ch., a	
friend for n. pr., care Rev.	
W. Boggers.....	25 00
Washington, Calvary ch.	
Y. P. S. C. E. for work of	
Mr. Boggers.....	25 00
Washington, 1st ch. S. S.....	18 00
Washington, Calvary ch.	
Kendall Branch.....	23 08

W. VIRGINIA, \$12.00.

Lenox, C. W. Foreman.....	\$1 00
Powelson, Geo. Qualls.....	2 00
Pine Grove ch.....	5 00
Davis, A. A. Richardson.....	4 00

OHIO, \$10,489.77.

Kingsville ch.....	\$50 00
Cleveland, Euclid Ave. ch.	
Mr. John D. Rockefeller, 10,000 00	
Cleveland, Superior St. Y.	
P. S. C. E. tow. sup. Rev.	
M. C. Mason.....	24 18
Cleveland, East End Church	
Y. P. S. C. E. tow. sup.	
Sokodah.....	11 15
Little Muskingum ch.....	2 75
Brush Creek ch.....	3 00
Amanda ch.....	3 00
Madison ch.....	2 00
Sand Fork ch.....	14 26
Centerville ch.....	6 75
Washington C. H. ch.....	5 88
Granville, Dennison Y. M.	
C. A.....	81 81
Dayton Central ch.....	75 75
Norwalk, E. G. Broughton..	10 00

Miss Bessie Kubach.....	\$10 00
Vigo, Rev. and Mrs. B. L.	
Neff.....	10 00
Oberlin, 1st ch. Y. P. S.	
C. R. tow. sup. Rev. G. H.	
Broek.....	8 25
Milford Centre ch.....	3 81
Savannah ch.....	1 00
Caldwell ch.....	4 58
Middleport, Mrs. Elisa	
Allen.....	3 00
New Harmony ch.....	1 77
Cincinnati, Mt. Auburn ch.	90 72
Cincinnati Immanuel ch.....	6 75
Delhi, G. Bascom, Esq.....	5 00
Hamilton ch. bal.....	42
Lebanon, East ch. S. S.....	5 00
Linwood ch.....	12 10
Linwood S. S.....	1 83
Middleton, East End S. S.	
tow. sup. n. pr. Burma,	
care Rev. E. Grigg, Sando-	
way.....	9 00
Toledo, Ashland Ave. ch.....	63 46
Toledo, Heaton St. ch.....	7 00
Orangeville ch.....	3 10
Church Hill Welsh ch.....	5 00

INDIANA, \$72.42.

New Philadelphia ch.....	\$1 00
Indianapolis, University Pl.	
ch.....	14 00
Prairie Creek, 1st ch.....	2 00
Prairie Creek, 2nd ch.....	3 00
Terre Haute Tabernacle ch.	8 11
Brown's Valley ch. Thanks-	
giving offering.....	10 00
Mt. Vernon ch.....	2 00
Providence ch.....	2 27
Spring Branch ch.....	1 43
Dupont ch.....	75
Madison, 1st ch.....	20 15
Westfork ch.....	1 08
Wolcottville, Mrs. S. A.	
Blanchard, per.....	1 00
Westport ch.....	1 55
Bicknell ch.....	2 10
Edwardsport ch.....	7 00

ILLINOIS, \$327.02.

Aurora, 1st B. Y. P. U.....	\$20 00
Alton ch.....	30 75
Sandwich ch.....	11 58
Shabbona S. S.....	5 00
Somonauk ch.....	8 00
Somonauk S. S.....	3 12
Fairbury ch.....	22 25
Olive Branch ch.....	3 20
Winchester, Edie Obermeyer	
for Miss Inveen's ticket..	1 00
Auburn Park ch. bal.....	25
Chicago, 1st ch. S. S. sup.	
Telugu pr.....	65 00
Chicago, Pilgrim Temple ch	21 80
Chicago, Second ch.....	15 00
Englewood, Dr. E. T. Allen.	5 00
Wheaton Y. P. tow. sup.	
Addanki Unkliah, Tel. pr.	15 00
Wheaton ch.....	10 00
Woodstock, Miss J. Sonder-	
licker.....	1 00
Jonesboro, A. J. Smith, sup.	
Diriam Gooraviah, care	
Dr. Clough.....	10 00
Morrison ch.....	12 83
Morrison S. S.....	1 62
Morrison Y. P.....	4 40
Carmi ch.....	1 00
Olney ch.....	4 80
Sailor Springs ch.....	2 18
Monmouth, Lewis Duk and	
wife, sup. n. pr., care	
Rev. E. Chute, India.....	25 00
Sparland ch.....	4 10
Orion Y. P.....	50

Chicago, 1st S. S.....	\$12 84
De Kalb ch.....	5 00
Oak Park, Mrs. Peter Miller	1 00
Chicago, Carl Jensen.....	5 00

IOWA, \$198.10.

Boone, Mrs. Elisabeth Jen-	
nings.....	\$3 00
Chariton, Catherine Mc-	
Klveen.....	5 00
Marshalltown S. S.....	12 56
West Union ch.....	18 10
Competine for Miangola	
Kumbumbia, care Dr.	
Sims, Leopoldville.....	25 00
Guthrie Centre ch.....	3 00
Independent ch.....	17 90
Waverley ch.....	23 80
Jacksonville ch. and S. S.....	18 00
Bonaparte, for "Peter,"	
care Rev. I. S. Hankins,	
Atmakur.....	10 00
Arboudale B. Y. P. U.....	2 50
Forest City, Y. P. S. for	
"Edla Arblash" Udayagiri,	
Nellore.....	20 00
Forest City, P. Anderson.....	6 10
Council Bluffs ch.....	13 20
Davenport ch.....	5 00
Kiron ch.....	20 00

MICHIGAN, \$104.61.

Manistique ch.....	2 00
Croswell B. Y. P. U.....	2 00
Detroit, Warren Ave. ch.....	3 50
Port Huron, Mr. A. A.	
Whitney, per.....	10 00
Rochester S. S.....	1 31
Romeo ch.....	5 00
Oxford ch.....	3 20
Coldwater, Mrs. Margaret	
Thornton.....	10 00
Kendall, Rev. S. D. Ross,	
per.....	5 00
Prairieville S. S. tow. sup.	
Jonsing, care Rev. S. A.	
D. Boggs, Tura, Assam....	1 25
Weston ch.....	20 00
Durand ch.....	1 15
Dowagiac, Stella Bond	
Fund for Evangelistic	
work, care Rev. A. Bunker,	
Toungoo, Burma.....	6 00
Benton Harbor ch.....	33 55
Grant Station, B. Y. P. U.....	65

MINNESOTA, \$236.33.

Leroy ch. in behalf of fam-	
iline sufferers, care Rev.	
W. E. Hopkins.....	\$12 00
Faribault ch.....	1 50
Minneapolis, 1st ch S. S. for	
Rungiah, care Rev. A. H.	
Curtis, Madras.....	100 00
Cohoto ch.....	3 00
Rockford, Y. P. S. for	
"Daniel," Nellore, India..	33 50
Reynolds ch.....	5 40
Wyanette ch.....	6 00
St. Paul, 2nd Birthday Soc.	11 35
Dassel ch.....	2 00
Tien ch.....	3 50
Fasson ch.....	53
Albert Lea ch.....	4 50
Cambridge S. S.....	25
Winnebago ch.....	25 00
Carlisle ch.....	20 00
Big Stone ch.....	2 80
Lake Benton, D. Hommer..	5 00

WISCONSIN, \$89.63.

Merrimack, M. T. Martin...	\$4 00
Glenwood ch.....	5 00
Ashland ch.....	7 00



## Donations

Elroy Y. P. for Africa.....	\$0 55
Verona ch.....	8 04
Verona S. S.....	2 25
Sheboygan ch.....	17 84
Green Bay, E. Side S. S.....	50
Neenah ch. for Africa.....	4 80
Union Grove ch.....	8 20
Marinette Sewing Society for sup. n. pr. care Rev. C. F. Viking, China.....	25 00
Marinette S. S.....	6 35

## MISSOURI, \$45.84.

La Grange B. Y. P. U.....	\$0 43
Board of Home and Foreign Missions.....	29 91
Kansas City, Y. P. S. tow. sup. n. pr. care Rev. D. H. Drake, Madras, India.....	15 00

## KANSAS, \$148.57.

Topeka, 1st ch. Y. P. S. C. E. to apply on salary Dsing Issan, care Rev. G. L. Mason.....	12 00
Hollenberg ch.....	1 00
Onaga ch.....	7 00
Smith Centre ch.....	1 00
Mt. Olivet ch.....	7 00
Ottawa, W. Barker tow. sup. n. pr. (designated to Rev. W. R. Manley).....	12 00
McLouth S. S.....	2 00
Haskell ch.....	1 08
Baileyville Y. P. S.....	3 00
Jordan Creek S. S.....	2 00
Hamlin ch.....	4 23
Bethel ch.....	11 07
Horton ch.....	3 40
Norton ch.....	4 00
Oberlin ch.....	9 00
Prairie Temple ch.....	1 84
Colby ch.....	9 66
Bethany ch.....	1 50
Brewster ch.....	1 93
Big Creek ch.....	5 38
Phillipsburg ch.....	5 15
Jennings ch.....	2 00
Long Island ch.....	5 00
Clifton ch.....	10 41
Riverdale ch.....	1 40
Clyde ch.....	1 43
Concordia ch.....	2 61
Belleville ch.....	1 00
Caney ch.....	5 50
Collyer ch.....	1 00
Lehigh, Karl Ehrlich tow. sup. n. pr. care Rev. D. H. Drake.....	20 00

## NEBRASKA, \$55.67.

Gibbon ch S. S. for Chin work in the Thayetmyo field.....	\$9 00
Pawnee City ch.....	4 00
Tecumseh ch.....	2 30
Vesta ch.....	2 52
Prairie Union ch.....	14 65
Valley ch.....	13 20
Wahoo ch.....	10 00

## CALIFORNIA, \$90.66.

Santa Ana, Myron Cooley "to give the New Testa- ment to the needy in heathen lands".....	\$2 50
Ceres S. S.....	1 00
Ontario, a friend, "Christ- mas gift".....	5 00
Armona ch.....	5 88
R. F. McFee.....	2 50
Dinuba ch.....	1 35
Hanford ch.....	8 15

Lindsay ch.....	\$2 00
Orosi ch.....	8 85
Reedley, Rev. L. B. Harvey	1 06
Sanger ch.....	2 80
Selma ch.....	3 56
Tulare ch.....	2 25
Jas. Da Mont.....	40
Woodville ch.....	3 40
Santa Ana, 1st ch. Mrs. J. F. Merriam in memory of her husband.....	25 00
Santa Barbara, B. Y. P. U. tow. sup. Rev. W. Wynd.	2 00
Salinas B. Y. P. U. tow. sup. Rev. W. Wynd..	4 00
B. B. Jacques and wife sup. of n. pr. Ko Kbalne, care Rev. J. E. Cummings, Henzada, Burma.....	10 00

## OREGON, \$51.99.

Oregon City S. S.....	\$4 59
Portland, 1st ch. Rev. Frank Sullivan.....	2 50
Portland, Swedish ch.....	34 90
Portland, Swedish Y. P. S.....	10 00

## WASHINGTON, \$34.86.

Burton, Rev. J. M. Foster..	\$6 00
Pomeroy o. s.....	3 10
Harrison ch.....	4 50
Latah ch.....	6 56
Latah Y. P. S.....	5 00
Tekoa ch.....	1 55
Wallace ch.....	8 15

## NORTH DAKOTA, \$17.94.

St. Thomas ch.....	\$5 00
Fargo Scand. for n. pr., care Miss Johanna Ander- son, Tongoo.....	8 00
Hamilton ch.....	2 25
Bathgate ch.....	2 69

## SOUTH DAKOTA, \$3.00.

Bloomington ch.....	\$1 00
Orleans ch.....	2 00

## WYOMING, \$20.00.

Meriden, O. Templeton.....	\$20 00
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## OKLAHOMA TERRITORY, \$15.86.

Sheridan ch.....	\$3 78
Marshall ch.....	2 35
Bethel ch.....	1 00
Perry ch.....	8 75

## INDIAN TERRITORY, \$4.00.

Vinito ch.....	\$4 00
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## ARKANSAS, \$52.50.

Eureka Springs, Mrs. M. E. Swan.....	\$52 50
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## LOUISIANA, \$6.65.

New Orleans, Students in Leland University of wh. \$5.31 was collected in Miss'y Boxes.....	\$6 65
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## NEW MEXICO, \$8.00.

Albuquerque, 1st ch.....	\$8 00
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## ASSAM, \$100.00.

Nowgong, Rev. P. H. Moore and wife.....	\$100 00
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## CHINA, \$368.32.

Kinhwa, Rev. T. D. Holmes	\$25 00
Ningpo, Rec'd. on the field by S. P. Barchet, M. D., per acct. Sept. 30, '96, (Mexican \$134.00—\$74.81)	74 81

Rec'd. on the field by Miss H. L. Corbin per acct. Sept. 30, '96, (Mex. \$49.25 —\$27.50).....	\$27 50
Shaohing, Rev. H. Jenkins per acct. Sept. 30, '96, personal gift (Mex. \$200— \$111.66).....	111 66
Rev. W. S. Sweet per acct. Sept. 30, '96, rec'd. on the field (Mex. \$48.50—27.06)..	27 08
Huchau, Rev. G. L. Mason per acct. Sept. 30, '96, rec'd. on the field (Mex. \$94.59—\$52.25).....	52 25
Hanyang, Rev. J. S. Adams per acct. Sept. 30, '96, rec'd. on the field (Mex. \$20 —\$11.17).....	11 17
Rev. W. F. Gray per acct. Sept. 30, '96, rec'd. on the field (Mex. \$44.32—\$24.74)	24 74
Swatow, Rev. J. W. Carlin per acct. Sept. 30, '96, rec'd. on the field (Mex. \$28.00—\$14.11).....	14 11
Total.....	\$39,511 43

## LEGACIES.

Kennebunkport, Me., bequest of Owen B. Hut- chins.....	\$204
Manlius, N. Y., Ann Penfield.....	1,000
	1,204 00

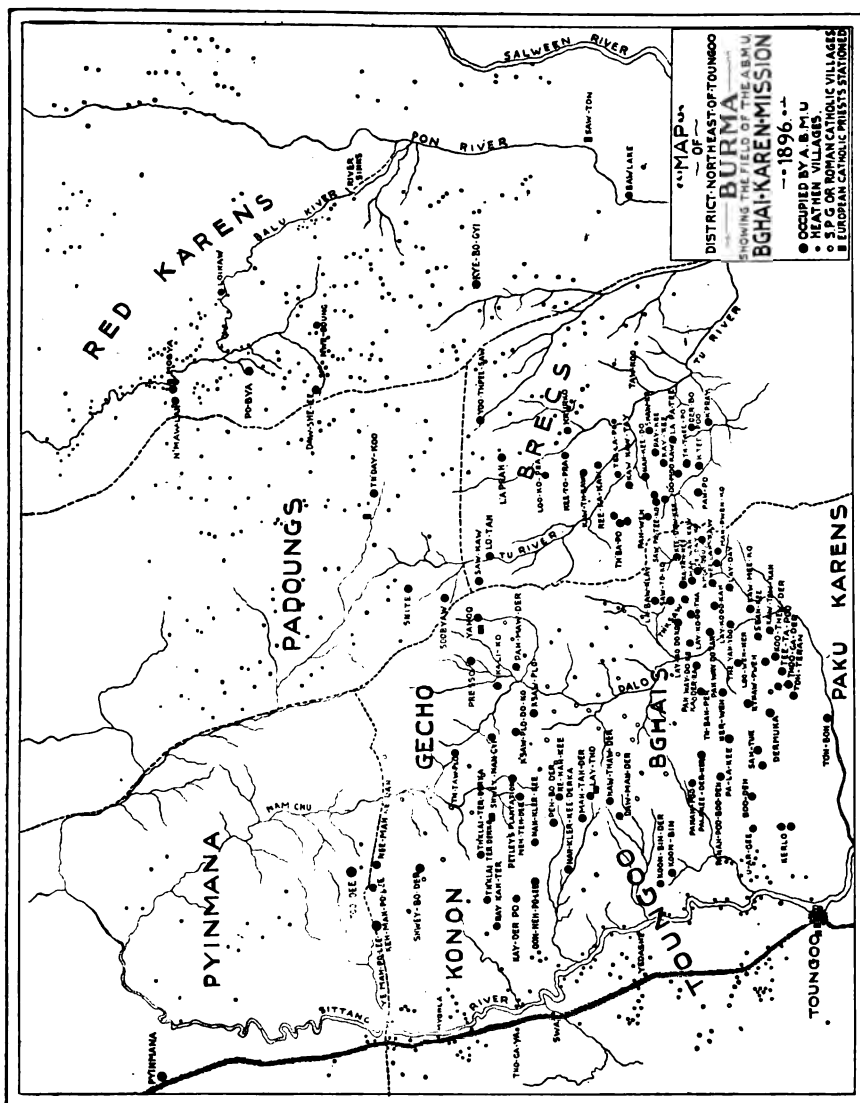
Donations and Lega- cies from April 1, 1896 to December 1, 1896.....	\$102,922 17
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Donations and Lega- cies from April 1, 1896 to January 1, 1897.....	\$143,637 60
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Donations received to January 1,  
1897, \$112,718.79.

Maine, \$1,904.23; New Hamp- shire, \$662.26; Vermont, \$951.89; Massachusetts, \$12,181.28; Rhode Island, \$2,229.89; Connecticut, \$2,359.60; New York, \$36,109; New Jersey, \$3,992.16; Pennsylvania, \$9,161.38; Delaware, \$40.89; Dis- trict of Columbia, \$326.94; Mary- land, \$28; Virginia, \$3.50; West Virginia, \$1,067.82; Ohio, \$16. 713.36; Indiana, \$1,402.41; Illinois, \$8,365.35; Iowa, \$1,811.29; Michi- gan, \$1,266.14; Minnesota, \$1- 326.41; Wisconsin, \$1,526.94; Mis- souri, \$755.04; Kansas, \$1,140.54; Nebraska, \$583.92; Colorado, \$251.55; California, \$1,011.17; Ore- gon, \$280.08; North Dakota, \$81.63; South Dakota, \$189.02; Washing- ton, \$412.10; Nevada, \$48; Idaho, \$21.53; Wyoming, \$25.30; Utah, \$15.50; Montana, \$43.30; Arizona, \$11.55; South Carolina, \$35.24; Kentucky, \$2; Tennessee, \$10; Louisiana, \$12.70; Florida, \$10; Alabama, \$15; British Columbia, \$89.95; Indian Territory, \$57.31; Oklahoma, \$61.56; Arkansas, \$52.50; New Mexico, \$11; Canada, \$1; England, \$20; Spain, \$7.82; Burma, \$96.42; Assam, \$310; India, \$50; China, \$368.32; Japan, \$578.96; Alaska, \$3.66; Maryland, \$28; Miscellaneous, \$2,619.43.
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(See page 91.)

# The Baptist

## Missionary



## Magazine.

Vol. LXVII. No. 3

MARCH, 1897

### EDITORIAL NOTES

**T**HIS NUMBER OF THE MAGAZINE is mailed to every pastor in the Northern States, whose correct address we have been able to obtain. The same was done with the February number. Brethren! You have now seen two numbers of the MAGAZINE in the enlarged and improved form, and further improvements will be made. You are the leaders of the people.

Upon you more than upon any others depends the interest and giving of the churches for the cause of Christ in heathen lands. The best way to increase both interest and giving is to increase the circulation of the BAPTIST MISSIONARY MAGAZINE among your people. Will you not make an effort to do this?

**T**HE PARTICULAR ATTENTION OF PASTORS is called to the fact that the BAPTIST MISSIONARY MAGAZINE, enlarged and improved, is now *only fifty cents a year* in clubs of thirty or more, or in clubs equal to ten per cent of the members of any church. For example, in a church of 150 members, 15 subscribers can have the MAGAZINE at fifty cents each, etc. *Announce this from the pulpit* and appoint some one to receive the money, and there will soon be a club.

*Rev. F. W. Bakeman, D. D.*, of the First Baptist Church, Chelsea, Mass., did this, and a club was made up before the close of the Sunday school without personal solicitation.

*Rev. Henry M. King, D. D.*, of the old First Baptist Church of Providence, R. I., had a club of sixty-three in two days after the announcement. All the names and the money were handed in without special effort. "*Go and do thou likewise.*"

In clubs of ten, or clubs equal to five per cent of the church members, the MAGAZINE is sixty-five cents a year. Single subscriptions, \$1.00. *In all cases* the MAGAZINE is sent to the personal addresses of each subscriber.

**THE FIRST CLUB** for the **MISSIONARY MAGAZINE** at the new offer of fifty cents a copy to clubs of thirty or to clubs equal to ten per cent of the members of any church was from the First Baptist Church, Chelsea, Mass., Rev. Francis W. Bakeman, D. D., pastor. Doctor Bakeman made an announcement from the pulpit that the **BAPTIST MISSIONARY MAGAZINE** is enlarged and improved and can now be had for *fifty cents a year* in clubs of thirty or more, and that he would receive the names and the money. A club of thirty-one was made up before the adjournment of the Sunday school, and other names are expected. It was very easy, and the same can be done in any church. If the pastor does not wish to receive the names, let him announce the improvements in the **MAGAZINE**, and the low rates for clubs, and appoint some one else to take the names and money. A general and hearty movement of all the pastors will put a club of **MISSIONARY MAGAZINES** in every Baptist church in these Northern States. *Try it.* The largest club for the **MAGAZINE** received to the latest date before going to press for the March number is from the Fourth Avenue Baptist Church of Pittsburg, Pa., Rev. Lemuel C. Barnes, D. D., pastor—eighty-six subscribers. The anniversaries are held with this church in May, and this evidence of large and intelligent missionary interest is an assurance of the royal welcome the Baptist hosts will receive.

**THE MISSIONARY MAGAZINE AT FIFTY CENTS A YEAR** is the rate at which it is now offered in clubs of thirty or more or in clubs equal to ten per cent of the members of a church. This is a great concession in price and is made with the expectation that a very large circulation will be secured among the members of the churches. There were some who advocated selling the **MAGAZINE** at an even price of fifty cents a year. We have been interested in observing the result of such a plan in the case of "The Missionary," the excellent periodical of the Southern Presbyterian Board. The former rate was seventy-five cents a year, and on the recommendation of the General Assembly it was reduced to fifty cents. The argument for this was the same that has been urged with reference to our own **MAGAZINE**, and the result is instructive.

"Members of the Assembly who advocated the change expressed the belief that a doubling of the subscriptions could be reached if the change was made. But after the lapse of more than a year there is no sign of the expected doubling. . . . There is grave danger that the next Assembly will find its magazine published at a loss of five hundred or six hundred dollars. Even this would be no source of regret if the cheaper rate was instrumental in greatly enlarging the circle of readers and thus deepening the interest in missions. The mailing list, however, does not show this. The low rate has thus far failed to widen the circle of readers."

By retaining the price for single subscriptions at one dollar, and reducing the price to fifty cents for large clubs the **BAPTIST MISSIONARY MAGAZINE** hopes to secure the desired result.

**THE TREASURER OF THE MISSIONARY UNION** on February 1 reported that \$287,592.92 is still needed to pay the appropriations for the year. In addition to this there is the debt of last year \$163,827.68 to be provided for. The receipts dur-

ing February and March of last year in ordinary donations amounts to \$149,777.41. Supposing they should be the same this year and add \$30,000 for income of funds during the year and \$10,000 for receipts from legacies, yet the accumulated debt of the Union at the end of the year would be \$291,643.14. It will be seen from this how hopeless it is to expect the usual receipts to provide for the needs of the Union at this time. Only the extraordinary measures about to be inaugurated to provide for the debts of both the Union and the Home Mission Society affords hope that the Union will be placed in a position to continue the missions on anything like the present scale of expenditure and methods of work. We await the development of these measures with intense interest. Meantime the churches are urged to put forth most earnest and prayerful efforts that the debt to be provided for may be reduced to the smallest possible proportions.

**A VERY IMPORTANT CONFERENCE** at the home of Mr. John D. Rockefeller in New York is being held as this number of the *MAGAZINE* goes into the hands of the printer. The real subject before the conference is to plan measures to provide for the debts of the Missionary Union and the Home Mission Societies. We cannot but feel that upon the results of this conference the future of our Baptist Mission work at home and abroad is in large measure depending. May God give grace to these brethren upon whom such large responsibilities have come! The New England committee, of which Hon. Robert O. Fuller of Cambridge is chairman, is actively engaged in efforts to the same end. We suppose a call will soon go forth to the whole Baptist denomination of the North to arise and free our missionary operations from the great incubus under which they have labored for three years. Welcome this appeal. Coöperate with these strong brethren in the Lord. Pay the debts and let the Lord's work go on.

**A ZAYAT IN BURMA.** [See Frontispiece.] often come across the term "zayat." place of Doctor Judson, and is the common place where many of our missionaries in their journeys preach the gospel. Here also they find accommodation either for a noon-day rest and the dinner hour, or for sleeping at night. A zayat is a shelter erected by the government for public use. Travelers may find here shelter, but must provide for everything else needed for their stay. The first guests have the first choice of rooms, or rather of location. Sometimes a missionary party will be the only occupants of the zayat. Sometimes they are compelled to crowd into one corner in order that other travelers may

Readers of our missionary literature A zayat formed the first preaching



A MISSIONARY HOME IN BURMA.

also share the accommodations furnished equally to all. Our readers will be glad to see a picture of a typical zayat in Burma. This one, at the time the picture was taken, was occupied by two missionaries during their noon-day rest when they and their party were stopping for dinner. All around are seen the appurtenances of their missionary travel—the ox-cart, the native helpers, etc. The picture gives a vivid idea of the rude surroundings of many of our cultured missionaries in their self-sacrificing and devoted labors among the heathen.

**THE FAMINE IN INDIA**, although relieved by the rains, yet produced great distress, which still continues in many districts, especially in northern central India. The prices of rice and grains have fallen, and the growing crops are doing well, but there will be want until a new and abundant crop is gathered. Many of the people are too poor to buy seed, but the government has established measures of relief, and while there is much suffering, such frightful mortality is not expected as in previous famines. The daily papers have exaggerated the condition of affairs in India, and we thank God that, while multitudes are still in want, the prospects are favorable for a gradual restoration to the usual conditions of life.

**THE BUBONIC PLAGUE IN BOMBAY.**—Many reports regarding the prevalence of this plague, which is very similar to the "Black Plague" which ravished Europe in the Middle Ages, have been published in our papers. It has been difficult to get at the exact facts of the case. On the one hand it has been asserted that the reports have been greatly exaggerated by those hostile to British rule in India; on the other, that the English authorities have minimized the reports as far as possible. It would appear that the number of cases has amounted to between eight and ten thousand, and the number of deaths is reported at less than five thousand. From private information received recently we are inclined to believe that the number of deaths is larger than that reported. Rev. C. E. Petrick, our missionary at Sibsagor, Assam, who has recently returned to his field from Europe and landed in Bombay, writes that "the number of those having died, and still dying, is very large, much larger than the papers report." It does not appear, however, that Europeans or the higher classes have been affected to large degree, since, as in the case of the plague in Hong Kong and of similar epidemics in other places, cleanliness and sanitary methods of living have secured immunity from the plague; nor does it appear that the plague is extending much beyond the limits of Bombay Presidency.

**THE OBITUARY OF DR. LYMAN JEWETT** in the February number of the Magazine needs to be corrected as to a few dates. By error of the printer his graduation from Brown University, is said to have occurred in 1848 instead of in 1843. He studied *three* years at Newton Theological Institution, graduating from the full course in 1846. As he intended to become a missionary he declined to accept a call to the church in Webster, Mass., but preached for the church two years until about the time of his sailing for India, Oct. 10, 1848. We thank Mrs. Jewett for these corrections and the additional information.

**THE MISSION OF REV. J. S. BARROWS, D. D.**, to India is not regarded with unmitigated enthusiasm by the missionaries in that country. Dr. Barrows is chiefly known as the promoter of the Parliament of Religions held in connection with the Columbian Fair in Chicago. Professor S. Sathianadhan of Madras has said that this Parliament "dealt Christianity in India the severest blow it had ever received," and in this opinion the great body of missionaries in India agree. It discredited Christianity as the supreme religion, tended to demolish the very foundations on which Christian missionary work rests, infused new life and enthusiasm into the advocates of Hinduism and Buddhism, and enormously exaggerated the already overweening conceit of the leaders of those systems. It is natural that the advent of the person most responsible for that Parliament should be regarded with trepidation by the advocates of the religion of Jesus Christ in India. We have seen a list of the subjects on which he proposes to lecture in the chief cities. It does not encourage the expectation that they will have any considerable effect in overcoming the mischief wrought by the Parliament of Religions, or in strengthening Christianity in India. It is possible that a view of the fruits of heathenism on its own soil may greatly strengthen Dr. Barrows's belief in Christianity as the only true and absolute religion. He will certainly gather very different views of Hinduism and its associated faiths from the rosy representations set forth at the Parliament of Religions.

**THE ILLNESS OF MR. ROBERT E. SPEER**, one of the Secretaries of the Northern Presbyterian Board, while visiting Persia, has aroused the liveliest sympathy, both on account of the high regard for Mr. Speer's personal character, and because of the interest in his journey, which is one of inspection of the Presbyterian missions. We are glad to note his full recovery and the resumption of his journey around the world. The fever, which for a time threatened to bring to an end his journey and even his life, was caused by exposure to extreme heat while traveling, and illustrates a peril to which missionaries in tropical lands are always exposed. We heartily rejoice in Mr. Speer's recovery and trust that the remainder of his trip may be made in safety and success.

**ANOTHER OF THE VETERANS OF OUR FOREIGN MISSION SERVICE** has passed away in the death of Mrs. Mary Webb widow of the late Rev. Abner Webb, in Oakland, Jan. 25, 1897. Mr. and Mrs. Webb were associated for several years with Doctor Judson in Burma, and the closing years of their lives were spent in quiet enjoyment at the beautiful rural home of their daughter, Mrs. Pratt in Fruit Vale, a suburb of Oakland. They united with the Tenth Avenue Baptist Church of Oakland during the pastorate of Rev. S. B. Morse, D. D., and continued their relation with that church until their death. By their sweet lives and rich Christian experience they were a great aid and blessing to their pastor and to all with whom they associated. Their daughter, Mrs. Lothrop of Boston, was with them during the later years of their lives, which was especially comforting to them after the death of the younger daughter, Mrs. Pratt.



**A** UNIQUE INCIDENT IN MISSIONARY LIFE is told in the following letter from Rev. C. H. Finch, M. D., of Suichaufu, West China. He writes :

“ We came here to lead the heathen Chinese to a belief in Christ and baptize them in His name. In October we had two Americans come to us professing their faith in Christ and asking to be baptized. We could not refuse them, so baptized them in the name of the Father, Son and Holy Ghost and sent them on their way rejoicing. They were Dr. and Mrs. McIrath, correspondents of the *Chicago Inter-Ocean*, traveling around the world. While for a long time intending, some time, to become Christians they had not yet decided. After conversation with the doctor I was able to show him where he stood and suggested that Suifu was as good a place to find and follow the Lord as any ; but I must confess I was surprised when he really asked a few days later to be baptized. He and his wife made a clear statement of their case ; the brethren here all talked with them. He made his statement to the church, Mr. Wellwood interpreting; and they were voted baptism in regular order. So when you see announcements of these travelers, as you probably will, you can feel an additional interest in them as belonging to the Western China Mission as well as members of Christ's body. We were not looking for such results, as former globe trotters had taken occasion to malign the missionaries. Their first letter after leaving us spoke of the happiness that possessed them. May God bless and keep them.”

**T**HE DEATH OF MRS. JANE W. BARKER at Nashville, Tenn., January 16, breaks yet another tie which binds us to the earlier period of our Baptist missionary history. Mrs. Barker was a native of Shropshire, England, but came to this country when a child. In 1839 she was married to Rev. Cyrus W. Barker, who was under appointment as a missionary of the American Baptist Missionary Union, and with him sailed from Boston, Oct. 22, 1839, in the ship *Dalmatia*, Captain Winsor. They reached Calcutta, Feb. 20, 1840, and Jaipur, Assam, May 14 of the same year, but their field of labor was removed to Sibsagor, May 18, 1841, and was afterwards changed to Gauhati. After nearly ten years of faithful and devoted labor for the salvation of the Assamese the failure of Mr. Barker's health compelled them to sail for the United States. He declined so rapidly that he died and was buried at sea, in the Mozambique Channel, Jan. 31, 1850. Mrs. Barker returned to America with her five children, and since that time has resided first at Elgin and Chicago, Illinois, and later in Minneapolis with her daughter. In missionary work in Assam and in her influence in behalf of missions in this country the lovely character of Mrs. Barker has made the deepest impression upon all with whom she came in contact. Quiet, yet earnest and unselfish, she was always active and efficient in the promotion of the cause of Christ, and especially in the cause of the gospel among the heathen. Her last words to the family : “ Be true to the Lord Jesus,” may be taken as the keynote of her whole life. She was ever ready for service for the Master, and has surely received the blessed reward, “ Well done, good and faithful servant.” One of her daughters, Mrs. George A. Marsh of Chicago, has recently visited her native place, Gauhati, Assam. We extend our earnest sympathies to her in the loss of her mother at this time of her absence from home, and also to the other children, Mr.

Cyrus A. Barker of Chicago, Mrs. George L. Baker of Minneapolis, and Mrs. Bishop R. K. Hargrove of Nashville, at whose home Mrs. Barker peacefully passed away.

Of Mrs. Marsh's visit to Gauhati Rev. C. E. Burdette writes:—

"The very cap sheaf, or top-stone of the whole year's experience was the visit, last week, of Mrs. Marsh of Chicago, eldest daughter of Mrs. Barker of Minneapolis, who with her husband planted our Gauhati Mission. The announcement, the visit, the departure—all crowded into less than a week of time—seem like a dream, but the blessed influence of the kindness and interest which prompted such a visit, and of the revivifying of the sacred memories of the early days of the mission, are an abiding and real benediction; yes, a benefaction. I know there are many friends at home who would want to follow Mrs. Barker's unique example, if they could realize the effect of her visit on both missionaries and people. Not many, to be sure, are the children of pioneer and martyr missionaries, but they are children of God, the founder, aye, the martyr founder of every mission. It is a lot of ointment, and very costly for a single anointing, but its perfume will abide through the life of at least one mission family."

**P**OOOR MADAGASCAR!—Since the French occupation of Madagascar the higher officials have been very fair in their treatment of Protestant missions, and it was publicly announced that all religions and the Protestant missionary work would be tolerated. Much hope has been cherished that this work, in which the Christian world at large is so deeply interested, might continue without interruption and with all its former prosperity. There has been, however, an increased feeling of hostility manifested by the French, cultivated unquestionably by the Roman Catholic priesthood. In 1895, when it seemed that France would take possession of Madagascar, the Archbishop of Paris proclaimed throughout France a crusade that Madagascar was to be won to the Church of Rome. This aroused great excitement at the time, but owing to the fairness of the officials in Madagascar this crusade has been almost forgotten by the Protestant world. It has been by no means forgotten, however, by the officials of the Roman Catholic Church, and it now appears that this crusade for the suppression of Protestant Christianity in Madagascar and for the forcible conquest of that island by the Church of Rome is to be carried on with the audacity, the determination and the unscrupulousness which mark the work of the Society of Jesus wherever it is unhindered in its plans. The Jesuits have sedulously cultivated an anti-Protestant and anti-English feeling in Madagascar. Already the Protestant missions are seriously impaired by it and the missionaries, according to an announcement in *The Chronicle* of the London Missionary Society of January, realize that they are called upon to enter a conflict with Jesuit craft and hostility, the effect of which cannot but be very injurious upon Protestant missions in Madagascar. The influence of the Jesuits has become so great that the French Government has demanded that the large hospital occupied and carried on in common by the missions of the Friends and of the London Missionary Society, should be vacated, on grounds which are monstrously unjust, and this is regarded as an unpleasant, ominous and unmistakable indication of the treatment in store for Protestantism in Madagascar in the near future.

**SLAVERY ABOLISHED IN MADAGASCAR.**—The last act of M. Laroche, the first French Governor of Madagascar, was to proclaim freedom to all the slaves in the island. M. Laroche is a Protestant, and under his rule entire freedom of worship was granted, and the future of Madagascar was full of promise. His name will be forever associated with those of Abraham Lincoln, Alexander of Russia, Chulalongkorn of Siam and Don Pedro of Brazil, as one of the great Liberators of the world. The slaves of Madagascar numbered about one million, and the change to freedom was made in a remarkably peaceful and quiet manner. It is a great misfortune for Madagascar that the wise and beneficent rule of M. Laroche has been superseded by the military authority of General Gallieni, under which terrorism, disorder and religious intolerance prevail.

**THE PHILADELPHIA CONFERENCE ON SYSTEMATIC BENEFICENCE** held in the Fifth Baptist Church, January 26 and 27 was grandly successful in spirit, in attendance, in interest and in impressiveness. Of the twenty-two speakers on the programme, twenty-one were present and fulfilled their appointments and the absent one was detained by sickness. This remarkable record is an index of the serious sense of duty and conviction which attends the holding of these Conferences. All who attend are moved, stimulated and benefited. They are fitted to become centres from which will radiate powerful influences for larger consecration of persons and property to God's service. Let no one to whom attendance is possible fail to attend the Conference at the Immanuel Baptist Church, Chicago, March 1-3.

**THE DEATH OF COLONEL CHARLES H. BANES** of Philadelphia is a severe loss to the Baptist denomination, to the city of Philadelphia, and especially to the American Baptist Publication Society. He had been a member of the Board of that society since 1873, and in 1883 was elected Treasurer. After the death of Doctor Griffith he filled the office of General Secretary for several years, but was compelled to resign under the pressure of other duties and was again appointed Treasurer, holding this office until his death. Aside from his general services to this society and through the society to the Baptist denomination, as a member of the Board and in financial management, Colonel Banes's term of office as Secretary was marked by a large and distinct advance in the character of the publications of the society. He infused new energy into its publishing business, and the time when he assumed control marks a new era for the society. Since that date the books issued from the society have shown a judgment in selection, a taste in the whole matter of printing, binding, and general make-up, which has brought the Publication Society to the front rank in the publication business, and has made the whole denomination proud of the issues of our American Baptist Publication Society. We sincerely mourn with the society the loss of Colonel Banes, and extend our most earnest sympathies to Mrs. Banes, who is a member of the Board of Managers of the Missionary Union, and to the other members of the family.

## THE TWO DUTIES OF A CHRISTIAN STEWARD

**I**T is evident that we are on the eve of a revival of interest in the practical duties of the Christian life. The subject of what is usually called Christian beneficence is coming to the front in religious and missionary circles. It is a grateful relief from the abstract theological discussions of the past few years, and much more largely promising for the advancement of the kingdom of Christ and the good of men. In this advance it is, however, unfortunate that the way of direct progress towards a pure scriptural basis for Christian living is continually obstructed by the use of misleading terms. These terms have grown up out of the decadence of the principles of a warm and earnest Christian life and from centuries of formalism and worldliness in the churches. As far as Christian missions and the extension of the Redeemer's kingdom,—in which we are here more particularly interested,—are concerned, the greatest difficulties arise from the use of terms which relate to the altruistic distribution of the property which may be found in the hands of the followers of Christ. Few Christians would be found who would boldly assert that what they have is their own. The members of our churches are free to confess that all they have has been given them by God and that their property, as well as themselves, belongs to Him. When it comes, however, to a question of use of this property for others, nearly all the language in common use is based upon the settled and deep lying idea that the Christian has an ownership in the property in his hands. We talk of giving, which is not in itself a bad term if properly understood, but which proceeds from a wrong idea, if the thought is that what is left after the giving is the absolute property of the giver. Worse than all we talk of "giving to the Lord"; an expression which when clearly analyzed, is nothing less than an unintended impertinence to our Lord and Master to whom we and all we have belong. Even those Christians who have overcome the inherited sense of ownership in property and speak of bringing in their tithes or of paying their debts to the Lord, are haunted with a sense that the residue is theirs to use as they will. Such ideas need but to be mentioned and brought out to the clear light of Christian consciousness to be at once condemned.

The scriptural idea of the relation of men to God is that of stewardship. The property put in the hands of men, whether Christians or not Christians, belongs to the Creator and the Giver, and is merely placed in human hands to be properly used. This is clearly taught in the parable of the pounds, and most impressively and forcibly in the marvelous and moving twenty-fourth and twenty-fifth chapters of Matthew. According to these passages of God's word the simple duty of every man, in the words of the Lord Himself, is to "occupy till I come"; and his approval or disapproval depends upon the good use, the disuse or the bad use of the powers and property entrusted to the steward. The ideas of stewardship prevalent in Western lands however do not fully explain the relation of men to their Lord. They are inadequate to the scriptural conception. The biblical figure is taken from

the relation of an Asiatic steward to his master. With us the steward has certain exact duties and responsibilities and little freedom. In the East the property of the master is committed absolutely to the hands of the steward, who has large liberty in the management and use of the estate. This is taught in what is called the parable of the unjust steward in the sixteenth chapter of Luke. The conduct of the steward there in remitting a part of the dues of the debtors of his lord is utterly foreign to our ideas of good stewardship and would be unhesitatingly condemned. That very action, however, of the Eastern steward is commended by his lord. It was something that he had a right to do; for the Eastern steward is not only the business manager but the almoner of his master's goods. He is in fact a member of his master's family. This is clearly brought out in the answer of Abram to the Lord in his amazement at the promise of blessing. "And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?" Eliezer, the steward in the Eastern sense was to Abram in the place of a son in the administration of his estate. And this is the kind of stewardship to which God admits His people. We are not only stewards but sons of God.

What then are the duties of this high and exalted stewardship, to which God has appointed the children of men — a position which partakes of the substantial elements of sonship?

It must be apparent that the first duty of a Christian steward is the most profitable and effective use of the powers and property entrusted to him. It is as much the duty of the Christian to get as it is to give. The servants who made the best use of the pounds entrusted to them received the highest commendation and reward; while the servant who made no use of his pound was cast out. It is not a sufficient excuse for withholding to say that we have nothing and can bestow nothing. Unless in the providence of God so disabled that we cannot help ourselves we ought to be in a position to help others. Many Christians who excuse themselves from having a part in missionary and charitable enterprises because they have nothing to give, are wrong, because they have not used their powers to gain. The good steward must first of all make a profitable use of the goods entrusted to him, so that at his Lord's coming he can account for not only what was given but for what has been gained.

The second duty of the Christian steward is just as clear, and that is to make a wise distribution of the goods entrusted to him. A steward is expected to use judgment in the distribution as well as in the acquisition of property. The diligent steward who has gained great wealth has done well, but will fail of receiving his Lord's commendation unless he also makes proper arrangements for bestowal. The rich young man who came to Jesus had so many fine qualities that is is even said that Jesus loved him; but he failed at the final touch. He had brilliant and lovely qualities of character and great wealth, but he would not distribute for the good of others, and "he went away sorrowful." Neither is it sufficient to make an indiscriminating, even though lavish, bestowal of goods. The Christian who gives a dollar to every appeal for charity, without discrimination, interest or judgment, will not be

commended. A man who would conduct his business on this principle would surely fail. The Christian steward must be not only benevolent but wise. Of the innumerable appeals for small objects of benevolence which come to the Christian steward to-day many must receive but slight attention in order that the great streams of the kingdom of God may be full. That which is most important must be put first, and the distribution must be according to the principles of influence for the advancement of the kingdom of our Redeemer.

The Jew of the old dispensation was commanded to pay a tithe to the service of God. He was under the law. The Christian, being under grace, is given more freedom. His contribution is to be "as God hath prospered." But shall love be less than law? The freedom given the Christian unquestionably looks toward larger returns for God's service. The Jew had only the Temple at Jerusalem to maintain. The Christian has to support the service of God in the Temple of the World. In the language of Dr. Hovey, "The death of Christ has not lowered God's claims on his people. The tithe is the least any should pay to God's service. Many should give much more." When the absolute and imperative duties of stewardship have thoroughly permeated the hearts and minds of all disciples of Christ there will no longer be talk of "giving to the Lord," but the great concern of every Christian will be to so administer all the goods intrusted to him that he may hear the welcome words "Well done good and faithful servant thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord" (Matt. 25: 23).



KAREN JUNGLE VILLAGE, BURMA



MANDALAY

## BURMA BAPTIST ANNIVERSARIES

REV. W. A. SHARP, SECRETARY



**M**OULMEIN entertained the Conference and Convention this year. The meetings of the Conference were held in the English Church and the meetings of the Convention were

held in the chapel of the Karen school.

Previous to the meeting of the Conference a Council was convened in Mizpah Hall Tamil and Telugu school, at 7 A. M., to consider the advisability of setting apart to the work of the Gospel ministry Mr. M. Noble, a member of the Tamil and Telugu Church. The candidate having passed a very satisfactory examination the council voted to advise his ordination, and arrangements were made to have it take place the same evening.

At 11 A. M. another council was convened pursuant to a call from the Calvary Baptist Church of New York City, to consider the propriety of setting apart to the work of the Gospel ministry, Mr. A. H. Henderson, M. D., who is now a missionary laboring at Monè. The candidate's views of the observance of the ordinance of the Lord's Supper being contrary to the views commonly held by regular Baptists, the council passed the following resolution, "That this council while thoroughly satisfied with the statement of our brother's Christian experience, but because of his views of the Communion question, we consider it wise that his ordination be deferred."

REV. L. E. HICKS, Ph. D., Moderator.

REV. W. A. SHARP, Clerk.

The first meeting of the Conference was held at 7 A. M., Thursday, the 15th. Rev. W. F. Armstrong conducted the service, presenting very impressively the theme, "The Holy Spirit with us." From 8 to 9 Mrs. Mosler led in the praise service. Rev. W. Bushell led in a service of prayer and song from 1.30 to 2 P. M., and presided over the afternoon meeting which was a symposium on "How to develop a higher type of piety in our native Christians." Papers were read by Rev. L. E. Hicks, Ph. D., and Miss H. Phinney. A long discussion followed. It was gratifying to see the unity of opinion expressed by the writers as well as those who took part in the discussion. The three principal points mentioned as an answer to the question were: 1. A comprehensive knowledge of the standard and requirements of God's Word. 2. The need of the Holy Spirit to guide. 3. A willingness to obey both.

The time from 7 to 9 P. M. was taken up by reports from the different stations.

On Friday, from 7 to 8 A. M., Dr. Mitchell gave a very interesting Bible reading on "The precious things of the Bible." From 8 to 9 was a devotional meeting led by Rev. F. P. Sutherland, M. D. The central thought of this hour was, "Love to the Brethren a test of Sonship." The hour closed with united prayers for the A. B. M. Union, the brethren at home who hold the ropes, not especially that the great debt should be raised immediately, but that all might learn the lesson which God has to teach by permitting such a debt to accrue, and that there should be an abiding ad-

vance among the churches in rendering to the Lord that which is his own. From 1.30 to 2, Rev. W. A. Sharp led in a service of prayer and song, after which Rev. F. H. Eveleth presided over a business session of two hours.

Only two items of business worthy of notice were passed. The first was the adoption of the report of the Committee appointed last year to confer with the British and Foreign Bible Society, as to the possibility of issuing a version of the Burmese Bible which would please the Pedo-Baptist

of their own rules but in violation of the teaching of the best scholarship of all ages.

The Conference unanimously adopted the report of the committee which was in substance as follows:

While we deplore the issuing of a rival version of the Bible in Burmese, we disclaim any responsibility for the confusion which may arise by the publication of such a version. We cannot join in the publication of such a version as would be acceptable to the Bible Society without compromising the truth which was given by Christ



KAREN SCHOOL, MOULMEIN, BURMA

churches of Burma and still be acceptable to Baptists. After a long correspondence it was at last concluded that nothing could be done unless the Baptists would consent to having Dr. Judson's translation of the word *baptizo* and its cognates, replaced by the transliteration of the words.

It seems remarkable that this Society is just now insisting very strongly that such words shall be *translated* in a version of the Bible which is to be issued in India, while in Burma the translation of the words are to be done away with in violation not only

and his Apostles. If the Society insists on issuing such a version it must bear the responsibility of the confusion which it will cause, in violating what has already been accepted by the scholarship of all ages, and by the early church as the teaching of Christ, and thereby destroying the symbolism of one of the most beautiful ordinances which Christ has instituted.

A proposition was adopted to appoint a Central Committee composed of representatives of each mission which should endeavor to secure the translation and pub-



lication of literature selected from the Christian Culture Course, and other sources, which would aid in strengthening the young people of Burma in the principles of Christianity. Rev. W. Bushell preached the annual sermon before the Conference Friday evening. The Convention assembled on Saturday. After the usual routine work of appointing committees the committee of management reported in the different languages.

After the adoption of the report of the Committee of Management, the treasurer presented his report, which showed that the contributions for the year had amounted to Rs. 2,198, most of which had been spent in Burma. Toward the close of the year the Convention sent a missionary to the Talaings, to be associated with Hans Adamsen, M. D., at Bangkok, Siam.

A resolution was presented requesting the Convention to send two missionary brethren to visit the Karen Christians about Zimmè, Siam. As this would involve an expenditure of Rs. 500, it was decided to see how much could be raised before voting on the question. When the tellers, which were appointed, reported, it was found that 501 rupees had been contributed, and it was voted to send the brethren. Afterward the convention closed by singing

"Praise God from whom all blessings flow," and benediction by the moderator.

The annual sermon before the convention was preached by Rev. F. DeM. Crawley, pastor of the English Baptist Church. On Monday evening the missionaries met at the home of Rev. E. O. Stevens, where a very pleasant hour of service of prayer and praise was held, after which there was a sociable, ice cream and cake being served. At this last meeting of the missionaries the following resolution was adopted by a vote of 2 to 1: "Resolved, That we most earnestly protest against the sale of the 'Guest-House' property in Rangoon at this time."

The rooms for the entertainment of the missionaries are almost indispensable, as the accommodations for Europeans in the hotels are very expensive, and not desirable. The lower story rents for a sum equal to 4 per cent on the investment, while if the property should be sold, it would be impossible to secure another place which would be as satisfactory at the same price. Besides this, if the property should be sold it will reduce the compound of the English Baptist Church to a mere driveway on the south side, and there would always be the liability of the ground being occupied for some obnoxious purpose.

## POWER OF THE RESURRECTION

THERE is one doctrine in Christianity upon which the recent Biology makes many after-dinner speeches;—I mean Resurrection. Let Renan and his disciples make whatever they please out of this doctrine; but the practical significance of this unique doctrine cannot be overlooked by "historical schools" of any turn of mind. Why is it that heathens in general go into decay so soon, but Christians in general know no decay whatever, but hope even in Death itself? Octogenarians still scheming for future as if they were still in twenties are objects of almost miraculous wonders with us heathens. We count men above forty among the old age while in Christendom no man below fifty is considered to be

fit for a position of any great responsibility. We think of rest and retirement as soon as our children come to age; and backed by the teaching of filial piety, we are entitled to lazy idleness, to be cared for and caressed by the young generation. Judson, a missionary after hardships of his lifetime, exclaims he wants to live and work more, as he has eternity to rest. Victor Hugo in his eighty-fourth year can say: "I improve every hour because I love this world as my fatherland. My work is only beginning. My monument is hardly above its foundation. I would be glad to see it mounting and mounting forever."—From "*Diary of a Japanese Convert.*"

## A NOTABLE SUNDAY

REV. WALTER BUSHELL, MOULMEIN

**S**UNDAY, Oct. 4th, was a day crowded with most interesting labor, and I trust the results of that which was done will be seen in this mission many years.

To understand the occurrence and to realize something of its importance in the eyes of the Pwo Karens you must know that when Miss Macomber came out to labor in this country in 1836 she located in a large Pwo Karen village called Dongyan, and that as a result of her labors the first Pwo Karen church ever formed was organized in that village Jan. 12, 1837. This church is still in existence, and until about four years ago was ministered to by an ordained pastor, Rev. Kon Touk.

Perhaps twenty years ago it sent off a colony of its members to settle about two hours' journey away. There they formed a new village and called it Seetyau. This church also had an ordained man for its pastor, by name Rev. Pah Pug. Both these pastors were men of strong characters, and great influence among the people around them; and their sayings and doings are quoted as authority to-day. The two were called home within a few months of each other, and since then there has not been an ordained man among the Pwo Karens of this Association.

Pah Pug left a son who had been educated in the Station School here and then took a course in the Karen Theological Seminary. He then came back and taught in the school for several years. Since his father's death he has been acting pastor of the church at Seetyau and at the invitation of the church a council met on Oct. 3d to consider the advisability of ordaining him to the Gospel ministry.

The members of the two churches are one people and are closely related to each other. The candidate was the son of Rev. Pah Pug, former pastor of Seetyau Church, and his wife is the daughter of Rev. Ron Touk, the former pastor of the Dongyan Church. Hence you can see that whatever affects one church interests the other also.

The Council met and organized in the regular way. The candidate passed a very satisfactory examination and it was voted to ordain him upon the next day. I was

up at daylight and got a cup of tea. Soon after six the bell for early morning meeting rang and we went to the chapel. One of the visiting brethren conducted a short devotional meeting and then the pastor takes the chair and turns it into a meeting preparatory for the communion, so that those who had not related their experience at the meeting we had held on Saturday evening should now do so. That having been finished, it was suggested that the candidates for baptism be examined now rather than after the noon service. Six were brought forward, four young men and two girls. All were examined and five were received for baptism. The one having married a heathen girl was to wait until the elders were satisfied of his power to bear temptation, which they knew his heathen friends would bring upon him. We were then dismissed after being together more than two hours. Breakfast was the next order, so as to be ready for the next meeting at 10.30. This was the ordination service, and very simple and interesting it was to the crowded house which had assembled.

We then had a short breathing spell before going down to the water near the village where the pastor baptized the five candidates received in the morning. Then back to the chapel, where letters were read from two excluded members asking for restoration. One was received at once, the other ordered to wait a little longer.

About eighty members of the two churches now partook of the Lord's Supper and were once more dismissed. Dinner was partaken of during this interview, and then at just before sundown, according to appointment, I preached a sermon to a well-filled chapel. At the close of this service I was called upon for another address at a meeting held in the pastor's house at which there were from sixty to seventy present.

Up bright and early the next morning, we took to our boats and by noon were in Moulmein once more, feeling assured that we had been about our Father's business and that He would bless that which had been done.

## A TAUNGTHU CONVERT

REV. EDWARD O. STEVENS, MOULMEIN, BURMA

THE record of baptisms during September was four. Of these three occurred on one occasion, when Pastor U. Reuben administered the ordinance to three Talangs at Amherst, the last Lord's day in the month. One is a man over sixty years of age; the other two are grandsons of U. Aung-men, who was pastor of the Amherst Church about twenty-five years ago. On Sunday morning, the 13th ult., I baptized at Thatôn a Taungthu, Maung Lûn by name, who lives at Kîn-bûn-gyông, a village near Kyaik-kaw.

Maung Lûn's case seems to call for more than a passing remark. A few years ago he was one of a company who went up to the hills to the north of Thatôn, in order to cut bamboos. The provisions, which they left at a hut in the jungle, one day were all stolen. After a considerable hesitation he and a Shan man concluded to go to a little village, to ask the privilege of cooking and sleeping at a house, which was occupied by a Karen Christian. If I mistake not, this is the man who was converted through the "Awakener," probably one of the many Burmese tracts which Miss Lawrence had distributed on one of her evangelistic tours.

The inmates of the two houses, which make up this Karen village, deliberated a long time before they were willing to give their consent. But the permission sought having been once given, these two strangers were sure of protection from the depredations of thieves. In the evening, when the day's work was all done, the heads of these two families told their guests about their newly found hopes and joys, with the result that the two bamboo cutters were deeply impressed. The Shan man had been a hard drinker; and his death was probably caused, or at least hastened by his intemperate habits. However, so great a change had been wrought in him that he became almost a total abstainer, and on their return home he used to declare to his companion his firm conviction that the gospel of Christ showed the only true way of salvation. The words of this Shan had great

weight with Maung Lûn, and were partly instrumental in leading him to determine that he would become a worshiper of the Eternal God.

If facetious observers had been present on the banks of the Goldstream at the baptism of Maung Lûn, they might have been inclined to remark that some of us Baptists must believe in sprinkling and pouring *plus* immersion; for truly "the rain descended and the floods came" at such a rate that the mountain torrent had swollen into a mighty stream.

I almost trembled when we went down into the raging waters; not that I was actuated by fear, lest we should be swept off our feet by the force of the current; but I was anxious for the future of the candidate. For I learned that he had himself been a total abstainer only one month; and I knew that he would the next day be going back to a home where illicit distilling had been carried on by the wife and mother, who had refused to follow Maung Lûn's example. Then again he is illiterate, and so poor that he lives from hand to mouth. Moreover there is no Christian living anywhere near, except a Shan man, who had so effectually hidden his light under a bushel that he had not known of his existence.

I have gone into these particulars because this is in some respects a typical case. The Taungthus are often described as being bigoted idolaters. This is quite true; and it is equally certain that in Lower Burma they are to a great extent besotted with drink.

Miss Barrows, in company with assistants, is hoping soon to visit the locality where Maung Lûn lives. We pray that this contemplated preaching tour may be blessed of God not only to the confirming of Maung Lûn in the faith, but also to the conversion of his wife, who, like so many Taungthu women, considers it a part of her maternal duties to distil arrack, by the sale of which she may be able to provide food and clothing for her family.

## A TYPICAL MISSION FIELD

**T**HE map which appears as a frontispiece to this number of the **MAGAZINE** is an accurate picture of the mission field, which has its centre at Toungoo, Burma.

It is very suggestive of the real mission establishment of a mission station. The station is a mere base of operations. Here the missionaries have their homes, their training schools for both boys and girls, their little printing press and other apparatus. From this base they reach out among the heathen villages in a vast district, and from these schools the village teachers, the evangelists and native pastors are sent forth among the mountains and into regions which would otherwise be almost inaccessible to our American missionaries. For cuts of Toungoo see the **MAGAZINE** for December. The district shown represents an area of about eighty or one hundred miles square. Study this map, and observe how serious a thing it is when the missionaries fall out from the care of such a field, and no one is sent to take their place. It has frequently occurred, and is occurring now on many fields, not for lack of men but for lack of means to send them.

To those who are accustomed to think of the work of a missionary as something like that of a pastor in America, the map of "A Typical Mission Field" will be a revelation. The terms "a mission station," "an outstation" and "a mission field," doubtless offer merely a hazy suggestion to many. The Bghai Karen mission field, with its 28 outstations, 125 native preachers, 81 churches, 8,105 church members, and 1,261 scholars in 70 schools is committed to the care of Rev. Alonzo Bunker, D. D., who has his home at the central station, Toungoo, assisted by Mr. C. H. Heptonstall, Miss Johanna Anderson, and Miss Thora M. Thompson, and with the prospect of help from E. S. Corson, M. D., and wife, who have just gone out to take the place of Doctor and Mrs. Truman Johnson, who have been compelled to return to America by the failure of health. The work of supervision of the schools at Toungoo, the churches and schools at the outstations, and the advising, directing, and stimulating the native helpers would seem to be sufficient to task the powers of the most earnest and devoted missionary, but when we look at the vast number of heathen villages shown on this map, drawn by Mr. Heptonstall, and think of the anxious thought and longing which must rest upon the mind and heart of the missionary in the effort to reach these multitudes with the gospel, we begin to realize something of what the work of a missionary must be. The following letter from one of Doctor Bunker's helpers shows in a vivid way the nature of the work. It is a sample of the reports which are continually coming in from this great mission field. It is from the village of Thurtheeper which may be found on the map.

Dear Teacher.—I will now write you and tell you about things being done here. By the grace of God and His loving care, I am well and able to go on with my work.

As for the new villages and the newly-formed churches of this side of the range, I have no special news to tell you. Thra

Haider and I have visited the churches and administered the communion twice already.

I wish to tell you about Thurtheeper, where I now reside. The houses being far from the chapel, during the rain the cows and buffaloes have made the road so muddy, that people do not care much about

coming to the evening meetings. But as for Sunday services, they are well attended. There is no day school now. Enoe has returned to Loowaico, and now it is nearing the harvest time, also.

Last week I administered the communion here, and fifty took part and three were left out, because they were accused of drinking arracks (whiskey).

At the beginning of the month I went to Derper and Capgal. The people at the latter village were very earnest in the Lord, and some were professing Christianity and were asking for baptism. I told them I would come again after harvest and come with Thra Haider. The harvest is much later in this part of the country than elsewhere. I heard the people began to reap a week ago, on the east side of the Dayloe stream, i. e., west of the watershed range.

The teachers' meeting will be held about reaping time on this side. If there is no one to go with me, it will be impossible for me to be at the meeting.

You have asked me to be careful about money affairs, and I have always been very careful about the expenses.

Whatever villages I have visited, I tried to get from them all I can for the teachers. The only thing I can get is paddy (unhusked rice) and nothing else. If there was any one I was in doubt of, I went to their paddy bin to see for myself. But in some places they do not even have paddy to eat, and it is very hard for the teachers. Those of us in this Brec country have twice as hard a time as those in the inside of the range. Vegetation of any kind is very scarce. The soil, also, being poor, we can raise no vegetables to speak of. This country is not like our own. There are no monkeys, wild pigs, wild fowls, or any other kind of game. This great difference I think you will understand somewhat.

May I ask you, will you send for mamma and the children, and stay to work with us here in Toungoo? Or will you be going home to America?

Since I entered the service in 1870 till now, as one of the committees, I was appointed secretary, and treasurer for many years, and I was between the white teacher

and the people, and it was very hard for me at times.

Last August, Moochaylaw and Teetman came to me for money, because, they have no more food. They said, "If we have nothing to eat we can no longer stay among the people, we must go home." I borrowed ten rupees and gave them each five. If you have any money now please to pay back the ten rupees.

The hardest thing for me now is, I have no medicine of any kind. Probably you thought I have had too much already. I used them up in my own village here, and in other villages where I have visited. I distributed the medicine according to need, here a little, there a little, and sometimes the teachers in the villages would ask me for them; and in that way they would be used in no time.

The medicines I received at the last teachers' meeting are all used up. Teetman was sick and could not attend the meeting. He sent for medicine and I gave him half bottle of quinine, half bottle of pain-killer and a bottle of chloridine, a half bottle of oil and some soda; and in that way the medicines are all used.

The last time I sent for a bottle of pain-killer and some soda, and you said there are no more. I thought, probably, I have asked too much already and you did not care to let me have any more. O, Thra, I can manage in some way without food and clothing, but when the wife and children are sick, and being without medicines, it is the hardest thing in the world. We can not obtain them anywhere near, and it takes four days' journey to go to town for them. What can we do?

Are there any hymn books now? If there are, send me two copies. I will ask the men here to pay for them and send the money afterwards.

Is mamma Bunker well and the children, too?

I have something to ask you. It is a pair of trousers, a jacket and a head-dress and some food. Ask Ah Brow to buy them for me. I would also like a bottle of pain-killer and some soda.

I thank God very much for permitting

me to be engaged in his service, and for giving me health and strength. You, yourself, know that all the men who entered the service at the same time with me are unable to go about much. I am very thankful that I can go about doing the work, and can climb the big, high hills.

Ask the teachers and mammas to pray for me and for the Brec people. I rely on your prayers for the progress of the work, and for the glory of God.

THRA SAW KA DAH.

From Thurtheeper Village,

(Translated by Hemmai Klapo).

Doctor Bunker writes:

"This is so good a picture of work among the Brecs, that I am constrained to send it on."

We have aided 113 men in preaching and teaching the Gospel, and the average aid given 39-9-6 rupees, or, roughly, less than \$11 each, not an unfavorable comparison with salaries of home pastors. I trust the accounts will prove satisfactory. We begin the new year full of hope. The certainty as regards the funds at our disposal, is most helpful, and we have been able to lay out our work for the whole year with no element of uncertainty, as formerly.

We have just closed a series of most interesting meetings with the pastors—the semi-annual conference of our native workers. Some have pronounced the meetings the best we ever had in like circumstances. Certainly they reached a high state of spiritual power. I look upon the state of the mission now with much satisfaction and hope. Serious difficulties which have given us great anxiety during the year have been all removed, and the feeling among the churches is healthful and one of

peace, where serious divisions were threatened. Two prominent pastors, who had fallen into serious temptation, have been reclaimed. Baptisms reported since February last, that is, for seven months, number 88. One new church has been organized among the Brecs during that time. The pastors have taken vigorous measures to secure contributions of paddy for the support of the ministry among the churches, while the grain is being har-



HEMMAI KLAPO

vested, judging it easier to secure such contributions during harvest than later when gathered into bins. This in the way of self help. The crops are good all over the field, and I hope we shall save of our appropriation sufficient for placing a goodly number of new native missionaries. I have published my tract on "Church and State in our Karen Churches in Burma," and it takes well and will, I hope meet a great need.



## IN BURMA

REV. WILLIAM M. UPCRAFT OF WEST CHINA

**M**ORE difficult than all will be the attempt to say something about Burma at once lucid and adequate, and worthy of the subject. From the moment of our landing at Rangoon to the time of our crossing the dividing stream on the Chinese frontier the whole experience was a joy and help. Our testimony is of things we have seen. Others not missionary might see the same possibly, if honest search were made.

"Are there no blemishes?" There are said to be spots on the sun sometimes, but it takes a smoked glass to find them. In the earlier years of one's missionary aspiration the book that enthused and still enthuses, was Dr. Judson's life. He became hero and example, much emphasized, probably, by the hardship and difficulty of his early surroundings, experience and development in the old Burma which has now largely passed away. A short experience of actual missionary life serves to show how much the years have modified the conditions of mission work, a truism that is not always present to the minds of those who make modern missions in these most accessible fields, the subject of their not always discriminating remarks and comparisons.

The conditions that prevailed for the greater part of Dr. Judson's life have passed away, and there are yet living in Burma those who have kept step with the entire revolution of things in the transition from Burman bigotry, persecution and hardness, to the more plastic, tolerant and comfortable character of British rule in Burma.

It is the change implied in communities of foreigners supplied with the amenities of western forms of civilization, the telegraph, the railroad, and the stability happily inseparable from the domination of the British flag, in a realm where the missionary's work is in quality and proportion of the finest order and greatest value. A just appreciation of this change is essential

to a right understanding of the work in Burma.

The constantly recurring question since we returned to China and have met with the scattered workers here, has been, "What is the work in Burma like?" and that same question may be uppermost in the mind of the present reader. An adequate answer is difficult owing to the scope, nature, and variety of the operations.

"What are the Baptists doing in America?" is a question capable of many answers, but the one most generally given would probably be this in substance. "Doing? Why see our great national Societies for Home and Foreign Missions, for educational and publishing work, besides the numerous agencies centering around the local churches," and in such general and comprehensive terms might an answer be given as to the mission in Burma.

When the initial work started here and there by individual missionaries, began to bear fruit in the gathering of a local church, then came the question of self-support and pastoral supply. Following closely upon this was the problem of the adjacent regions occupied by the pagan element; and the church must do something for these, inasmuch as the faith that appropriates the blessings of salvation also inherits the responsibility of the servants of Christ. Hence the work of Home Missions in Burma. This could scarcely be settled ere the demands for a trained ministry became imperative, and so an equipment for education must be provided in order to supply the demand.

Underneath all this effort lay a stupendous undertaking, the importance and labor of which can hardly be understood where one abides always in the realm of one's mother tongue. The work of learning, assimilating, and effectively using a new language was necessary, and "as patient use brought skill," the task of translating was laid upon capable shoulders, which

done, a Publication Society becomes essential and must be inaugurated.

With the growth of the church and enlargement of capacity and equipment came the question of the wider fields lying beyond the frontier of present endeavor.

The translators rendered into colloquial, understandable vernacular the commands of the Lord. To preach, to baptize, to teach, in *all* the places, *all* the instruction, with a promise for *all* days; the theological teacher duly expounded and set this unmistakable command in its right relation to all other duties of the Christian system;

the Book translated, converts gathered, churches formed, pastors trained, home missions inaugurated, the publishing society established, foreign mission work begun and a large educational work successfully carried on.

Evangelistic, literary, medical, pastoral, educational, publishing and exploring are some of the adjectives needed to define the work in Burma.

But the work is bound up in the people, done by the people for the people under the guidance and energy of the missionaries. The Burman, stately and pictur-



THE JUDSON MEMORIAL CHURCH, MANDALAY, BURMA

and the pastors preached on it; then, as was to be expected, the churches acted upon it and the foreign missionary society was born.

Such an infant needs room for exercise, and here among Shans, Kachins, and the large unevangelized tribes of Karens in the eastern marches of Burma, room was found and the society is expanding.

So the mission work in Burma has grown from that first tiny effort when the supreme question was "Where can we find a place to live?" The languages acquired,

esque; the Karen, lithesome and capable; the Indian, keen and pushing; the Burmo-Chinese self-reliant and expansive; the Shan with the air of a stranger; the Kachin with the flavor of the mountains; and the fringe of Anglo-Saxons connecting all; and so passes before one this heterogeneous unity, "from many, one" in the centralizing force of the Christ's new love. They can preach to you in Burmese, Karen or Telugu; can examine candidates and move resolutions in as many languages as there are provinces in Burma; can sing "Jesus loves



me" in a sweet, simple strain or render a selection from Handel; can transact the routine business of an association or push a missionary enterprise among semi-savage tribes on the frontier; these people whom we call children of our church, our kinsmen in faith and order.

The men and women who under the Divine leading stand behind all this work are one of the marvels of missions. On one compound in Rangoon you may meet with a missionary whose life of *sixty-three*



A BURMAN CHRISTIAN LAWYER

years on the mission field is a chronicle of all the development and expansion. When Rangoon was a jungle and Christianity a risk he was there. And now in the white light of the fast nearing eternity he is working at the revision of the translated Bible, his offering and monument. He is a missionary by habit as well as education. His home and children are there and there also

is the partner of his life and work laid away "in sure and certain hope of a glorious resurrection." In another home there you may romp with the grandchildren of one of the pioneer missionaries and see three generations of a mission household on mission soil. These "lions of Burma" are not in view to every hurrying tourist, else we might hear sometimes a newer note in missionary criticism.

Time fails to tell of the great family of earnest, capable and successful workers who in so many places are annexing to the visible Kingdom of God the wastes of idolatry and superstition. Men and women with the limitations and powers of such, inwrought by a mighty impulse, they are worthy of the backing and prayers and love of the church at home.

And there are enormous possibilities in Burma, yet. Our work is not ended. We have come to the daybreak, but the noon is by and by. Upper Burma is largely in the pioneer stage yet. Beyond the present confines of the occupied area there is much land to be possessed. The time is opportune, the road is open; we have but to enter.

Our last glimpse of the land in which two happy, fruitful months had been spent, was from the slopes of the Chinese hills opposite the fort at Nampoung.

The blue haze lay upon the hills towards Bhamo, and as thought took in the whole wide extent of the field and brought to remembrance the names of beloved fellow workers, we appropriated for our use in respect of all the words an ancient Israelite would have used, and said: "The blessing of the Lord be upon you; we bless you in the name of the Lord."

May it be ever so.



# THE MONTHLY MISSIONARY MEETING

## HOW IT IS WORKED IN ONE CHURCH

REV. T. J. RAMSDELL, SOUTH PARIS, MAINE

THE writer is a strong believer in the monthly missionary meeting. Among the reasons for the faith that is in him is the results of such a meeting in the church with which he has been connected for the last seven years. The church in question is not large; it has less than 175 members now, and it had less than one-third of that number seven years ago. It is because it is not a large or wealthy church but simply an average church in point of numbers and financial ability that this article is written. There are multitudes of churches that do not observe the monthly missionary meeting that could do so with as good results as in the present case. In many instances no doubt the results would be far better. First, a few words as to the method of conducting these meetings. They are held on the first Sunday evening of each month. They are not a synonym for dullness. They open with a brief praise service in which missionary hymns predominate. Then a short passage of Scripture bearing upon some phase of the missionary question is read and a brief and pointed exposition given by the leader. It is borne in mind that there are other passages of Scripture appropriate for missionary meetings beside the Great Commission. The wealth of allusions to the conquests of the Kingdom of Heaven as found in the psalms and prophets is often drawn upon. Much emphasis is laid upon prayer and time for it is always given. Occasionally the pastor occupies a considerable portion of the hour in giving a sketch of the life and labors of some noted missionary. Oftener the programme is taken entirely by the people. Articles of interest are read. Selections are taken from our own Missionary Magazine. The Kingdom and The Helping Hand are sometimes drawn upon. The magazine published by our missionaries in Asia has occasionally furnished an interesting article for the programme. The Missionary Review of the World with its ample supply of

missionary information is often in demand. The children are not forgotten, for a considerable number of bright boys and girls attend the missionary meeting. Stories from the King's Messengers and other sources are eagerly listened to, by the children and often these stories point a moral that makes an impression on children of a larger growth. Letters received from friends on the foreign field also help to give variety and interest to the programme. Returned missionaries are occasionally secured for these meetings and some very helpful and inspiring addresses have been given by them. Now as to some of the results of these meetings. One of the results has been a quickening of the spiritual life of the church. Christian men and women can not be brought face to face every month with the teachings of God's Word concerning their duty to the heathen world without having a deepening spirit of consecration. Is it strange then that some of the young people of the church who are securing a liberal education are turning their thoughts toward distant lands as possible fields of labor for Christ? Many of the members have come to look upon giving as a privilege as well as a duty. They have become *cheerful* givers, counting it no small thing that they are thus permitted to make sacrifices for Christ's sake. This spirit of benevolence has not resulted simply in increased contributions to foreign missions. Home missions and other forms of benevolence are liberally supported. During the last few years the contributions of the church to foreign missions have averaged about one dollar per resident member, besides the amount contributed through the Woman's Foreign Missionary Society. Does some one say that this is not a remarkable result and that there are plenty of churches that make a far better showing? Granted, this amount seems small indeed compared with the offerings of some of our large and

wealthy churches. But it must be remembered that the church in question contains not one wealthy member and very few who can be called even well-to-do. The churches able to contribute their thousands are few indeed while the churches able to give an average of one dollar per member are legion if they could only be encouraged to such giving. If the entire constituency of the Missionary Union should give at this rate (I quote a recent statement from the rooms) all our missions could be supported, the debt paid and one hundred new missionaries sent to the front within a year. A live missionary meeting in each church once a month would help wonderfully toward this most desirable end.

Some pastors hesitate to introduce the monthly missionary meeting into their churches for fear the people will not come. They will come if the meeting be made interesting and this can certainly be done. Our people lack information in regard to foreign missions. Give them plenty of that

in an attractive form and they will give liberally for the cause. It may be objected that in many churches it is customary to have a sermon or address by the pastor on Sunday evening. Then let the pastor take for the subject of his remarks on the first Sunday evening of each month some missionary topic. He will find a wealth of material ready to his hand. A series of addresses on the missionary teachings of the prophets or on the missionary journeys of Paul might go far toward settling the vexed question of the second service, for a quarter of the time at least. If the supreme business of the church is to give the gospel to the world, twelve times a year is not too often to present the claims of foreign missions. Such meetings can not fail to stimulate all forms of benevolence and to result in a deepening of the spiritual life of Christians. May the time soon come when in all our churches the monthly missionary meeting shall have its rightful place.

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## THE BLOOD OF THE MARTYRS

THE recent anti-foreign riots in China have called forth numberless remonstrances against the sending of missionaries into that empire, and indeed into all parts of the world where there is any exposure of life or property. This is not to be wondered at from the point of view which men who are simply of this world occupy. Their maxim is prudence, not self-sacrifice for the sake of others. The newspapers are telling us, and individuals are repeating the statement, that it is useless to attempt the conversion to Christianity of non-civilized people and that it is folly and a wrong to imperil the lives of men and women by asking them to live among the pagans of Africa or China. This is all very well for those who do not recognize the Lordship of Christ, but for those who call him Master and who believe that they owe to him infinitely more than the world can give, there is no alternative in this matter of preaching his gospel. They

must obey his command. What if the people in Africa and China do not want them, as has recently been argued by a prominent secular newspaper? The world did not want Christ himself when he came to his own and his own received him not. Christians bear the message they have received, not because men want it, but because they need it. And it is because they have this loyalty to their Master not counting their lives dear unto them, that Christianity has made its conquests in the world. Its victories will altogether cease if the Christian Church ever becomes so limp that it cannot face martyrdom for Christ's sake. The trouble with those who question or deny the obligation to preach the gospel, even amid many dangers, whether in China or Africa is that they have no clear apprehension of the authority of Christ over the service and lives of his followers.—*Missionary Herald*.

## A KAREN CONTRIBUTION

REV. E. N. HARRIS, SHWEGYIN, BURMA

IN the Karen work we have seen much to inspire us with hope. Not the least interesting was a trip which I took in company with two of our native preachers. There was a deficit of about Rs. 1,000 in the school funds, and these two men had been appointed to raise it. I was making my annual tour of the churches, and so they went with me. It gave me an opportunity to get a new insight into Karen character. Some of the incidents were amusing, some pathetic. Before very long I could say to the people, "When I first came to Burma I used to hear the Karens pray that I might soon understand their ways, so as to be able to work among them; and now by the grace of God I can say that I have learned one peculiarity of yours, and that is, that your deeds always exceed your words."

The amount required was apportioned among the churches. At the first place we visited, some of the leading men talked about the illiberality of the church and the difficulty of raising money in such a way that I began to think we might not get more than three or five rupees, but next morning the full amount apportioned, Rs. 110, was brought to me. At the next place, a weak church where Rs. 25 was assessed, little was said, but the obligation seemed to be recognized as just as binding as a government order, and the heroic little band of poor, struggling, hard-worked people set themselves resolutely to the task, and contributed the amount without a murmur. I was particularly impressed by the spirit of consecration manifested by these people, because on a former occasion I had been greatly distressed by the filth of their surroundings. At the next place visited, some misunderstanding had arisen on account of a false report that in some way got circulated about the school, and there was at first little disposition to do anything; in fact the people felt ugly. But in the evening a meeting was held and the

whole matter explained, and that night the people set about raising the money in such good earnest that at midnight some of them were running to and fro trying to dispose of articles of personal property to make up their contributions. One put up his *dah*, or long axe, for sale, and another rushed off to a village five miles away to find a Burman who had offered him Rs. 10 for a small elephant's tusk.

At one village where Rs. 10 was assessed, the two Karen preachers did not dare mention the subject of a collection. The people were only a few years out from heathenism, they had had an unfortunate case of immorality to set them back, and several pastors who had been sent to them had remained only a little while and then left. They were greatly discouraged and spoke almost bitterly of the Association. We spent Sunday with them. Saturday evening a meeting was held, but not a word was said about the collection. Sunday morning another meeting was held, at noon another, but still no mention of the real purpose for which we had come. Finally Sunday afternoon the head man of the village, not a member of the church, called to him a young man who was with us and said, "How is this? I hear that these men have come to collect money for the school, and at every place they have visited they have asked for contributions, but here they have said nothing. Do they think we are not interested in the school, or that this church does not love the other churches and does not wish to be identified with them in their work?" The young man reported this conversation, and in the evening the subject of the school was brought up and dwelt upon in a manner to satisfy the most eager. Monday Rs. 14 was brought me for the school, and I was told that each of the two native preachers received a personal present of Rs. 1 beside.

At another place where Rs. 5 had

been assessed, the leading member of the church, the only man, came to me and said that the people there were so few, only himself and his immediate relatives, and they were so poor, cultivating most miserable soil and with utmost efforts raising a bare subsistence of upland paddy (rice), which they ate without other accompaniment than such roots and herbs as they could manage to gather, that to raise even the small sum of Rs. 5 was very difficult for them. "I am very glad to hear you say so," I replied, and then told him what I have said above, that whenever the Karens had talked discour-

several men to carry my luggage he seized the heaviest article he could find and trudged along as happy as could be. He told me that no missionary had visited his village for twelve years, and when I expressed my intention of going there every year if the Lord should permit, his heart gave a great leap of joy within him. Many had urged him to leave his inhospitable surroundings and move to some place where he could earn an easier livelihood, but he remembered my father's parting counsel, that he should be as a light in that dark place, and he could not go. I asked him his name. "What," said he, "doesn't



CHRISTIAN KARENS

agingly beforehand they had raised the full amount assessed them. And then you should have seen his face. A twinkle shone in his eye, and with a great shout of glee he ran off as pleased as a child, and in a moment brought back Rs. 5 and laid them down before me. Afterward I learned that the contribution out of deep poverty was the result of a midnight wrestling in prayer.

Dear old man! His was the farthest away of all our churches, over a high mountain which it took us a whole day to cross, but when we returned afoot with

the teacher know my name?" It was really not strange that I did not, for the natives never think of introducing a person on meeting, and they have such confusing names anyway that it is a hopeless task to learn the names of the entire Christian community. "The people at Shwegyin call me Tee-te-ree-too's father, but here at home I am called Maw-keh-tha's father." I saw that at the mention of Tee-te-ree-too a very tender subject had been touched upon. Tears came to the old man's eyes. Tee-te-ree-too was his oldest son. The name was one which the

child had given himself. The father set great hopes on him. Out of his scanty earnings he sent the boy to school. He hoped to educate him for the Christian ministry that he might go forth and do a work which he himself in his untutored ignorance had never ventured to undertake. But just as he was entering upon young manhood and the fond, prayerful hopes of years were soon to be realized, "God took him, teacher, God took him. I used to feel very badly about it, but now there is no rebellion in my heart. It is all right; it is all right. God knows best." And he brushed the tears away from his eyes.

The amount contributed by the churches visited during this trip was Rs. 790. This with collections from various other sources brought the entire amount secured up to Rs. 1,162. Other churches had already made special collections for the school, amounting in the aggregate to Rs. 438, a grand total of Rs. 1,600 for the year. I feared that this heavy drain on the churches might result in diminished contributions for the coming year, but when the collections were brought together at the Association there was found to be more than was brought up last year; all of which shows that it pays to milk the Karen cow often.

## MEDICAL WORK IN CHINA

S. F. BARCHET, M. D., KINWHA

**T**HE medical work is progressing steadily. From January to date we received 199 in-patients, most of whom came from the eight districts of Kinhwafu; a few came from regions beyond, traveling from five to ten days to reach the hospital.

One of our patients (from a medicine shop) had been boiling oil for making plasters. This oil caught fire, and in attempting to put it out by throwing a quantity of lime on it, the burning oil splashed over the unfortunate man, scalding two-thirds of his body. We did all we could to alleviate his sufferings, till on the tenth day he died. To my surprise the owner of the medicine shop called on me a few days later, in person, to thank me for the relief afforded to a dying man, and gave \$10 for the hospital.

Another case just discharged was that of a boy eleven years of age, who when a baby had his right hand scalded, and not being attended to, the fingers grew together and on to the palm, making the hand useless. Dissecting the fingers he has now a useful hand, and is able to handle chopsticks to the great delight of himself and friends.

The use of uncovered hand stoves causes many burns and accidents in China. One of these victims of the hand stove is a little

boy seven years old, now under treatment. This boy's left arm, to within an inch of the elbow, has grown fast to his body, also results of neglect, or unintelligent treatment of a burn; he is recovering nicely and will have a useful arm to work with—no small consolation to his parents, who are poor people.

Amongst our opium patients recently discharged, was a literary graduate, who expressed his gratitude in a poem of his own composition, and unintentionally shows how much he was impressed by the daily teaching received whilst under treatment. A still more encouraging case is that of a literary man, who came the distance of eighty miles. Though we could not hold out much hope of improvement in his eyesight, he stopped with us for three months and returned to his home with the determination to be a Christian. From a native preacher in his district we hear that he has learned to pray, and that he is now praising God for the affliction to his eyes, as he might otherwise never have heard of salvation through Jesus.

Pray that we may be made "vessels fit for the Master's use" and be made channels for imparting a saving knowledge of Christ to many who come to us.



## FOR BAPTIST YOUNG PEOPLE

REV. W. E. WITTER, M. D.

THE recent Liverpool Conference of Student Volunteers for Foreign Missions was the most international gathering of students the world has ever seen, there being no less than twenty-four nations represented. In welcoming the foreign students the question was asked, if they would not join in a great student brotherhood for the coronation of Jesus in all lands. After this each nation met together to pray and discuss how they might best further the missionary spirit among their fellow students. Volunteer unions for Scandinavia, Germany, Spain, France and Switzerland were at once formed and a letter from Australia told of the rising missionary spirit in the universities of Melbourne and Adelaide. On Monday evening following the conference about eighty Belfast students, on board the steamship *Magic*, lined the bulwark as the vessel moved to the middle of the river and shouted with one voice to their companions watching them from the shore, "The evangelization of the world in this generation." The cry ran across the water and through the ships and along the wharf, making sailors and passengers start and wonder what it meant,—then the men on the quay shouted back, "He is able to do exceeding abundantly above all that we ask or think." Then in the silence the cry from the *Magic* came back again, "Amen," and the steamer sailed away in the evening. "During the last few months the cry has been rolling up and down the colleges, through the churches, and across the con-

tinents, quickening men's expectations, and rousing a new endeavor to take possession of the world speedily for Christ."

Immediately succeeding this conference Rev. Donald Fraser, traveling secretary for the Student Volunteer Union of Great Britain, made a rapid tour of some of the colleges of Europe. In Paris and Montauban he found that the work which had begun at Liverpool was being vigorously carried on, while at other universities the news of blessings which delegates had received was rousing a spirit of deep inquiry. At a conference at Geneva the Franco-Swiss Volunteer Movement was organized with more than forty members and a traveling secretary appointed. In Holland he found spiritual revivals spreading among the universities. "The Dutch Eleven," who had returned from Liverpool, had spent two days together in prayer at Velp. One student was converted, and they started a Dutch College Christian Union. Daily prayer meetings in most of the universities were in progress, and many of the leading men were earnestly facing their personal responsibility to the foreign work. A German Student Missionary Union was formed at Halle from students representing six universities, and a call was issued for daily prayer for the German universities. Large and solemn meetings for students were held in Scandinavia frequently, followed by after meetings lasting till after midnight, while hours were spent in consultation with men who wanted to

know about Christ or the claims of the foreign field. Stockholm reported no less than nineteen volunteers, and at Copenhagen a Scandanavian Volunteer Movement was organized. Mr. Fraser writes: "On our return home what a day of praise we had for the way God had answered prayer all along the line, but we were still in the midst of our praise when we heard the news of what had been done among the Indian students through Mott and Wilder's conferences—how eighty-seven Indian students had professed conversion, a hundred and twenty-seven had consecrated their lives entirely for the evangelization of India, and more than seven hundred had joined the morning watch. Thus God is girding the whole world with a great student brotherhood who have consecrated themselves to go forth into all the world and claim his inheritance for Him. The marvelous progress of the past five months, which has been swifter than the previous fifty years, has made our hearts beat swifter for the near approach of Christ's coronation day. All this, however, is but the beginning."

What is Stellenbosch? It is the name of a town henceforth to be known in history—the history of His kingdom, whose right it is to reign; for this little village of Stellenbosch, South Africa, recently gave welcome to the most representative gathering of students ever held on the continent of Africa. We are astonished as we read the record of attendance—fully five hundred students and teachers, representing

thirty-one institutions! Here was inaugurated the Students' Christian Association of South Africa, and during and immediately following the convention, at which scores of Christian students witnessed with a power born of the Holy Spirit, nearly a hundred men sought private interviews with Mr. Donald Fraser, well remembered as a representative from Scotland at the Students' Conference in Northfield in '95 and now a missionary of the Free Church of Scotland in South Africa, seeking from him direction as to how they might obtain the great salvation. At an after-meeting between fifty and sixty arose to profess their determination to decide for Christ.

The tour of Mr. Fraser all through Cape Colony has been significantly blessed by the God of missions. At Wellington souls were saved, and at Blauw Vallei School there was a mighty breaking down among the hundred students, many calling upon God with strong crying and tears, their sobs so loud at times as almost to make inaudible the prayers of their companions who were interceding for them. In a single day more than sixty of the hundred professed conversion. "These are glad tidings," writes Mr. Fraser. "They have stimulated our faith and expectation. We are crying to God to come with all his awful power and waken up godless, gold-seeking, pleasure-loving Africa. May we have your prayers, that floods of blessings may be poured out and the churches and schools roused into blazing zeal for our blessed Lord?" Who will not pray for Africa?







## BURMA

**Rev. M. E. Fletcher**

MAUBIN, Oct. 19, 1896

I am not much surprised that you have found it necessary to cut down the appropriations, nor am I very much disappointed, because I think it is the Lord's opportunity of making this field entirely self-supporting. I think this year I can make the school self-supporting, and I may be able to return the Rs. 700 appropriated by the Missionary Union for the school. We have already asked Mrs. Safford to cancel the appropriation for Bible women, so that if I succeed in making the school self-supporting, Maubin will be independent of help from home.

**Rev. W. W. Cochrane**

NAMKHAM, Nov. 7, 1896

**Opening a New Field.**—I have always laid special stress on direct evangelization, but have never before been able from lack of helpers to do so much and so good work as now. It is usually our experience that heathen turn out in larger numbers, in jungle work, on first visits, the numbers dwindling as novelty wears away. At our Namkham bazar, especially, the reverse is true, numbers increasing and attention more marked. Mrs. Cochrane, who is able to go out now, has been a great help to us in calling crowds together with her portable organ which she plays with "great acceptance." I think during the last month we have preached to at least one hundred people per day on the average. This is a modest estimate. We aim to keep up to that work during the cold season. Big feasts and large bazars are in our favor. At these times we get a hearing of five or six hundred sometimes; at others not more than two or three hundred; and at small villages

in busy times, when Shans reap their paddy, perhaps not more than twenty-five or thirty.

**Rev. B. A. Baldwin**

THAYETMYO, Dec. 18, 1896

The year has been the hardest, busiest and happiest year of my life. What of results we see are but the manifestations of the Holy Spirit in His working through us. But we take this as but the promise of the deep, hidden work that shall be made manifest in eternity. I never feel how utterly powerless we are without the Holy Spirit so much as when I enter a heathen village for the first time. All we can do is to preach the word and look to the Spirit to do His work. As regards my health I am careful. I have cleared my system of fever and a sluggish liver by activity. Eight or ten miles over a mountain after an elephant or *sombre* in the early morning does more for the liver than all the calomel or quinine in the world. Mrs. Baldwin says that I don't look like a missionary because I am too brown.

## ASSAM

**Rev. E. W. Clark**

ANGURI, Oct. 19, 1896

Brother S. A. Perrine and family have been a few days visiting us here at Molung, and yesterday, October 18th, we had the pleasure of baptizing nineteen converts, all young people. We are hoping that some of the young men from the Molung school, of which Mrs. Clark had charge for years, will prove valuable evangelists.

**Rev. O. L. Swanson**

SIBSAGOR, Oct. 15, 1896

**In the Tea Gardens.**—My family and I have just returned from a very interesting tour in the northeastern part of our district.

One Sunday we were at Bamanbari, where our services lasted about four hours. During this time we had preaching services, examined three candidates for baptism, had baptism, and lastly, the Lord's Supper. Two years ago (the first time I went to this place) I found three Christians; they now number twenty-six. At a village during the week we had meetings, with some other of our Christians, when we gathered in a cow shed and again preached Jesus; examined two candidates, had baptism, the Lord's Supper, and lastly marriage ceremony for two couples. The next Sunday we were at another tea plantation called Dooma Dullung and went through the same programme as before mentioned, baptized two candidates there, making 75 baptized believers so far this year. At this place we gathered in a new chapel, the material of which was given by the planter and the Christians did the work themselves.

At the gardens where we were stopping we had meetings with the heathen nearly every day. At one place we had as many as five or six hundred gathered one evening. The next day several of the people said, "I wish you would repeat what you said last night, probably we could learn to know your God." The manager of the tea plantation said himself: "It is a pity you are to leave, you have just gained the people's confidence." Whenever we held meetings the people seemed eager to hear us and we could really see that the Lord was working on their hearts.

### FRANCE

Rev. A. Cadot

CHAUNY, Jan. 7, 1897

We are to begin a new mission at Vic Sur-Aisne. Two years ago when the McAll missionary boat was round about there, where we have Baptist friends, one of the agents, Dr. Benham, a Baptist, had told us that the room they had opened at Vic would be given us, as that field was a Baptist one. But some other members of the McAll Mission were opposed to us; therefore they sent there a converted priest who did many unwise things and failed altogether in his efforts to bring souls to Christ. Now the McAll Mission offers us to take the room they have opened. We have accepted—Brother Andru and I—to make an

experiment for three months, and if we succeed we will continue. Thus the presence of Meyer at Compiègne will be useful, and as Brother Andru will not be able to go to La Fère before the month of September, I fear, he will help much in the efforts we intend to make at Vic Sur-Aisne, which is not very far from Pierrefonds where he lives.

We have now very encouraging meetings in three new places of our Chauny field, in three localities called Coucy-la-Ville, Verneuil-sous-Coucy and Beaumont-en-Beine. But as it is far, with bad roads, I am afraid not to be able to have strength enough to continue our encouraging meetings all the winter.

### AFRICA

Rev. C. B. Banks

BWENBA, Sept. 24, 1896

**Highways for Our God.**—We have been having a very long spell of dry weather here at the equator. I never saw anything like it before, almost nine entire months without rain. Mr. Sjoblom and myself take week about to conduct the daily services on the station; that is, that each may have every alternate week for making longish journeys to the towns around, while he who conducts the services on the station visits the nearer towns. Thus we are trying thoroughly to evangelize our district. On account of the physical aspect of the country, we encounter difficulties in traveling from town to town, not having any road. We often got a fever and were not fit for much for some days after we came back. We therefore decided it would be better to remove these obstacles and accordingly set to and cut roads and dug ditches on either side. We also made bridges over the swamps and creeks. Mr. Sjoblom took the road to Wangata, I to Bojea. Altogether I have made about two hundred yards of bridge work in five bridges. We can, therefore, on my side go a long distance over a good road clear of water. We have thus been able to evangelize the district near us more thoroughly than in the past, and we find an increased interest in the gospel message in all the towns. In Wangata the work seems to have taken a good hold of the young people, and about eighteen have professed a desire to follow the Lord, some of whom we believe

are truly converted. Of those who professed before I went home last, but fell away, several are, I believe, truly seeking to follow the Lord, and are truly sorry for the shame they have thrown on the church. We do not think, however, of taking any of them into the church for some time, until they give evidence that they are truly converted and not just moved for a while.

**Good Scholars.**—Mrs. Banks has now a school of about seventy or eighty young men, lads, and women from the town, some coming four or five miles to the school and returning the same day to their towns; this without any encouragement in the way of “dashes” or pay. They are not charged for schooling; but I was wanting to plant some plantain trees and asked the boys and young men in the school if I could buy any at Wangata as there were so few at Bolengi. They

said, “Buy them! No! We will bring them to you for nothing.” So the next day when they came to school nearly every boy was bringing plantain trees for me, and this they did every day until I had as many as I wished. The Bolengi people brought some and wanted a brass rod each, but this I would not give. I gave one rod for two. I then offered to pay the Wangata people for those they had brought, but they would not take anything. Some of these young men go off regularly every Sunday to tell what they themselves have learned of Christ and His love. They also have a little service morning and evening in Wangata and suffer a good deal of petty persecution from their fellow townsmen. Some of these young men are learning to read nicely, and will I trust in time become very effectual evangelists.

## ABSTRACT OF PROCEEDINGS OF THE EXECUTIVE COMMITTEE OF THE AMERICAN BAPTIST MISSIONARY UNION.

THE MEETING OF JANUARY 18, 1897. TWELVE MEMBERS PRESENT.

**M**ISS LA VERNE MINNISS of Bradford, Pa., was appointed a missionary of the Union on the recommendation of the Woman's Baptist Foreign Missionary Society.

The Treasurer reported the return to America of Rev. G. J. Geis and family of Myit-kyina, Upper Burma, and an allowance was made for his support in this country.

The Home Secretary presented the following resolution which was adopted: “That the American Baptist Missionary Union heartily concurs in the proposal for a special joint effort with the American Baptist Home Mission Society for the raising of a fund for the payment of the debts of the two societies, the fund to be devoted to the two debts *pro rata*, according to the amounts of the debts respectively.”

The Home Secretary stated that a parlor conference in regard to the matter of raising the debts would be held in New York on February 11.

The Foreign Secretary stated that Rev. John Firth of North Lakhimpur, Assam, has given Rupees 1,350 toward a house for a new missionary at that station. An appropriation of Rupees 2,650 additional was made and the offer of Mr. Firth was thankfully received.

The Foreign Secretary presented a communication from Rev. A. Friesen of Nalgonda, India, stating that a large amount of gifts is received from the Mennonites in Russia for special work on his field, and arrangements were made for the continuance of the work during Mr. Friesen's absence.

The matter of duties on the goods of missionaries was referred to the committee on rules.

The sale of the property of the Union at Kathia, Upper Burma, was authorized.

The Recording Secretary presented the offer of Mr. John J. Smith of a house and lot at Newton Highlands, the net income to be used for the support of a missionary. Mr. Smith having formerly intended to be a missionary himself, but being prevented from going abroad, wishes to assist in providing for the support of a missionary in his place.

THE MEETING OF FEBRUARY 1, 1897. THIRTEEN MEMBERS PRESENT.

The Treasurer presented a statement of the finances to February 1, showing that the total receipts are \$178,259.95, which is \$66,000.56 less than last year.

Rev. Adam Fenner Groesbeck of Rochester Theological Seminary, and acting pastor at Parma, N. Y., was introduced to the Committee and gave an account of his Christian experience and call to missionary work, and was appointed a missionary of the Union.

Rev. George Arthur Huntley, for five years with the China Inland Mission in Shensi Province, China, was introduced to the Committee, and gave an account of his Christian and missionary experience and was appointed a missionary of the Union.

It was voted that all original deeds of property in Burma be kept in the safe of the Missionary Union in Rangoon, and that whenever it shall be necessary the Attorney is to furnish copies to the missionary in charge of any piece of real estate.

# MONTHLY MISSIONARY CONCERT PROGRAMME

## SUBJECT — BURMA

[The references are to this number of the MAGAZINE]

1. Praise Service.
2. Scripture. Isaiah, 55.
3. Prayer.
4. Singing.
5. Letter from Rev. W. W. Cochrane. (p. 104.)
6. Letter from Rev. B. A. Baldwin. (p. 104.)
7. Letter from Rev. M. E. Fletcher. (p. 104.)
8. Let several lead in prayer for the prosperity of the work of the Lord in Burma, "Our oldest mission field."
9. Singing.
10. A Notable Sunday. (p. 89.)
11. A Taungthu Convert. (p. 90.)
12. Singing.
13. A season of prayer for those recently converted out of heathenism.
14. Singing.
15. Offering for the Missionary Union.
16. Doxology and Benediction.

## DONATIONS

RECEIVED IN JANUARY, 1897

<b>MAINE, \$304.82.</b>	
Nobleboro, S. S. mission class of 1st ch., tow. sup. n. pr. Pa Hah.....	\$6 00
Waterville S. S., for sup. n. pr. Lomboram, care Rev. P. H. Moore, Nowgong, Assam .....	21 68
Calais 2d ch. ....	51 55
Rockland, Geo. M. Brainerd, Buckfield ch. ....	75 00
Charleston, Free Temple ch., completing \$100, for four nat. preachers, care Dr. Bunker.....	9 00
Bar Harbor ch. ....	10 00
Bradley ch. ....	64
Passadumkeag ch. ....	90
Oldtown ch. ....	8 84
Great Works ch. ....	60
Bangor 2d ch. ....	18 27
Bangor S. S. ....	14 58
E. Corinth ch. ....	1 42
Brewer 1st ch. ....	11 25
Brewer S. S. ....	4 81
Skowhegan, Mr. J. O. Smith, Rockland 1st ch. ....	28 98
Cape Neddick ch. ....	5 85
Hancock Point, Mrs. Maria L. Crabtree.....	2 00
Parkman .....	1 00
Portland 1st ch. ....	25 00
<b>NEW HAMPSHIRE, \$142.87.</b>	
Conway, Mrs. S. E. Hamblen .....	\$3 00
Plaistow ch. ....	4 50
Littleton, Mrs. O. P. Chickering .....	14 00
Greenville ch. ....	5 00
Gasa, North Sanbornton ch., "Christmas tithes offering" .....	2 45
North Sanbornton, Jr. O. E., addl., tow. sup. Miss Mary Hawley.....	10
Lebanon ch. ....	26 00
Manchester Swedish ch. ....	30 00
West Swansey ch. ....	4 00
Hepkinton ch. ....	10 00
Antrim ch. ....	38 82
Antrim S. S. ....	10 00

Note: \$15 rec'd in Aug. '96 and \$20 rec'd in Dec. '96 should be reported as from the Y. P. of the 1st Sw. ch. Concord, for sup. of Rev. E. V. Sjoblom, Congo Mission.

<b>VERMONT, \$118.05.</b>	
Burlington 1st ch. (of wh. 16 is fr. S. S., tow. sup. Pothepogu Henry.....	\$19 00
Wilmington ch. ....	4 80
Manchester Centre, Rev. J. A. Swart and wife, for n. tr. Ma. Mo Bwin, care Mrs. J. E. Case, Burma, Rutland, a friend.....	10 00
West Haven ch. ....	25 00
Chester, Young Men's Bible Class, tow. sup. Kalkany Katama, care Rev. John Dussman, Vinukonda, India .....	35 00
Bristol Y. P. S. O. E. ....	6 25
Bristol ch. ....	4 00
Bakersfield, Brigham Academy, Miss L. G. Cummings .....	1 00
Bennington Y. P., for n. pr. Moo Kau, care Dr. A. Bunker .....	12 50

<b>MASSACHUSETTS, \$5,210.92.</b>	
Fitchburg 1st ch. ....	\$100 00
West Fitchburg, Beth Eden ch. ....	60 20
Westboro 1st ch. ....	25 00
Sharon, Rev. E. F. Merriam, Winchester, a friend.....	7 50
North Leverett Mission Band .....	5 00
Reading S. S. ....	5 00
Middleboro, Central ch. ....	3 82
Middleboro, Central Jr. B. Y. P. U. ....	86 00
Beverly 1st ch. ....	1 93
Brookline 1st ch. ....	170 00
Newton Centre 1st ch. ....	430 04
Elm Hill ch., Jr. Y. P. S. C. E. ....	311 50
Winter Hill S. S. ....	2 39
	14 89

Springfield, State-st. B. Y. P. U., for sup. n. pr. India Kotiah, care Rev. C. R. Marsh, Markapur, India .....	\$15 00
Winchester B. Y. P. U. ....	18 78
Palmer 2d ch., for sup. K. Benjamin, Ongole.....	3 50
Clinton (of wh. 20.50 is for sup. Solomon Vencutiah, Ongole, India, care Rev. J. E. Clough; one dollar from lady for the debt), Jamaica Plain, Centre-st. ch. in part.....	21 50
Boston, Tremont Temple ch. ....	15 00
Brookline, Miss L. M. Wilson .....	48 80
Lawrence 1st ch. ....	100 00
Malden 1st ch. ....	25 00
Cliftondale 1st ch. ....	45 00
Chelsea, Cary-ave. Y. P. S. C. E. ....	4 00
Methuen 1st ch. ....	2 50
Southbridge, Robert H. Cole .....	21 59
Brewster 1st S. S. ....	50 00
Lowell, Worthen-st. ch. ....	4 85
Charlestown 1st ch. ....	20 56
Andover ch. ....	40 00
Boston, Tremont Temple, T. C. Evans .....	34 78
Boston, Clarendon-st. Y. P. S. C. E., for native pra. Nirmal, care Rev. O. L. Swanson, Sibasagar; Ego Theng, care Rev. L. W. Cronkhite, Bassein; Kathopoli, care Rev. W. E. Powell, Nurnsarpetta; Gaddala, care Rev. W. E. Powell .....	5 00
Mrs. Ellen A. Carter .....	118 00
Boston 1st ch. ....	5 00
Boston, Rev. W. E. Noyes, Dorchester Temple ch. ....	98 46
Boston, Clarendon-st. ch. ....	1 00
Boston, Clarendon-st. ch. ....	50 00
Rev. W. E. Witter.....	293 42
	25 00

Boston, Clarendon-st. Chinese S. S., for a. pra. in China	\$28 77
Boston, Harvard-st. Woman's Circle, tow. the debt	20 00
Boston, Geo. S. Dexter	1,000 00
Roxbury, Dudley-st. ch.	125 00
Cambridge, Broadway ch., a member	400 00
Cambridge 1st ch.	146 99
East Somerville ch.	16 64
East Somerville ch., constituting Mrs. S. J. Cutler an H. L. M.	125 00
Fiskdale ch.	15 13
Salem, Central ch.	105 00
Belchertown ch.	10 00
Melrose 1st ch.	12 64
West Acton ch.	30 20
Cambridgeport 1st ch. S. S.	48 05
Brookton, North ch.	18 85
Nantucket 1st ch. S. S.	21 80
Roslindale ch., Mr. J. Rydstrom	25 00
Winchester 1st ch.	10 00
Gloucester 1st ch.	29 60
Allston, Brighton-av. Y. P. S. C. E., for sup. Nakagawa San, care Rev. S. W. Hamblen, Japan	12 50
North Oxford ch.	10 00
West Somerville ch.	20 00
Springfield, a friend	50 00
Leicester ch.	32 76
Cambridge, Broadway ch.	75 00
South Fitchburg chapel	1 00
Woodville ch.	5 00
Greenfield ch.	7 90
Amherst Y. P. S. C. E.	3 38
Newton, Immanuel ch.	333 55
Watertown, 1st B. Y. P. U.	25 00
Hubbardston, Mrs. Mary W. Howe	5 00
North Bellingham ch.	4 00
Lynn, Washington-st. Y. P. S. C. E.	2 78
Fall River, Mrs. E. M. Boomer	100 00
Chatham, J. B. Read	10 00
Amesbury, Market-st. ch. Y. P. S. C. E.	4 30
Mansfield ch.	20 51
Amherst ch.	11 50
Barre ch.	14 00
Roslindale, Mr. Hersee	3 00
Woodville, Rev. W. D. Atheam	25
Methuen, Jr. Y. P. S., tow. sup. Touleau, care Rev. Boggs	7 50
Malden 1st ch. Y. P. S. C. E., tow. sup. Rev. J. E. Cummings	25 00
Everett B. Y. P. U.	7 15
East Brookfield	2 66

## RHODE ISLAND, \$668.75.

Wickford 1st ch.	\$14 45
Pawtucket, Woodlawn B. Y. P. U.	45 00
Newport, Central ch. B. Y. P. U., tow. sup. Dain Tsing Fong, Ningpo, China	12 50
Providence, Friendship-st. ch.	47 86
Pawtucket 1st ch.	118 42
Providence, Cranston-st. S. S., tow. sup. Mounge See Dee, for quarter ending Jan. 1, 1897	18 75
Providence, Miss Mary L. Welch	50 00
Shawomet ch.	2 78

Shawomet, a friend	\$3 27
Providence 1st ch.	355 77

## CONNECTICUT, \$532.72.

Hartford, Memorial ch.	\$5 00
A friend, "Boston"	254 00
Torrington, Mrs. A. C. Lyman	4 00
Willimantic ch. addl.	7 00
Hartford, South Bapt. ch.	43 60
Groton Heights S. S.	6 09
Hartford, a friend, tow. sup. of a missionary in evangelistic work	40 00
Danielson, Mrs. E. N. Clemons	4 00
Wallington 1st ch.	106 68
Norwich 3d. ch.	7 26
Stepney ch.	20 40
South Windsor ch.	22 00
Quaker Hill, Rev. J. O. Hyde, for the debt	12 69

## NEW YORK, \$4,104.87.

Fairport B. Y. P. U., tow. sup. Rev. Thos. Moody	\$25 00
Hornby, Miss Jennie V. Smith	5 00
Corning Y. P. S. C. E.	14 72
Potsdam, a friend	15 00
Lansingburgh, Milles Mem. B. Y. P. U.	6 00
Rochester, Miss Elizabeth Smith	12 00
Richmondville ch.	2 00
Morris 1st ch., Primary S. S.	5 50
Middlebury S. S.	2 42
Scioha ch.	2 00
Brooklyn, Henry Houghton	26 00
New York City, Alexander-ave. ch., tow. sup. n. p. Ko. Shwee Min	50 00
New York, 5th-ave. ch.	249 00
Buffalo, Delaware-ave. S. S. Meredith S. S., tow. sup. n. pr. Zechariah, care Rev. I. S. Hankins	30 00
Gloversville ch., for sup. two native Karen pra.	100 00
Albany 1st ch.	20 50
Jamestown ch. addl.	1 00
Amenia C. E. Society	1 59
Newark Valley, a friend, tow. sup. n. prs. in Assam	50 00
Buffalo, Delaware-ave. ch.	94 02
Busti B. Y. P. U.	7 21
New York City, 2d German S. S.	6 00
New York City, 2d German Y. P. A., sup. n. pr. care Dr. J. E. Clough	50 00
nat. pr. Miss Mosier	5 00
New York City, Eagle-ave. S. S.	7 00
New York City, Mariner's Temple S. S.	10 00
New York City, Mariner's Temple, Mrs. Avery's class	20 00
New York City, 16th ch. Y. P. S. C. E., sup. n. pr., care Rev. W. H. Cossum	25 00
New York City, do. n. pr., care Rev. G. W. Taft	25 00
New York City, do. n. pr., care Rev. W. H. Cochrane	25 00
New York City, Judson Memorial ch., Mrs. Robert Harris	700 00
New York City, Mt. Morris ch.	30 00
New York City, Madison-ave. S. S.	100 00

New York City, New Rochelle, Salem ch.	\$21 64
Yonkers, Warburton-ave. S. S.	31 54
Mt. Vernon, "A friend"	4 00
Mt. Vernon, "A friend"	5 76
Brooklyn, Greenwood S. S.	10 40
Brooklyn Baptist Temple S. S.	10 00
Brooklyn, Hanson Place S. S. (Judson Miss'y Soc.)	25 00
Brooklyn, Pilgrim ch.	46 34
Brooklyn, Washington-ave. ch.	15 00
Miss Krumlin	25 00
First East New York Miss. Circle	14 00
Green-ave. ch.	1,145 30
Long Island City, East-ave. ch.	5 25
Nyack, coll. at prayer meeting	14 90
Poughkeepsie 1st ch. Y. P. S. C. E., for sup. Rev. J. Speicher	5 00
Cornwall ch.	11 12
Kingston 1st ch.	30 00
Saugerties ch.	10 49
Kent cliffs, 1st Kent ch.	5 00
Carmel ch.	75 00
Jamestown 1st Sw. ch.	3 50
Richburg ch.	14 00
Binghamton, Calvary Y. P. S. C. E.	5 25
Franklinville S. S.	9 18
Kennedy ch., tow. sal. Rev. H. Richards and Rev. Robert Wellwood	5 58
Kennedy Y. P. S. C. E., tow. sal. do.	2 77
Randolph ch., tow. sal. do.	10 00
Canisteo ch.	28 70
Oxford S. S.	13 91
Oxford Y. P.	3 45
Greene ch.	17 05
Coventry ch.	4 00
W. Bainbridge ch.	2 00
So. Ostelie ch.	7 00
Cortland ch. Y. P. S. C. E. tow. sup. Sava Timothy, care Rev. E. W. Kelly	6 25
Rangoon	7 25
Plattsburg ch.	18 20
Bethany ch.	39 00
La Grange ch.	3 25
La Grange S. S.	23 34
Hudson ch.	83 97
Albany, Hope ch.	10 00
Cohoes ch.	25 00
Livonia station ch. tow. work of Rev. T. D. Holmes, Kinwha, China	11 00
Little Falls ch., 4th quar.	7 08
West Somerset ch.	8 25
Remsen ch.	42 48
Whiteboro ch.	34 37
Canandaigua ch.	3 52
Y. P. Societies of Madison Association, tow. sup. of Chee Ka, Ungkung, care Rev. J. W. Carlin, D. D., as follows: N. Brookfield Y. P. S. C. E.	2 00
Madison Sr. Y. P. S. C. E.	2 00
Madison Jr. Y. P. S. C. E.	2 00
Erville Y. P. S. C. E.	2 50
So. Hamilton Y. P. S. C. E.	2 50
Georgetown Y. P. S. C. E.	1 40
Pine Woods Y. P. S. C. E.	5 05
Ass'n'l Union coll.	77
A. L. L. Hall	44 19
Eaton ch.	50 51
Syracuse, Central ch.	44 93
Syracuse S. S.	8 38
Marcellus S. S.	16 35
Broadalbin ch.	

Watkins, Rev. C. W.	
Brooks	\$10 00
Duaneburg & Florida Y. P.	
S. C. E.	4 00
Berlin Y. P. S. O. E.	3 03
Ft. Covington ch.	3 20
Ogdensburg Y. P. Miss. Soc.	10 00
Ogdensburg S. S.	13 00
Ogdensburg ch.	77 00
Palmyra ch.	60 00
Palmyra Y. P. S. O. E.,	
tow. work of Rev. A. V.	
B. Crumb, Tougoo.	10 00
Palmyra S. S., for do.	5 00

NEW JERSEY, \$826.82.

Westfield, tow. second quarter's sup. n. pr. Kye-ya, care Rev. H. Morrow,	\$7 50
Tavoy, Burns	
Paterson, A. W. Rogers, tow. salary Rev. W. A. Stanton, Karnool, India	200 00
Camden Asso., from a friend for nat. pr. at Sandaway,	16 25
Haddonfield, J. D. Lynde, Asbury Park S. S. special coll. of the 1st S. S. for Rev. H. H. Rheas, D. D., Kobe, Japan	89 83
Mt. Holly ch.	79 06
Haddonfield S. S. for nat. pr., care Rev. O. L. Davenport, Sandaway, Burma	65 00
Trenton, 1st ch.	150 00
Atlantic Highlands, Central S. S.	4 06
Mullica Hill ch.	23 95
Cape May C. H. Y. P. for n. pr. in Assam.	5 65
South Vineland ch.	10 00
Bridgeton 1st ch. and Rev. C. C. Tilley	53 76
West Creek ch.	3 15
West Creek S. S.	1 53
So. Plainfield S. S.	3 83
Stelton, Piscataway Town S. S.	3 86
Paterson, Bethany S. S.	10 92
Jersey City, Summit-ave. ch.	16 50
North Orange ch.	31 84
Morristown 1st ch. S. S.	25 61
Montclair 1st ch. S. S.	25 00

PENNSYLVANIA, \$1,129.79.

Philadelphia, W. G. Tyler, in memory of Daisy Tyler, for Telugu mission	\$50 00
Philadelphia, Blockley ch. Y. P. S. C. E.	11 00
Williamsport, German ch. B. Y. P. U.	9 80
Germantown, 2d ch. S. S., Miss Lewis' class.	5 00
Lewisburg Y. P. S. O. E., to apply tow. sup. Jakoko Knigoma, care Rev. H. Richards, Congo	30 00
Phila. 5th ch. B. Y. P. U., for sup. Guraviah, care Dr. D. Downie	10 00
Phila. 1st Swedish ch.	10 00
Tioga ch. Y. P.	3 50
Phila. Second ch. Ladies for a. pra., care Dr. D. Downie and Rev. W. H. Cossum	16 00
Phila., Rev. A. L. Vail	50 00
Phila., William Scott	10 00
Phila., Mrs. G. W. Knowles	500 00
Bristol 1st ch. and S. S.	10 93
Morristown 2d S. S.	7 09
Germantown 2d ch. Quarterly coll.	15 93

Ellwood City, ch.	\$8 50
Zoar ch.	40 00
Montrose ch.	11 23
Vincent ch.	52 80
Phreniaville ch. addl.	3 25
Morristown 1st ch. Congo	
Au Fund.	4 00
Mrs. S. J. Phillips.	5 00
Rev. A. D. Wirts for Africa	50
Patton S. S.	5 46
Mrs. Charles Miller.	45 00
Sugar Grove B. Y. P. U.	4 30
Mt. Pleasant ch. bal.	2 00
Dunbar ch.	4 00
Augusta S. S.	3 35
Shamoken City, 1st ch.	11 30
Newberry Memorial ch.	12 30
Muncy ch.	25 81
Wylie-ave. Br. S. S. Pittsburg	10 00
Union ch., Pittsburg.	100 41
Oakmont ch.	15 83
Oakmont B. Y. P. U.	1 00
Ladies of Luzerne-ave. ch. for Ting, care Rev. W. H. Cossum	15 00
A "Christian"	1 00
Farmington Y. P. S. C. E.	4 00
L. Ellis.	5 00

VIRGINIA, \$10.90.

Petersburg, Gildfeld ch.	\$10 90
WEST VIRGINIA, \$73.90.	
Chs. of Greenbrier Asso.	\$54 75
Two Run B. M. League.	85
Lucile, F. F. Daniel.	1 00
Harrisville ch.	3 30
Qarkia, J. Q. Barker.	5 00
Breckinridge ch.	6 00
Davis, A. A. Richardson.	3 00

OHIO, \$5,673.32.

Bethesda, Ebenezer ch.	\$8 00
Deucher, Independence ch., of wh. \$2.50 is fr. Sarah E. Yonally	5 00
New Market ch.	4 30
Ashtabula, Rev. F. N. Phelps and wife.	3 50
Perry ch.	2 71
Chardon ch.	2 00
Cleveland, Calvary ch.	6 00
Euclid-ave. Y. P. S. C. E.	359 03
Central College and Westerville ch.	18 00
Central College S. S.	2 00
Bellefontaine ch.	7 25
Dayton 1st ch.	509 85
Dayton, F. P. Beaver, of wh. \$500 is for the work at "Tedes," care Rev. Dr. Ashmore	4,400 00
Dayton, Miss Mary M. Thresher	25 00
Greenville ch.	4 00
St. Paris, 1st ch.	13 63
Sandusky, Wayne-st. ch.	1 75
Mt. Zion ch.	7 00
Little Hocking ch.	2 00
Torch ch.	2 00
Vanderhoof ch.	1 00
Cincinnati, Mt. Auburn ch.	60 89
Cincinnati, Mt. Auburn S. S.	
Cincinnati, 9th-st. ch.	19 64
Cincinnati, 9th-st. ch.	125 00
Wyoming ch.	51 00
Harvester ch.	15 71
Ark Springs ch.	2 20
Rockville ch.	5 33
Mt. Moriah ch.	6 59
Mt. Moriah S. S.	2 44

INDIANA, \$137.41.

Terre Haute ch.	21 00
Evansville 1st ch.	23 84

Evansville 1st S. S.	\$2 56
Gooshen B. Y. P. U., tow. sup. Ma Shwa So, Burmese girl, care Mrs. McGuire, Mandalay, Burma.	\$7 00
Evansville, Olmstead Mission S. S.	1 73
Little Pigeon ch.	1 50
New Hope ch.	2 13
Haw Creek ch.	3 07
Bloomington ch.	13 80
New Salem ch.	2 75
Olive Branch ch.	1 50
Freedonia ch.	3 45
Grant's Creek ch.	1 75
Macedonia ch.	1 75
Edinburg, Mrs. E. E. Dame	5 00
Liberty ch.	4 00
Livonia ch.	12 40
Spice Valley ch.	2 35
Washington ch.	24 75
Washington S. S.	1 00

ILLINOIS, \$786.41.

Alton, Hunterstown Mission S. S. regular coll.	\$3 61
Alton, Hunterstown Mission, Christmas offering.	3 43
Alton, pastor's birthday book, 3d remittance.	4 40
Alton, Cherry-st. Morning S. S.	3 83
Dover, W. L. Dean.	1 50
Peoria 1st ch. Y. P. S.	10 00
Alton S. S.	12 44
Aurora 1st, Dr. E. W. Lounsbury	5 00
Sandwich ch.	19 05
Somonauk Y. P.	1 00
Mason City ch.	30 00
Normal ch.	50
Centraia ch.	50 00
Chandler'sville, Jas. Fielding	3 00
Chicago, Centennial S. S. sup. Ong. pr.	25 00
Chicago, 1st ch. addl.	27 13
Hyde Park ch.	45 25
La Salle-ave. ch.	88 53
Pilgrim Temple ch. sup.	17 50
2d A. M. Bible class, sup. n. pr., care Rev. J. M. Foster	10 77
Englewood ch.	1 30
La Grange C. E.	14 00
La Grange ch.	19 75
Normal Park ch.	36 80
Oak Park ch.	4 75
P. B. Bilhorn	5 00
Anna ch.	2 70
Dixon ch.	30 00
Freeport, Mrs. Bailey and daughter, in memory of Mrs. Olin	25 00
Sterling ch.	10 41
Hoopeston	3 82
Puxton S. S.	1 50
Louisville S. S.	2 35
Union S. S.	1 65
Amboy ch.	18 90
Buda ch.	31 00
Marseilles S. S. sup. Ong. student	3 75
Hidalgo ch.	2 00
Robinson, Jane Jennings.	2 00
Salem ch.	2 00
Sparland ch.	9 25
Steuben ch.	5 15
Wyoming ch.	4 25
Cordova ch.	6 04
Cordova Y. P.	5 00
Moline S. S.	1 24
Rockford 1st ch.	27 00
Rockton ch.	3 75
Galatia ch.	7 80
Diamond Grove ch.	10 00

Englewood, Woman's Circle,  
tow. sup. Reuben, care  
Rev. J. E. Clough..... \$50 00  
Moline, Woman's Soc..... 10 00  
Moline Y. P..... 25 00  
Chicago, South Tabernacle  
ch. balance..... 13 85  
Chicago 1st Danish ch..... 6 01  
Chicago, Pilgrim ch..... 18 05  
Kankakee ch..... 2 65

## IOWA, \$381.46.

Campbell, Samuel Brainerd,  
Fort Madison B. Y. P. U.,  
tow. salary Mr. J. M. Car-  
vell, Assam..... 5 00  
Waterloo 1st ch..... 100 00  
Mason City ch..... 53 03  
Washington S. S., tow. sup.  
M. Kotiah, care Dr. Tim-  
pany, Hanamaconda,  
India..... 10 00  
Aurora, E. O. Shepherd..... 1 00  
Aurora, Mrs. E. O. Shep-  
herd..... 1 00  
Aurora, Edith C. Shepherd..... 1 00  
Aurora, Laverne Shepherd..... 50  
Charles City..... 6 00  
Osage..... 56 21  
Cedar Falls..... 12 94  
West Union ch..... 3 50  
West Union S. S..... 12 23  
West Union, Rev. E. H. Gil-  
lette..... 8 70  
Wellman ch..... 4 25  
Wellman S. S..... 5 47  
Emerson S. S..... 3 76  
Le Claire..... 10 02  
Pleasant Valley..... 75  
Eagle Lake..... 6 30  
Grundy Centre..... 24 00  
Danville S. S..... 2 60  
Kiron Society..... 30 00  
Sioux City Soc..... 11 50  
Forest City, Betty Johnson,  
Bedford B. Y. P. U..... 1 50  
5 00

## MICHIGAN, \$208.19.

Detroit, Woodward-ave. ch. \$66 87  
Port Huron, Howard Mis-  
sion B. Y. P. U..... 4 61  
Detroit, Woodward-ave. ch.  
Worker's Bible class, tow.  
sup. n. pr. in China for  
last six mos. 1896..... 15 00  
Detroit, North-st. ch..... 6 50  
Ortonville ch..... 17 63  
Lowell ch..... 2 87  
Middleville ch..... 8 18  
Rockford ch..... 2 10  
Portland ch..... 25 95  
Belleville ch..... 6 53  
Belleville B. Y. P. U..... 1 82  
South Haven..... 17 00  
Sault Ste. Marie..... 5 00  
Hermansville Sw. ch..... 1 00  
Ludington Danish ch..... 1 18  
Ludington Wom. Soc..... 1 86  
Menominee Sw. ch..... 10 00  
Quincy..... 12 09

## MINNESOTA, \$615.76.

Faribault, Mrs. M. A. Chitt. \$20 20  
Stillwater ch..... 9 00  
St. Paul 1st ch..... 16 84  
St. Paul 1st ch., for W.  
China..... 4 09  
A friend, for W. China..... 35 00  
St. Paul, Immanuel ch..... 4 60  
Lake City ch..... 34 21  
Duluth, 1st ch. Jr. B. Y. P.  
U..... 2 50  
Minneapolis, 4th ch..... 30 53  
Cheney, Mrs. J. G. Briggs..... 100 00  
Albert Lea ch..... 35 40

Austen ch..... \$18 00  
Kenneyville B. Y. P. U..... 1 53  
Kasson ch..... 5 00  
Leroy ch..... 20 55  
Etua ch..... 5 00  
Lake Crystal ch..... 18 55  
St. Paul Nor. Dane B. Y.  
F. U..... 1 85  
Rev. N. L. Christiansen..... 10 00  
Minneapolis, King's Army..... 2 00  
W. Duluth, Hilda Vickman  
Fergus Falls S. S..... 3 45  
A. and H. Omon..... 1 05  
Minneapolis, Glad Tidings  
Sw..... 20 00  
Minneapolis, Mrs. P. X.  
Anderson..... 10 00  
Winnebago, Chas. Johnson  
St. Paul, 1st Swedish, Chas.  
Bjorh..... 8 75  
St. Paul 1st Swedish, Birth-  
day Society for V. Paul,  
care Rev. W. C. Owen,  
Bapatia, India..... 30 00  
Willmar, for Nassaga, care  
Rev. W. C. Owen, Ba-  
patia, India..... 5 50  
Greenleaf ch..... 6 61  
Minneapolis, Elim Sw..... 15 00  
Worthington Sw. Y. P. S..... 20 00  
Lake Elizabeth..... 11 25  
Hallow ch..... 8 00  
Stanchfield..... 15 00  
Clear Lake Y. P. Soc..... 6 00  
Clear Lake Glad Tidings..... 8 00  
Alexandria, Little Helpers..... 10 75  
Alexandria ch..... 6 00  
Cokato friends..... 18 50  
Albert Lea, Sw. ch. Y. P. S.  
Albert Lea, Sw. ch. Y. P. S.  
Brocton, for Mah Le, San-  
doway, Burma..... 12 50

## WISCONSIN, \$359.18.

Milwaukee, Bay View ch.  
mission circle..... \$10 00  
Milwaukee, Miss Julia  
Wept, for school work,  
care Rev. Jacob Speicher,  
Swatow, China..... 5 00  
Amherst, Swedish ch..... 3 00  
Milwaukee, South ch..... 200 00  
New Lisbon S. S..... 3 00  
Mondovi ch..... 4 53  
Trempealeau, Mrs. Trues-  
dell..... 9 00  
Trempealeau, Mr. Chapin..... 1 00  
Lodi, Mrs. F. C. Gardner,  
tithing..... 1 50  
Madison, C. Swift..... 10 00  
Fond-du-lac ch..... 42 68  
Green Bay 1st ch..... 12 68  
Oshkosh 1st ch..... 87 54  
Union Grove ch..... 10 40  
Grantsberg women for  
China..... 7 35  
Ogema S. S..... 1 50

## MISSOURI, \$73.66.

Board of Home and Foreign  
Missions..... \$73 66

## KANSAS, \$88.53.

Chonate ch..... \$5 00  
Nickerson S. S..... 8 76  
Lincoln ch..... 5 28  
Anthony S. S..... 8 10  
Caldwell ch..... 10 00  
Homer Creek ch..... 2 00  
Liberty S. S..... 1 01  
Osage City ch..... 96  
Ottawa, A. L. Dana..... 2 93  
Rosedale ch..... 2 15  
Wetmore S. S..... 80  
Delaware S. S..... 1 50  
Prairie Temple ch..... 7 00

Unlondale ch..... \$7 75  
Pratt ch..... 1 10  
Mt. Pleasant ch..... 25  
Mound Valley S. S..... 2 50  
Concordia ch..... 6 00  
Burden S. S..... 10 46  
Burden, Eva M. Smith..... 10 00

## NEBRASKA, \$51.81.

Cambridge, Mr. and Mrs. J.  
M. Andrews, for the debt. \$5 00  
Valley ch..... 5 00  
Oakland, M. G. Norrby..... 3 00  
Bethel ch..... 2 50  
Prairie Union ch..... 1 00  
Bancroft Y. P. S..... 2 51  
Franklin ch..... 2 50  
Oakland W. C..... 10 00  
Stromsburg Y. P. S., tow.  
sup. n. pr..... 20 00

## COLORADO, \$149.00.

Denver, G. W. Gilderleeve, \$20 00  
Salida 1st ch..... 4 00  
Greenland, Palmer Lake  
and Garlinsville chs..... 2 50  
State B. Y. P. U..... 30 00  
Denver, Capitol Hill ch..... 53 75  
Denver, Capitol Hill Sw. Y.  
P. S., tow. sup. n. pr..... 25 00  
Ft. Collins S. S..... 1 25  
La Junta, Rev. F. W. Hart,  
tow. sup. n. pr..... 12 50

## CALIFORNIA, \$535.77.

Oakland 1st ch..... \$10 00  
San Francisco, Hamilton-sq.  
ch..... 6 25  
Asusa B. Y. P. U., for sup.  
Rev. W. Wynd..... 5 05  
Los Angeles, Memorial ch.  
Los Angeles Swede Y. P. S.  
for sup. n. pr. M. Lucas,  
care Rev. O. L. Swanson,  
Sibbsagor..... 15 00  
National City S. S. Christ-  
mas offering..... 4 61  
Armona, R. F. McFee..... 2 50  
Fresno, S. S. Christmas of-  
fering..... 13 11  
Banning B. Y. P. U., tow.  
sup. Rev. W. Wynd..... 1 50  
San Bernadino B. Y. P. U.,  
sup. n. pr., care Rev. Jos.  
Clark, Ikoko, Africa..... 12 50  
Santa Ana 1st ch., Rev.  
Dexter P. Smith, D. D..... 475 00  
Pleasant Valley ch..... 7 05  
Lime Swede ch., for sup. n.  
pr. Moung Wa Aug, care  
Rev. C. L. Davenport,  
Sandoway, Burma..... 25 00  
Aptos S. S..... 2 15  
Watsonville, A. P. Ander-  
son..... 1 00  
O'Neals, B. Atherton..... 1 25

## OREGON, \$27.62.

Carlton ch..... \$4 50  
Helix S. S..... 3 87  
Fair Oaks ch..... 3 00  
Forest Grove, Friends of  
Missions..... 2 50  
Portland 8d ch. B. Y. P. U.  
Portland Calvary ch., Rev.  
J. O. Burroughs and wife,  
sup. n. pr. A. He, care  
Rev. J. W. Carlin, Ung-  
kung..... 12 50

## WASHINGTON, \$23.05.

Everett S. S..... \$5 75  
New Whatcom S. S. Christ-  
mas offering..... 4 30

Vancouver Jrs..... \$1 50  
 Vancouver S. S..... 3 50  
 Pearson ch. W. Circle..... 5 00  
 Colfax S. S..... 8 00

IDAHO, \$25.

Coeur d'Alene, V. W. San-  
 der, "New Year offering," \$25 00

MONTANA, \$12.55.

Great Falls Sw. ch..... \$12 55

NORTH DAKOTA, \$51.10.

Mauden ch..... \$4 00  
 Bismarck, Rev. N. J. Thom-  
 quiet 1 00  
 Crystal S. S..... 2 35  
 Minto ch..... 19 25  
 Grafton ch..... 14 50  
 Langdon ch..... 10 00

SOUTH DAKOTA, \$82.51.

Orleans ch..... \$22 85  
 Spirk Co. ch..... 5 30  
 Sioux Falls ch..... 5 00  
 Lake Norden ch..... 4 00  
 Lake Norden S. S..... 3 00  
 Bertou ch..... 11 70  
 Salem Y. P. S..... 1 00  
 Bloomingdale ch..... 5 00  
 Centreville, Union class..... 5 00  
 Anna Jensen..... 15 00  
 Marvin S. S..... 2 05  
 Marvin, H. D. Berg..... 2 61

OKLAHOMA, \$21.00

Pawnee, O. W. Goodman... \$10 00  
 El Reno S. S..... 1 00  
 Oklahoma City ch..... 10 00

INDIAN TERRITORY, \$6.

A-to-ka, Dr. J. S. Murrow, \$5 00  
 Vinita S. S..... 1 00

ALABAMA, \$6.

Citronelle, Della Woodbury, \$1 00  
 Rosedale, Max J. Schimmel, 5 00

MISSISSIPPI, \$5.

Vicksburg, Eva A. Hill.... \$5 00

ASSAM, \$495.26.

Molung, personal donation  
 of Rev. E. W. Clark for  
 bldg. house, Rs. 908-6-0, \$263 43  
 No. Lakimpur, per. don. of  
 Rev. J. Firth and wife,  
 Rs. 250-14-6..... 72 79  
 Impur, coll. on the field, per  
 acct. Rev. F. P. Haggard,  
 Rs. 77-6-9..... 22 45  
 Kohima, per don. for work  
 by Rev. S. W. Rivenburg,  
 Rs. 406-14-0; fr. others,  
 Rs. 50; total Rs. 456-14-0, 132 53  
 Sibeargor, coll. on the field  
 by Rev. O. L. Swanson,  
 Rs. 14-1-3..... 4 06

CHINA, \$877.16.

Swatow, dons. rec'd on the  
 field, per acct. Rev. W.  
 Ashmore, Jr. (Mex. \$447.31  
 —\$242.71) ..... \$242 71  
 Swatow, Dons. rec'd per  
 Edw. Bailey, M. D. (Mex.  
 \$181.07—\$98.24) ..... 98 24  
 Swatow, local donations,  
 per acct. Miss J. M. Bix-  
 by (Mex. \$71—\$32.55)..... 32 55  
 Swatow, per don. tow. cal.  
 Miss St. John (Mex. \$50—  
 \$27.12) ..... 27 12  
 Swatow, local dons. per  
 acct. Dr. A. K. Scott  
 (Mex. \$634—\$344) ..... 344 00  
 Suifu, dons. rec'd on the  
 field, per acct. Rev. F. J.  
 Bradshaw (Mex. \$19.18—  
 \$10.70) ..... 10 70  
 Suifu, dons. rec'd on the  
 field, per acct. C. H.  
 Finch, M. D. (Mex. \$135  
 —\$75.87) ..... 75 87  
 Shaohing, per don. of Rev.  
 A. Copp (Mex. \$83.25—  
 \$46.47) ..... 46 47

JAPAN, \$229.18.

Sendai, local dons. per  
 acct. Miss L. Mead (Mex.  
 \$261.53—\$140.53) ..... 140 53  
 Kobe, personal dons. of Rev.  
 R. A. Thomson (Mex.  
 \$132.70—\$71.60) ..... 71 60  
 Himeji, dons. rec'd on the  
 field, per acct. Miss D. D.  
 Barlow (Mex. \$31.30—\$17)  
 ..... 17 00  
 Total ..... \$24,098.29

LEGACIES.

Windsor, Vt., in-  
 come J. P. Skinner  
 Fund..... \$10 00  
 Fairfax, Vt., in-  
 terest on legacy  
 of J. M. Hotch-  
 kins ..... 16 00  
 East Bethel, Vt.,  
 Jane L. Smith... 29 04  
 Randolph, Mass.,  
 estate of Abi-  
 gail C. Parker... 50 00  
 Danversport,  
 Mass., Benja-  
 min Porter..... 48 94  
 Boston, Mass.,  
 William H.  
 Fairfield ..... 34 91  
 Gardner, Mass.,  
 Susannah Stone  
 Marblehead,  
 Mass., John  
 Warren ..... 550 00  
 Providence, R. I.,  
 Abby G. Beck-  
 with ..... 5,000 00  
 Montville, Conn.,  
 Mrs. Mary W.  
 Gardner ..... 25 00

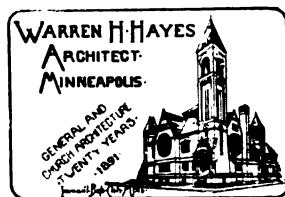
Elizabethtown, N.  
 Y., estate O. J.  
 Durand ..... \$18 20  
 Manchester, N.  
 Y., bequest of  
 Polly Mitchell... 18 07  
 Edinburg, Scot-  
 land, estate of  
 Louisa S. Char-  
 ter ..... 4,728 90  
 —————  
 10,524 06  
 \$34,622 85

Donations and legacies  
 from April 1, 1896,  
 to January 1, 1897...\$148,637 60

Donations and legacies  
 from April 1, 1896,  
 to February 1, 1897...\$178,259 95

Donations received to February 1,  
 1897, \$138,812.08.

Maine, \$1,909.05; New Hamp-  
 shire, \$804.63; Vermont, \$1,069.94;  
 Massachusetts, \$17,392.20; Rhode  
 Island, \$2,898.64; Connecticut, \$2,  
 792.32; New York, \$40,213.37; New  
 Jersey, \$4,818.98; Pennsylvania,  
 \$10,291.17; Delaware, \$40.89; Dis-  
 trict of Columbia, \$826.94; Mary-  
 land, \$28; Virginia, \$14.40; West  
 Virginia, \$1,141.72; Ohio, \$22,386.  
 68; Indiana, \$1,539.82; Illinois, \$9,  
 151.76; Iowa, \$2,192.75; Michigan,  
 \$1,472.33; Minnesota, \$1,942.17;  
 Wisconsin, \$1,886.12; Missouri,  
 \$828.70; Kansas, \$1,229.07; Ne-  
 braska, \$635.73; Colorado, \$400.55;  
 California, \$1,596.94; Oregon, \$307.  
 65; North Dakota, \$132.73; South  
 Dakota, \$271.53; Washington,  
 \$440.15; Nevada, \$48; Idaho, \$46.  
 53; Wyoming, \$25.30; Utah, \$15.50;  
 Montana, \$55.85; Arizona, \$11.55;  
 South Carolina, \$35.24; Kentucky,  
 \$2; Tennessee, \$10; Louisiana, \$12.  
 70; Florida, \$10; Alabama, \$21;  
 Mississippi, \$5; British Columbia,  
 \$89.95; Indian Territory, \$63.31;  
 Oklahoma, \$82.56; Arkansas, \$52.  
 50; New Mexico, \$11; Canada, \$1;  
 England, \$20; Spain, \$7.82;  
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REV. JOHN NELSON MURDOCK, D. D., LL. D.

BORN DECEMBER 8, 1820      DIED FEBRUARY 16, 1897  
ASSISTANT CORRESPONDING SECRETARY OF THE AMERICAN BAPTIST MISSIONARY  
UNION, 1863-1866  
CORRESPONDING SECRETARY, 1866-1892  
HONORARY SECRETARY, 1892-1897

# The Baptist

## Missionary



## Magazine

Vol. LXXVII. No. 4

APRIL, 1897

### ON THE FINANCIAL SITUATION

**F**INANCIALLY THE CONDITION OF THE MISSIONARY UNION is not materially changed from last month. The receipts from donations in February were about six thousand dollars in advance of last year, but the improvement was not enough to modify essentially the statement of last month. The simple situation is, that the Union will probably show a greatly enlarged debt over last year. We trust the contributions during March will be unusually large, so that the debt to be reported at the end of the year will be as small as possible. Yet we cannot disguise the fact that it will be so large that the only prospect of relief lies in the concerted effort already begun to pay off the entire indebtedness of the Missionary Union and the Home Mission Society. In this lies the real hope for supplying the urgent needs of the missions the coming year. May the Lord give generous hearts and noble purposes and large thoughts for His Kingdom to all His people. The offer of Mr. Rockefeller to pay \$250,000 toward the liquidation of the debts of the Missionary societies gives every promise that the Missionary Union, as well as the Home Mission Society, may look forward to a clear field financially for its missionary operations the coming year.

**T**HE MAGNIFICENT OFFER OF MR. JOHN D. ROCKEFELLER to pay more than one-half of the debts of the Missionary Union and the Home Mission Society is an invitation to the Baptist denomination of the Northern States which they cannot afford to decline. Mr. Rockefeller does not take the position of initiating this movement, but if the Baptists think this is the time to pay the debts he will take more than one-half, or proportionately as the money may be raised. This opportunity to clear our missionary work, at home and abroad, from the burden it has been carrying for several years, must not pass unimproved. If we cannot now raise *half* the debts, what prospect is there that later on we can raise the whole? Moreover, it is necessary that the debts should be raised now for the sake of the mission

work. The thought of attempting to lay plans for another year of work with the present debts, or possibly larger, resting upon the societies, is something that no official of our societies is willing to face. If the debts cannot be paid under the incentive of Mr. Rockefeller's great offer, they never can. They must be paid NOW! NOW! Let us set right about it and do it NOW!

**CONSIDER THE CONDITION OF THE BAPTIST DENOMINATION** if the debts of the Missionary Union and the Home Mission Society should not be raised under the stimulus of the present interest and Mr. Rockefeller's offer. Sad as would be the prospects of the work, the greatest disaster would not be to the missions, but to the standing of the denomination as a whole. If the debts are not raised, the missions at home and abroad will go on, on a reduced scale, indeed, and with much injury, yet, though cast down, they would not be destroyed. But what a spectacle of spiritual declension and lack of missionary enthusiasm would the great Baptist denomination of these Northern States present to the world! Can a more favorable opportunity to pay off these missionary debts ever be expected, and if advantage is not taken of this present most opportune crisis, how can any confidence ever be felt in the willingness of Baptists to meet their obligations, or in their spiritual ability to take advantage of the blessings and opportunities which God has from the first granted them, and is even now continuing in the unexampled prosperity of their missionary work?

**FIFTY CENT CLUBS FOR THE MISSIONARY MAGAZINE** are already coming in much more quickly and rapidly than could have been expected. To show what is being done, and what may be done with a little effort in every church, we report the following clubs received within a few days: First Church, Dayton, O., 63; Clarendon Street Church, Boston, 40; Mount Morris Church, New York, 38; Calvary Church, Albany, 35; Immanuel Church, Newton, Mass., 20; Foxboro, Mass., 18; Otay Church, Nestor, Cal., 11; Highland Park Church, Ill., 10. Two clubs recently received give us special pleasure: one is of five from South Edmonton, Canada, which shows the appreciation in which the MAGAZINE is held beyond the borders of our own country. We welcome these subscriptions. A club of *two* subscribers from the little Baptist Church of nineteen members in Waterville, Ohio, is also particularly pleasing. The rate of fifty cents for ten per cent. of the members of *any* church was fixed so that the small churches should have as good a chance as the large. *Remember, a club equal to ten per cent. of the members in your church* can have the MAGAZINE sent to their personal addresses for fifty cents a year each. We give our hearty thanks to those pastors and others who have already done so much to advance the subscription list of the MAGAZINE. Let the good work go on. Send in the clubs, large and small.



## EDITORIAL NOTES

**T**HE BAPTIST THEOLOGICAL SEMINARY AT INSEIN, BURMA, observed the fifty-second anniversary of the Karen department, on February 3, 1897. The President, Rev. D. A. W. Smith, D. D., has kindly sent us a program of the exercises. As only the subjects are printed in English, the information we obtain from the program, while important, is not complete. We are especially interested and impressed with the large number of very practical subjects selected by the students for their addresses. Among these are: "Every Christian as good as on the whole he really desires to be." "Baptism a Privilege as well as a Duty." "The Example of the Early Church to be followed with Caution." "The Christian Law of Beneficence." We select these from among the subjects as being specially suggestive of the attitude of mind from which Christianity is viewed by converts in a heathen land. With these subjects there are many others which are substantially the same in thought and idea as might be found in the programs of a theological seminary in a Christian land. Some of the subjects treated would, however, hardly be chosen by theological students in America. We would like to see, for instance, how a graduate of a theological seminary in America would treat the subject of "The Pastor's Failure to insist upon Adequate Support an Injustice to the Church." "The Love of Money a Root of all Evil" is a subject which deserves widespread and vigorous treatment. It is not one, however, which might be supposed to attract a large amount of popular interest in Christian lands; but since the Scriptures pronounce covetousness to be idolatry, such a subject as this would doubtless find many parallel illustrations in heathen lands.



INTERIOR OF SEMINARY CHAPEL, INSEIN

**STATISTICS OF PROTESTANT MISSIONS IN CHINA.**—The volume just published, "The China Mission Handbook," from the American Mission Press of Shanghai, contains the statistical tables of most of the Protestant missionary organizations prosecuting work in that empire. The wives of the missionaries are not enumerated :

Number of societies reported, 44; stations in which missionaries reside, 152; out-stations, 1,054; foreign missionaries (preachers, 683; unmarried women, 64), 1,324; native agents (preachers, 1,409; male assistants, 2,227; female assistants, 513), 4,149; number of churches, 706; communicants, 55,093; number of Sunday-schools, 475; number of Sunday-school scholars, 17,176; total pupils under instruction, 21,353; medical missionaries (men, 96, women, 47), 143; number of hospitals, 71; number of patients, 18,898; number of dispensaries, 111; patients in dispensaries, 223,162.

Were the wives of the missionaries enumerated, the number of foreigners, male and female, would probably exceed 2,000.

**WHY MORE MONEY IS NEEDED.**—It is sometimes a matter of wonder why missionary societies are always calling for more money. Recently a gentleman said that he could remember back forty years, and ever since he could remember, the Missionary Union has been always in want and always calling for money. Considering the nature of its work there is nothing at all strange about this. The Missionary Union and every missionary society will always want more money, until the whole world is converted to the Lord Jesus Christ. It *ought* always to want more money. The officers of any missionary society who are satisfied with the work they are doing are not fit for the place. As long as the world is in need of the Gospel, missionary societies will need money and need it more and more, with the urgency of the new claims as the world is becoming smaller, and heathen and Christian lands are coming nearer and nearer together. The increased facilities of communication between different countries is a call for increased work for Christ. The rapid development of all nations creates an urgent demand for the rapid advancement of Christ's kingdom. With nearly two-thirds of the population of the earth yet in the chains of heathen darkness, there is no occasion for wonder that missionary societies are always calling for more money.

**THE ATTENTION OF MISSIONARIES** of the Union is called to the vote of the Executive Committee found in the "Proceedings," requiring certified copies of deeds of all property belonging to the Union to be deposited with the Recording Secretary of the Committee in Boston. Will the missionaries take this as a personal request to forward such copies in all cases where it is possible? When the deeds are made out in other languages than English, it will be better to have certified translations sent; and in cases where information requested in the circular regarding real estate has not been forwarded, it will be convenient to forward the certified copies of the deeds with the other information requested, so that all may be received at one time.

**THE GREEKS LEADING THE WORLD.**—The Greeks have always managed to keep near the front rank in the moral and intellectual leadership of the world. At present, they are setting the nations of Europe an example of decision in dealing with the Sultan of Turkey. They are not strong, but they are generous and brave, and receive more admiration for their decisive, though perhaps imprudent action than the vacillating policies of other nations. The Greeks of Macedonia furnished the most singular example of Christian benevolence to be found anywhere in Sacred Scripture; their giving was a sort of *reversal* of all ordinary experiences.

1. They gave out of the abundance of their *poverty*, not out of the plenitude of wealth.
2. Their *willingness* exceeded their *ability*, instead of their ability, their willingness.
3. They were urgent to be allowed to give rather than reluctant, while those who received the gift were reluctant to *take* it, knowing how deep was their poverty.
4. They made the *greater* gift first (of themselves), and the latter gift was the *less* (their money). Usually people give the least they can to begin with, and have to be educated up to giving themselves at the very last.
5. In these chapters *value* of gifts is reckoned, not by *amount* given, but by the degree of *willingness* and *cheerfulness* exhibited.
6. We are here taught that increase comes not by keeping, but by *giving*; that the way to get more is to give more, and the way to lose is to keep.
7. And the crowning blessing of all is that they regarded giving, not as a *privation* to be evaded and avoided, but a privilege and a blessing to be courted and cultivated.

Can we do better than to follow such a glorious example?

**THE DEATH OF FULLERTON BOYD MALCOLM, M. D.**, is reported as having occurred at Chemulpo, Korea, on January 3, 1897. Dr. Malcolm was born in Liverpool, England, in 1850, studied in the Normal School, Toronto, Woodstock College, Ontario, the University of Michigan and the College of Physicians and Surgeons, Chicago. He was a member of Woodward Avenue Baptist Church, Detroit, and was appointed a missionary of the Union to West China, June 12, 1893, sailing with the large party of that year. At the time of the expulsion of the missionaries from West China by the riots of 1895, Dr. Malcolm retired to the coast with the rest. He was for a time engaged in the London Mission Hospital at Hankow, but for a year past has been in Korea doing medical mission work in an independent way. He was generally esteemed there, and his funeral services, as described in the Shanghai *Mercury* of January 21, were attended by nearly all the European residents of Chemulpo. Members of the customs offices in uniform acted as pall bearers; the coffin was draped with the United States flag, and our former missionary was carried to his grave in that distant land with every token of respect and esteem.





**THE FUCHAU MISSION OF THE AMERICAN BOARD** is one of the most interesting and prosperous missions in China. It was started on the first day of January, 1847, and has just celebrated its jubilee. The mission has largely grown, and a prominent feature of the celebration was the conference of 28 Societies of Christian Endeavor, with 576 active, 501 associate, and 135 honorary members, with 6 Junior Societies, with 83 active and 91 associate members; grand total, 34 societies, with 1386 members. The Fuchau Local Union has 18 societies; all the officers are Chinese. Fuchau is the banner Christian Endeavor city in China. All the meetings of the Fuchau jubilee were of great interest, and the first half-century of Christian work in this capital city of the Fukien province closes with great prosperity and large promise for the future.

**COMMENDATION RICHLY DESERVED.**—There is so much criticism of missionaries and their work by secular travellers and writers, that it is well to learn what is thought of them by those who, although not connected with mission work, are really competent to judge of it. No one can be supposed to use more careful judgment, or to express an opinion entitled to more weight, than Hon. James Bryce, member of Parliament, and author of the American Commonwealth. In a recent book he says of the American missionaries in Turkey:

“They have been the only good influence that has worked from abroad upon the Turkish Empire. They have shown great judgment and tact in their relations with the ancient churches of the land, Orthodox, Gregorian, Jacobite, Nestorian and Catholic. They have lived cheerfully in the midst, not only of hardships, but latterly of serious dangers also. They have been the first to bring the light of education and learning into these dark places, and have rightly judged that it was far better to diffuse that light through their schools than to aim at a swollen roll of converts. From them alone, if we except the British consuls, has it been possible during the last thirty years to obtain trustworthy information regarding what passes in the interior.”

**PERSONAL.**—Jerome W. Egbert, D.D.S., and wife reached Madras safely November 29.—Rev. Charles H. Harvey has returned to Matadi, Congo Free State.—Mrs. A. Billington and Mrs. P. Frederickson have returned to the Congo, after visits to England and Sweden.—Mr. C. H. Heptonstal of Toungoo, Burma, was ordained December 29, 1896.—Rev. C. E. Petrick and wife reached Sibsagor, Assam, December 30, after a visit to Europe.—Rev. W. H. Cossam of Ningpo, China, arrived at his home in De Ruyter, N. Y., February 20, 1897.—Rev. A. Friesen of Nalgonda is about to visit Russia. His address will be “Kolonie, Kitsch Kas; Post, Chortitza; Gouv, Yekaterinoslaw, South Russia.—Rev. A. V. B. Crumb, Rev. B. P. Cross and E. S. Corson, M. D., reached Rangoon, January 28.—Rev. E. W. and Mrs. Clark notify their friends of the change of their address to Impur, Naga Hills, Assam, India.—We are informed that Mrs. Mary Webb, a notice of whose death appeared in the *MAGAZINE* for March, was married to Rev. Abner Webb after his return to America. His companion in his missionary labors was Mrs. Catherine (Watson) Webb.

## WHAT ARE OUR COLLEGES AND SEMINARIES FOR?

**T**HE institutions for higher education maintained by the American Baptist Missionary Union are primarily for the training of Christian preachers and teachers. This is the first and chief object. A second important object is the education of young native converts, so that they may be competent to assume the duties of the higher walks of life. Nearly all the native Christians are from the working classes. The only way that the Christian church in heathen lands can attain a position of self-support and self-propagation is by training some of the Christians to be leaders among the people. For this not only preachers and pastors and teachers are necessary, but lawyers, doctors and men of leadership in other walks of business and of life. Not one of the educational institutions of the Union is maintained for the education of heathen students. This fact should be clearly understood. It is true, however, that in some of the institutions which are maintained chiefly and solely for the above-mentioned Christian purposes, heathen students are admitted, but they are required to pay fees which are intended to cover the additional cost which their education may entail upon the school. It is, and always has been, the settled policy of the Union, not to spend a dollar of missionary money for the education of the heathen, and the existence of every one of these higher institutions of education can be explained in accordance with this policy. Sometimes the number of Christian students may be small, but there must always be a beginning, and no departure from the above well established policy of the Union has been countenanced or is intended, either by the Executives of the Union at Boston or by the missionaries on the field. This explanation is written at the suggestion of a prominent and well-informed friend of the missions, who feels that this point is by some not clearly understood. We hope that this explanation is sufficiently pointed and clear to satisfy every one. We have no hesitation in saying that the Executive Committee of the Missionary Union would not for a moment countenance a school for higher education established and maintained for the chief purpose of the education of heathen students. Schools as an evangelizing agency have never been a part of the policy of the Missionary Union. Schools as an auxiliary agent in missions have always been a part of the policy of the Union, and must always be a large and important element in every successful and prosperous missionary work. Next to the preaching of the gospel for the conversion of the heathen, they may be said to be the chief agent in the establishment of those self-supporting, self-directing and self-propagating Christian communities which it is the aim of missions to establish in all heathen lands.

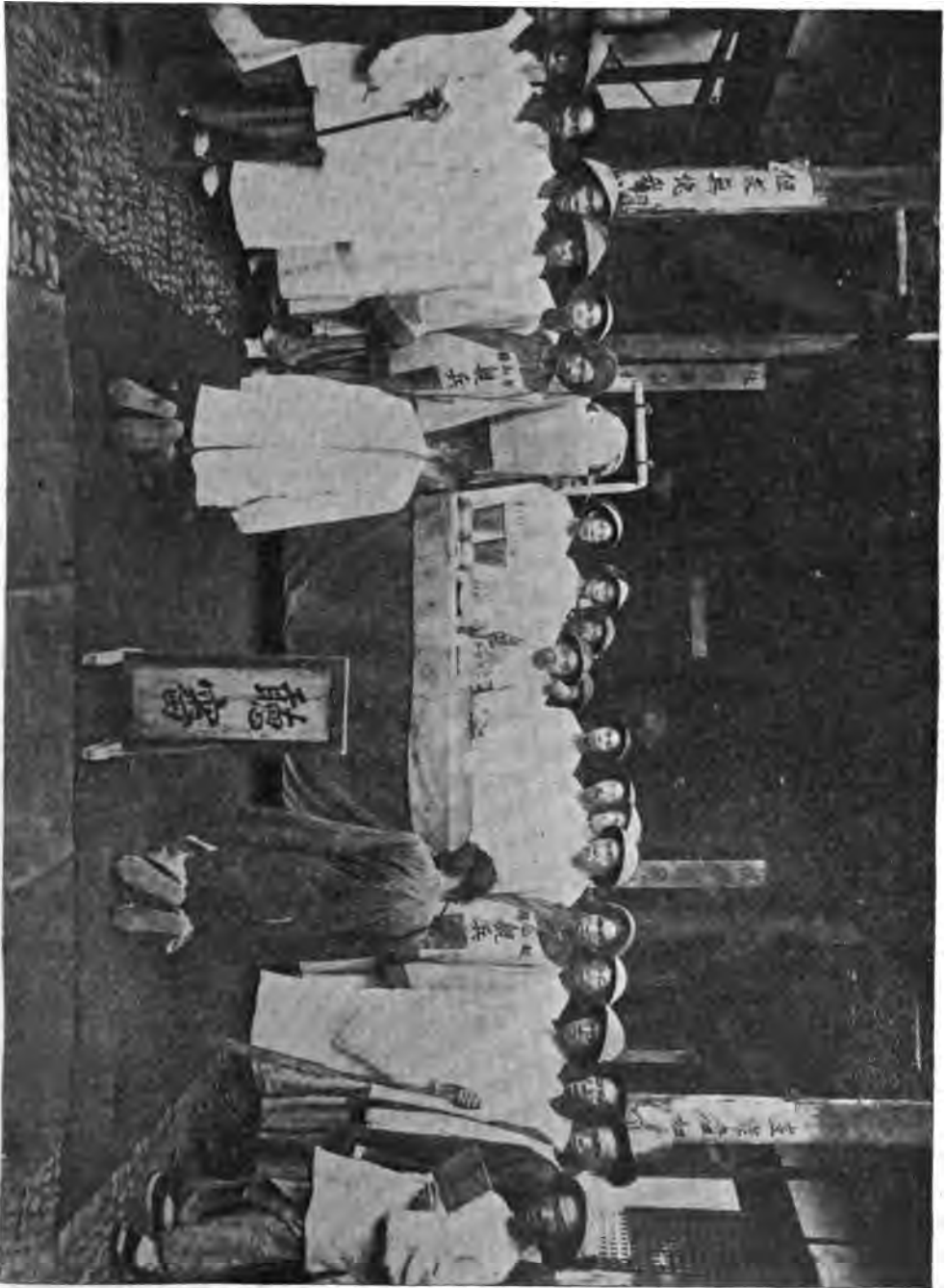
**T**HE SUNDAY-SCHOOL PERIODICALS of the American Baptist Publication Society are, in every way, worthy of the patronage of the Baptist denomination. They are unexceptionable in tone, superior in style and workmanship, pure and true in teaching, and published at a very low price.

## A CHINESE COURT OF JUSTICE

**I**N THEIR legal affairs, as in other matters, the Chinese are peculiar. Under the patriarchal ideas which lie at the basis of the Chinese system of government, much larger powers are given to the Judge of the Court than is common with us. His power is in fact almost despotic, and limited only by the customary practices of Chinese courts. He can show great mercy or he can exercise great severity; he can dispense justice or he can take bribes from the most wealthy party, and give the most unjust decisions without being called in question, unless his conduct should be too flagrant or his contributions to the support of the higher authorities too limited. The cut which we give of a Chinese court of justice is representative. The Judge is the only one who is seated. Behind him, and on either side, stand the officers of the court. The two kneeling figures are the criminal and the accuser; both alike show the greatest humility in the presence of the Judge, and in cases where specially favorable consideration is desired, they prostrate themselves upon the floor. Witnesses give their testimony in the same position.

The proceedings of a Chinese court are usually in the form of personal interrogatories by the Judge. In framing these the Chinese show great ingenuity. In important cases it is customary to have a long string of questions all written out. These are asked the culprit and his answers are taken down by the Secretaries. He is then remanded to prison for a month or more, and another set of interrogatories is framed, ingeniously bearing upon the questions and answers at the previous session of the court. Again the questions are asked; again the prisoner is remanded to the jail, and sometimes a third series of questions is framed and asked. It is only the most adroit minds and the most retentive memories which can pass a series of three sets of questions, purposely framed to interlace and interlock with each other, with clearness and success. This method is undoubtedly ingeniously contrived to elicit the truth and to enable the Judge to give a just judgment. It is also well calculated to wear out the spirits and patience of the contesting parties, and to bring a pressure upon them to offer bribes to the Judge for a speedy termination of the suit. With all the resources of family connections and personal supervision, which are customary in Chinese social matters, the Chinese Judges undoubtedly have excellent means of administering affairs with justice and equity, if they are so inclined, but the lack of rigid responsibility allows the great corruption, which, according to all accounts, is far too common in the courts of justice in China.

**T**HE BAPTIST TEACHER has a missionary department conducted by Rev. Frank S. Dobbins, District Secretary of the Missionary Union, and is an invaluable aid to the work of every Baptist Sunday-school teacher. Subscriptions to these periodicals will be received at the headquarters of the society in Philadelphia, or at any of the Branch Houses in Boston, New York, Chicago, St. Louis, Dallas, Tex., Atlanta, Ga., Toronto, Ont., or London, Eng.



A CHINESE COURT OF JUSTICE

**REV. JOHN NELSON MURDOCK, D. D., LL. D.**

THE death of Dr. Murdock, at Clifton Springs, N. Y., on Tuesday, February 16, removes from among us one who has long and worthily held a foremost place in the affairs of the Baptist denomination of this country. Dr. Murdock was taken with an affection of the heart last fall, and about the first of October went to the Clifton Springs Sanitarium, of which he had long been a trustee, hoping to receive relief and recovery from the treatment there. For some months there was gradual improvement, but more recently unfavorable symptoms manifested themselves, and his health has apparently been gradually declining, but it was not really anticipated that the end would come so soon. He was able to move about the Sanitarium hotel more or less until the 8th, after which he grew very weak and was not able to leave his bed, suffering greatly from sleeplessness and from difficulty in breathing, the usual accompaniments of distress of the heart, until, on the morning of the 16th, after being assisted by Mrs. Murdock to an easy chair at his bedside, he had a renewed attack of the stertorous breathing, and passed away before help could be summoned.

John Nelson Murdock was born in Oswego, N. Y., December 8, 1820, of that Scotch-Irish race which has given so many eminent men to America. He was prepared for, and intended to enter Union College, but on account of the death of his father was at once introduced to active life and devoted himself to teaching, at the same time pursuing the study of law with such success that he was admitted to the bar at the age of twenty-one. At seventeen he had been converted and united with the Methodist Church in Oswego.

Hardly had the young man begun to devote serious attention to the practice of the law, when there came from the Lord a special quickening of his religious life and a call to the Gospel ministry. Scarcely knowing whether the call was from the Lord, he decided to leave the matter in the hands of the church, which soon of its own accord voted him a license to preach, and he was placed by the Presiding Elder in charge of the church in Jordan, N. Y. Here he began a study of the ordinances of the church as based upon the scriptural teaching, which convinced him that the views of the Baptists were more in accord with the teachings of the Bible, and he was baptized by Dr. Seymour W. Adams at Durhamville, N. Y. While here he availed himself of the facilities of Hamilton Theological Seminary near by, to pursue further studies in the original languages of the Bible.

In his first pastorate Mr. Murdock had ample call to display those qualities of independence in character and courage in conviction which have constantly marked his later services as a Christian leader. Waterville was at that time a place specially devoted to distilleries and drunkenness, and temperance sentiment, not only in the place but in the country at large, was low. But the young man boldly attacked the predominant evil in a series of sermons, the first of which was founded on Habakkuk 2: 15: "Wo unto him that giveth his neighbor drink." The sermons aroused the greatest excitement in the town, and the young pastor was exposed to

much opposition and even threats of personal violence, but the sermons did the work for which they were intended, and five of the distilleries were turned into potato starch factories, and many drunkards were converted to the Lord Jesus Christ. Mr. Murdock was prominent in the Washingtonian temperance movement of the time and introduced into it many positively Christian features.

In January, 1846, he began his pastorate at Albion, N. Y., and after a short but prosperous stay, settled as pastor of the South Baptist Church, Hartford, Conn., early in 1848. This was a pastorate notable for spiritual and temporal success. A new and elegant house of worship was erected which was at that time, and still is, one of the architectural ornaments of the city, and in one year, 1853, two hundred were added to the church. In January, 1858, he removed to the pastorate of the Bowdoin Square Church in Boston. During his pastorate here he was chosen a member of the Executive Committee of the American Baptist Missionary Union, and in July, 1863, was elected Assistant Corresponding Secretary of the Union, becoming full secretary in 1866.

It was in his work as Secretary of the great foreign missionary society of American Baptists that Dr. Murdock found the largest scope for his great mental abilities and the strong moral elements of his character. While in Hartford he had been offered a nomination to the Senate of the United States, which was equivalent to an election. If he had entered political life, Dr. Murdock would unquestionably have become eminent as a statesman, and have taken high rank among the legislators of the country, even to the present day. He had many intimate acquaintances and friends among those who have been influential in shaping the affairs of the American commonwealth, and walked with them with equal step. His judgment on all affairs was so calm, so sound, so comprehensive, and so almost unfailingly correct, that it was sought by those entrusted with great responsibilities in political circles, in social and in literary affairs, as well as in religious matters.

Among his lifelong friends was George William Curtis, the editor of *Harper's Weekly*. A book had been offered the Harpers for publication, upon which they were not able to decide. Their regular reader had rejected it, and on recommendation of Mr. Curtis, the Harpers sent it to Dr. Murdock for his opinion. He read it with care and unhesitatingly pronounced it well worthy of publication. Again the firm submitted it to their regular reader and again he gave a decided opinion against it. The book was upon Palestine, and the market had been flooded with books upon the Holy Land. The firm requested Dr. Murdock again to look the book over. He replied that he had read it and had given his opinion. Against the advice of their regular reader, the Harpers decided to publish it, and it was due to Dr. Murdock's clearness of judgment that that remarkable book, "*The Land and the Book*," by Dr. Thompson, saw the light—a book which has done more than any other single production to make the people, products and characteristics of the Holy Land familiar to the Christians of the civilized world. After this Dr. Murdock was offered a large salary as literary adviser to one of the largest publishing houses in the country, a position which would have been worth at least \$10,000 a year.

But prospects of political power, of worldly fame and of financial gain were cheerfully laid aside by Dr. Murdock, that he might devote himself wholly to the work of the Lord Jesus Christ. The qualities of character which enabled him to decline political preferment and to stand to his judgment against that of a skilled professional literary man, and to steer an even course amid social conflicts, were given without reserve to the development of the foreign missionary interests of American Baptists, and served them grandly for thirty years.

How large was the development of Baptist foreign missions during the administration of Dr. Murdock as Secretary of the Missionary Union, cannot be told at length here, but can be indicated when we realize that, in 1863, when Dr. Murdock began his service for the Union, there were but 15 stations in the Asiatic Missions, and only 84 missionaries. The total number of native helpers was 560, the number of churches, 375, and the number of Christians in the mission churches, about 31,000. In 1892, when he retired from active service as Corresponding Secretary, the missions had grown to 73 stations among the heathen, with 990 out-stations, 417 missionaries; and in all the missions, both Asiatic and European, there were 2030 preachers, 1459 churches and 163,881 members. The year that he began service there were 215 baptisms in the missions; the year that he closed, 18,549. While a large part of this immense advance may be attributed to the natural growth of the missions, yet their harmonious development, their unchecked prosperity, their evangelical purity and their deep and abiding spiritual power must be, under God, in no small measure attributed to the firm, kind, calm and comprehensive mind which decided and controlled the progress of the missionary work, as the course of the vessel is held over the wild and stormy waste of waters by the captain at the helm.

Dr. Murdock's personal qualities are so well known that it is hardly necessary to make other reference to them here than is found in the foregoing account of his life. His large intellectual grasp of affairs has many times shone forth in the anniversary meetings of the missionary society; but the kindness of his heart, his unfailing courtesy, his great consideration for others, and his simple, fervent, personal piety were not so well known to the public as to those who were intimately associated with him through many years of daily cares and duties. Probably his chief characteristic, if one excellency may be selected among so many, was the almost unfailing accuracy of his judgment. It has always been a common saying among the members of the Executive Committee of the Union, who have been associated with Dr. Murdock in the consideration of the most difficult and intricate matters for many years, that when he really took hold of a question, investigated it and considered it with care and made a report, there was nothing more to be said; so broad and many-sided, so judicial and fair was his judgment when applied to questions, that his decisions usually commended themselves as eminently sound, clear and wise to all his associates.

From such a man and such a character it would be natural to expect many productions, which would have continued his influence and ideas among those who

are to come after him. It is no doubt due to his entire devotion to the pressing and active duties of his office, that Dr. Murdock has never found time to put together in any one production those papers and addresses which always constituted one of the most thoughtful features of the anniversaries of the Union. While pastor at Hartford, he for three years edited the *Christian Review*, and in the files of that magazine will be found many papers, which testify both to his literary taste and skill, and to the profoundness of his theological and religious thought. He also edited the BAPTIST MISSIONARY MAGAZINE for several years after his service for the Union began.

In 1892, at the celebrated centenary meeting in Philadelphia, he was chosen Honorary Secretary of the Union for life. In 1854, Dr. Murdock received the honorary degree of Doctor of Divinity from the University of Rochester, and in 1888, the degree of Doctor of Laws from Madison University. He was thrice married, his widow, who survives him, having been well and widely known as Miss Clarke, the Treasurer of the Woman's Baptist Foreign Missionary Society for a series of years. His children who are living are Mrs. Walter S. Swan of Cambridge, Mass., Mr. William N. Murdock, Lieut. Joseph B. Murdock of the United States Navy, Mrs. Walter Collins of Boston, and Harold Murdock, Esq., Cashier of the Exchange National Bank of Boston, and the author of "The Reconstruction of Europe."

Since his retirement from active duties as Secretary of the Missionary Union, Dr. Murdock has spent much time, especially during the winters, at the Mission Rooms, and has lent his continued aid and counsel to the work of the Union as occasion seemed to suggest. His advice has often been sought, and several times his large knowledge of the methods of State has served the Union in negotiations with the governments of the United States and of various foreign countries. Although he has now passed within the veil, the fragrance of his noble service for the glory of God is still with us, and the broad and enduring foundations which he laid will long be recognized as the basis of the future safe and large prosperity of the missions.



A CHINESE HOUSE





ENTRANCE TO NINGPO RIVER

## A ROUND AMONG THE STATIONS

REV. WILLIAM ASHMORE, D.D., SWATOW, CHINA

LAST season I was kept at home teaching the students whose future help we greatly need. Mr. Ashmore, Jr., did my share of the country work in addition to his own. I have had a great longing to get out among the stations once more, and have made other things give way. Such of the students as could do anything I sent ahead two and two to the places I wished to visit, to be working there till I came.

*K'wan Po* is a new station, an offshoot of our Pauthai work, six miles away. Mr. Ashmore, Jr., has been pushing it in its incipience, but it is now handed over to Mr. McKibben for supervision. The place of worship had become too confined, and they were moved to arise and build. The chapel is to cost about six hundred dollars. The dimensions are fifty by thirty-five feet, with room for future enlargement. The walls are already up, and the whole will soon be completed. The people raised more than three hundred dollars, and among us, from appropriations and private means, we helped them make up the balance. Considering the extreme poverty of the converts, as day wages are only ten cents, we consider it very liberal giving on their part. The brethren have their own anxieties, as, indeed, they

have at nearly all our stations. There are some Sanballats and some Gershons among the heathen, and some unscrupulous Roman Catholics, more hurtful than the heathen. Certain hindrances interposed by the former have been got around. The chapel will be completed without hindrance. After much long and earnest consultation about how to steer clear of difficulties, we passed on the next day to

*Pau Thai*. — This is an old station. It has had prosperity and reverses. Matters now are greatly to our satisfaction. There was a secession of disaffected members a few years ago. The young man they chose to act as their pastor resided at this place, and had an opposition service which has been not only a hindrance, but a source of much perplexity in keeping our own members clear of trouble with them. That coalition has been given up; the good members among them and their young pastor have returned to the old church and have been restored to fellowship, and all are now busily engaged in pushing together, some at this place and some at Kityang. We had communion here, thirty-eight persons partaking. The house is too small to hold the morning congregation, and we shall have to enlarge.

They are making a fresh and more vigorous start, and have already decided to raise one hundred dollars and have a school and a preacher of their own next year. It was a very cheery visit. The old members are exhibiting most gratifying advance in spiritual discernment.

*Lau Kung* is an entirely new place with a unique history. They have had a clan-feud in the village and the neighborhood, and, as the village is a large one, several thousands of people are more or less affected. It has lasted for three years, and it is said that, from first to last, as many as thirty persons have been killed, and the damage

matters, for an underlying motive may be to get some outside sympathy and help. It is never wise to count on much till the feud is all settled up. However, there seemed to be some among them who were really affected by the truth. We can judge of the whole situation better by and by. My visit was attended with pleasant indications. Their serious demeanor in listening to the truth was encouraging. Now they have sent word that they have subscribed three hundred dollars and intend to fit up a place of their own for a chapel.

*Kityang* is a district city with a population of its own of about eighty thousand,



A COUNTRY INN IN SOUTH CHINA, WITH A MISSIONARY'S SEDAN CHAIR AND BAGGAGE OUTSIDE

done to fields and houses is very great. The mandarins have been down on them, and have added to the general misery and confusion rather than given any genuine relief. We have had one or two church members in the neighborhood. Once despised, they have now rather risen in favor. Words of friendliness from our preachers who went down to see them won their hearts, and they have, quite a lot of them, turned their thoughts toward Christianity. There is need of extreme caution always in such

and is the centre of local government for a district of not less than eight hundred towns and villages. This is one of the places we had picked out as a proper point for the location of a mission family, and we for many years have been preparing the way. A few years ago we got a good building site. Through the kindness of Colonel and Mrs. Marsh, of Boston, we were enabled to build a cottage upon it, making a comfortable missionary home. Then we built a chapel of our own; and later Mrs. Dr. Scott put up a

hospital building with excellent accommodations for patients. All this being accomplished, the Lord gave us the desired foreign occupants. Miss Dr. Bixby went up and took charge of the hospital. Mr. and Mrs. Speicher, though still studying the language, are in charge of the general station work and went there to live more than a year ago.

This previous and extended preparation has made it easy for them to enter upon their responsibilities, and they are doing good, satisfactory, and successful work. The hospital has been a means of conciliating public sentiment, of bringing more hearers

*Kue Snia.*—Up the river a couple of hours' row in the boat brought us to this, another old station. Our chapel is in a good location, but it faced badly. The entrance was on the north. Our people got north wind which they did not want with their thin clothing. So Mr. Ashmore put them in the way of making the house face the other way. A small piece of ground was bought, the roof was raised, the old door was built up, and a new one made, so as to get the south and west winds, which we do want. We had a good time here. On Sunday eight were baptized, and about forty



CHINESE CHRISTIANS

within sound of the gospel, and of doing most valuable service to the sick and suffering. The chapel that we once thought would be large enough for some years is already insufficient to accommodate the Sunday congregations. Two valuable helpers assist Mr. Speicher in the evangelistic work. Dr. Bixby has also a serviceable staff. More room is imperative, more ground we must have, and more buildings must be put up, and branch services must be established in other parts of the city. Mr. Speicher is full of resolute purpose.

partook of the Lord's Supper. One old saint whom, when we went to America, we never expected to see again, is there yet; he is more than eighty years of age and lives miles away from the chapel, but, hearing that the old missionary was to be there and that there was to be communion and baptism, he trudged his weary way over, though he is bent nearly double with the infirmities of his life of hard toil. We did enjoy our mutual faith.

*Hue Cheng* is a long walk of about three miles from the boat. There is more than usual interest here. More than a hundred

willing listeners are reported, and some thirteen have already given in their names as candidates for baptism, and will soon be fully examined. They have made some material improvements in the comfort and convenience of this chapel. As they come in on Sunday from all directions, and some from quite a distance, they have to have plenty of room to cook their noon meals. They like their own way of doing it. Each man brings his own little wad of rice and condiment, whatever it is; they have a long row of tiny and most economical earthenware furnaces, and the small rice pots on them are all boiling away at once. But there is the same complaint: the place is too small, and we have to talk of enlargement here, too. "Lengthen thy cords and strengthen thy stakes," that is what Isaiah said to the Church once, and it is what the Committee would say to us if they can get the means. But the best incident of this part of the visit was the deciding upon a new "Place of Prayer," as we call it, — in other words, a branch place of worship. This was in the large and important village of Sia Tnie.

*Po Knia.* — On the way back, on the other side of the river, we come to this old station. They too have been improving their house of worship, having made extensive additions. They have also a "branch" being started which will develop into a full station soon, we are quite confident. Converts for baptism will be awaiting Mr. Ashmore, Jr., when he comes here on his next trip.

*Khok Khoi.* — They had some trouble at this station among themselves, but now it is being healed up. A member who had long

absented himself is coming back. There was a funeral here of an old church member, and we hurried down to attend it. The two elders of the church were present, and quite a delegation of members from Kityang and other places. The services were held out of doors, at the home of the deceased, as there was not room inside for the crowd of members and friends and "world's-people" who assembled to hear. On such occasions we sing hymns of the resurrection, read scripture selections, and have short addresses on the same subject, and close with prayer. Such services are usually impressive on the heathen, to whom the idea of living again on the face of the earth is matter of perpetual wonderment and incredulity. The old mother of the man who died is one of our first converts in this neighborhood. She is now ninety-four years of age, and though very feeble finds her way every Sunday to the chapel full half a mile away, unless it is raining.

After two weeks we got home again to get on the old treadmill, which started off next day as usual. The whole trip has been gratifying to an unusual degree. Progress made in all these years is most apparent. The members stand more solidly on "the foundation which is laid;" they are giving of their means quite as freely as most of them are able; they take pleasure in the stones of Zion. The students I found very useful, and was able to get double as much accomplished by having them along.

I am not able to tramp around among these hills as freely as I once could, for I am getting to be old now, but what I can do is attended with greater pleasure than ever before.

## THE WORSHIP OF ANCESTORS.

**A**NCESTRAL worship, which is the most complete and the ultimate expression of filial piety, is perfectly consistent with polytheism, with agnosticism, and with atheism. It makes dead men into gods, and its only gods are dead men. Its love, its gratitude, and its fears are for earthly parents only. It has no conception of a

Heavenly Father, and feels no interest in such a being when He is made known. Either Christianity will never be introduced into China, or ancestral worship will be given up, for they are contradictories. In the death struggle between them the fittest only will survive. — REV. A. H. SMITH, D.D.

## CONSECRATED DRAWING-ROOMS.

BY MRS. WILLIAM BUCKNELL, PHILADELPHIA, PA.

[The movement now making towards the extinction of the debts of the Missionary Union and the Home Mission Society through the stimulation received through parlor conferences held in Boston and New York and elsewhere, gives pertinence to the appearance of the following article on "Consecrated Drawing-rooms," kindly furnished us by Mrs. Bucknell, who is one of the most generous supporters of the work of the Union, as well as of other good causes. She is herself the daughter of a foreign missionary, born in Assam, India, and, in the manifold social relations which she has sustained in the city of Philadelphia, she has always been identified with the great interests of our Lord's kingdom in a variety of ways.]

**I**T MAY be to some a new and repellant idea that social functions should be utilized to further the cause of a strictly religious work such as that of Foreign Missions. Many noble women feel that there is

**Social Life** a sacredness about the work of  
**for Sacred** spreading a knowledge of Christ  
**Work** and His redemption among those

who know it not that demands sacred surroundings, as the sanctity of the church, for all meetings where missions are to be discussed. To secularize mission work is, to such, to lower it from its lofty plane and to make an ignoble concession to the world. To separate one's self from the world, to take no part in it, to withdraw entirely from it, and to become one of a sanctified sect, seems to be the highest aim of many true, sincere and earnest Christians. They think that thereby they are following the teaching and example of Christ; but Christ did not do it. His enemies accused Him of being a glutton and a wine-bibber because He went to the homes of the rich and partook of the good things provided there just like any other of the guests. His first miracle was performed at a wedding feast. He mingled with the poor and chose His disciples from among them, but he also chose rich men for his friends and adherents. He despised neither the poor man for his poverty nor the rich man for his wealth. It was at the home of a rich man whom He loved, Lazarus of Bethany, and of Martha and Mary, his sisters, that Jesus went for comfort, rest and refreshment after his arduous labors in healing the sick, restoring the halt, the lame and the blind, and in preaching the

good news to all who would hear and heed, and it was in a rich man's tomb that His body was laid after the crucifixion. These are all well known illustrations to every one of us, but perhaps undue emphasis has been put upon the fact that the poor were most eager to accept His teachings and to profit by His ministrations. He undoubtedly reproved with sad severity those who loved their wealth better than the welfare of their fellow-men; but nowhere does he forbid a man to become His disciple because he was rich, nor does He insist save in one instance upon the rich man's parting with all of his goods to distribute to the poor. That one case was an obvious attack on the besetting sin of a man who gloried in his righteousness. Christ held a mirror before him and showed him his cupidity and selfishness.

What warrant have we for using homes of wealth for religious purposes? Where were the first churches formed?

"What I tell you in secret, that speak ye on the house tops," said the Master. That does not mean shout it from the roofs. The housetop was the Oriental's drawing-room, and the church claimed the house.

While the Gospel was preached to the poor, there were always householders of means to give the shelter of their homes to the infant Church. It was more than two hundred years before there were  
**The Church** separate church buildings. Mary,  
**in the** the mother of Mark, offered her  
**House** house in Jerusalem to the band of apostles, and there they met and prayed for Peter's deliverance from prison. Lydia opened her house in Philippi to the Church, and in that

Church was laid the corner-stone of the evangelization and civilization of Europe. Wherever Priscilla had a house, God had a Church. "Greet the Church that is in their house," Paul often says in his epistles; and it is written, "Greet the saints which are of Cæsar's household." Even in the palace of Cæsar was a consecrated meeting-place, from which the kingdom of God was spread.

But some may say that was in the early days of the Church, and those meetings were in no sense social functions; modern society is frivolous or worse. It need not be

so, and often it is not. There are many more consecrated drawing-rooms among people of wealth than is generally supposed. I myself have been to popular teas, musicales and other social gatherings in homes of wealth and culture, where the whole atmosphere was ennobling and purifying, and the influence immense for morality, uprightness and religion. At these drawing-room teas, the main subjects of conversation were the best books of our greatest authors, the deeds of noble men and women, or political or social wrongs that must be righted. At musical teas, I have heard music that was like the holiest prayer, lifting the soul to God with a passionate yearning for a closer union with Him, and for a more earnest consecration of life. David of old praised the Lord with music. At afternoon and evening social gatherings, poems have been read that left an impression upon the mind for good that will reach far into the future. Never can I forget how, one evening, the host himself read to his guests "The Ballad of Judas Iscariot." I was not ashamed of the tears that would flow as this sermon in verse was so impressively read, for on all sides of me others, too, wiped away their tears. Some of us may remember houses in the country where the best room was closely shut from the household and from the sunshine, and opened under protest, almost as if it were a desecration, except for such solemn occa-

sions as a funeral or a marriage. Who can forget what Balzac so impressively calls "the odor of the shut-in?" About many a

house there is an equally oppressive moral atmosphere of the shut-in and the shut-out. There are also

homes of wealth and luxury that are open to their own inmates alone, but the beauty and comfort of them carefully and selfishly guarded from any outsider. In the story of Dives, not a crime is read out against him. He simply shut himself in with his luxurious surroundings, and left the dogs to care for the helpless ones at his gate. And for that he is held up to perpetual infamy. On the other hand, we can recall houses that have become famous as centres of influence. The power of the French salon is almost a by-word, and the influence of the English drawing-room upon politics and in setting literary currents is well known. In New England, the drawing-room has been a great moral power. The story of Mrs. Sargeant's drawing-room and the Radical Club is part of the history of Boston; and almost every community in New England has had its houses wherein have started movements for village improvements, for reforms and for charities. The modern drawing-room exerts a great power. That power is being recognized and used for all sorts of charitable work: for reforms, for legal rights for the Indians, for the relief of the Armenians, for the benefit of hospitals, and also for missions. When Henry Grattan Guinness, of England, offered to the Board of our denomination the Congo Mission, the offer was met with indifference on one hand, and strong predjudice and opposition on the other. The denomination could not support another mission. It had already more than it could carry. The sainted Dr. A. J. Gordon, whose heart was full of zeal for the evangelization of the Dark Continent, turned aside from his own parish duties, and, taking with him a devoted missionary just returned from the Congo, he made a tour of the large

cities and towns holding drawing-room meetings, and in a few weeks he turned the whole current of feeling so that our people no longer opposed the project, but accepted the mission with joy.

In the history of the work for the McAll Mission, the drawing-room has been used most successfully. We have all heard of the successful drawing-room meetings in McAll New York, and in my own city we Mission have occasionally used them with pleasing and gratifying results. At one given recently, one hundred and fifty-five ladies listened to the story of one who had visited some of the stations with Mrs. McAll. Chocolate and wafers were served after the speech, and the ladies lingered over their light refreshments to talk together of the work of the mission and its good results. Not only did the mission gain several new subscribers, but \$48 was found in the bowl for silver offerings after the guests had departed. I heard of a town where several ladies agreed together to consecrate each in her turn one of her "at home" days to the McAll Mission. Beside, the receiver for cards was a receptacle for money, and over it a card announced that offerings for the McAll Mission would be gratefully received. I understand that the financial results were very gratifying. The Indian Association in this city holds a drawing-room meeting every two months. In some meetings bright, interesting articles culled from the official monthly papers or the monthly letter to the auxiliaries, or entertaining papers specially prepared for the occasion, are read.

A worker from the field is hailed as a veritable bonanza, and his services eagerly sought for the drawing-room meeting. The light refreshments and social chat are established features of the meetings and add immensely to their popularity and attendance. The cost is merely nominal.

I have been to luncheons, formal ones, too, where the main topic of conversation was a certain mission, and one bright and

enthusiastic worker says that at her house they have the mission in which she is interested, for breakfast, luncheon and dinner every day in the year, whether there is company or not. I know a beautiful young woman, recently married, quite a society belle, as they say, whose heart is full of love for a certain charity. A short time ago she opened her beautiful home, filled with objects of interest, gathered during her travels in the Orient, for the benefit of this charity. She gave a luncheon to one hundred of her friends, but each guest paid a dollar for the invitation. It was not the money she wanted. Her luncheon cost her more than she received, but she wanted friends for the cause, and she wanted to make that particular charity the fashion so far as her influence could reach. Why not make the Foreign Mission the fashion where you live? Get the most influential women in your town or city to join you in giving Foreign Mission Teas, Foreign Mission Luncheons, Foreign Mission Drawing-room Meetings, social evenings with bright, well-trained young ladies to read interesting extracts from the prolific sources of information issued by the society; or utilize your native talent for fresh, original articles. Intersperse music, singing, banjo, zither, mandolin, violin or piano. Have a bright, pleasing recitation or two and end with light, inexpensive refreshments. One woman in a community can do much, but a few combined can do infinitely more. If one woman only talks everywhere she goes about the Foreign Mission, she may by some be called a crank. If a dozen or twenty or fifty talk about it with the same enthusiasm, curiosity and interest will be aroused, people will begin to ask, "What is this Mission we hear so much about?" and when people become interested in an object they usually give toward its support.

"Poverty," says John Stuart Mill, "in any sense implying suffering, may be completely extinguished by the wisdom of

*society*, combined with the good sense and providence of individuals." The wisdom of society directed by the good sense and providence of individuals, may be used to extinguish a worse foe to any people than poverty, and that is, infidelity.

The word economy, which we use so much, is from two Greek words, meaning "the law of the house." The law of some houses is show, some, selfishness, some, genial hospitality and some, consecrated helpfulness. It rests upon the personality of the queen of the home what the law of her house shall be. The hostess can direct and lead the thought of every guest that enters her home.

We cannot forget that it was the work of one bad, ambitious woman that wrought untold ruin in France; but for her, France would be Protestant to-day. That woman was Catharine de Medici, widow of Henry II., mother of Charles IX., the evil genius

of France, and the curse of the house of Valois. For fifty years she influenced and corrupted French history. She taught her own children debauchery, and solicited them to vice. It was she who used her drawing-room to plan the monumental crime of French history. It was she, who when the plan was about to miscarry, stood over the irresolute king, and forced him to acquiesce in the massacre of the Huguenots. France lost through her the best blood of the nation.

All over the world bad, ambitious, self-seeking women have used their drawing-rooms for self-aggrandizement, for the lowering of moral standards and for political advancement for the men of their families.

Women of America! Let us use our drawing-rooms and all the social influence we possess to carry forward the work of Christ's kingdom in every land God's beautiful sun shines upon.





## THE RETURN TO SZCHUAN

REV. WILLIAM M. UPCRAFT

BHAMO to Yachau via Suichaufu is sixty-eight days continuous travelling.

The item of time is, however, but a small matter as compared with the real toil of such a journey. There is no Great Western Railroad over which your belongings may be checked and yourself carried free of care and responsibility from point to point till the terminus is reached and you are at home; no dining-car system catering for the wants of its patrons, and adding those elements of luxury to which travellers at home are accustomed. Animals for transport, bedding for the travellers, medicine for emergencies, and canned food for contingencies, besides the responsibility for your men, the constant watch against cheating, the uncertainty of reception in every new place you enter, and the possible danger from roving robbers, — these constitute the burden of travel in China far more than the actual distance to be covered in miles.

The tug of parting began in the Kachin compound at Bhamo and culminated in the last shouted "Good-by" as Mr. Roberts and the Deputy Commissioner for this district, who had been our escort to the border, turned their faces homeward, and we turned towards China. That last evening on the frontier we sat around the camp-fire with the picket that guards the ford, fine fellows belonging to the British Indian Army; they told us stories of their home land, through the officer in charge, and wound up by a hearty injunction to send for them in case of trouble.

Across the ford, up the hill we went in the early morning sun, past the Chinese stockade, where all was silence, no challenge or obstruction as we had feared, only the customary greeting at the second "fort," "Oh, have you eaten early rice?" and so past the shrine of the mountain god (sure sign we were in China), only to find our first challenge at the top "fort" in the form of "Teacher, have you any medicine?" a need we were

glad to supply, and thus begin anew our service in China.

Bhamo to Tengyueh is eight days over an indifferent road where supplies are uncertain and inns scarce. Manwyne, the town where less than twenty years since a young British official was officially murdered by the Chinese while leading a diplomatic mission from the viceroy of India, is a small huddled collection of houses and shops on a narrow street, but is beginning to feel the impulse of the trade from Burma and is expanding. Tengyueh would make a good centre for a mission station, being at the focus of three routes from Burma and in contact with Chinese, Shans, and Kachins.

With the extension of western enterprise, this town will become of increasing importance, and is the first natural step across the eastern border of Burma into the wider field to which an excellent equipment in Burma inevitably leads. From this point to Talifu is twelve days over some of the most trying roads on the whole journey. The Shweli and Salwen rivers are crossed within the first three days, while further on the deep dark chasm, through which the Mekong winds, tests the endurance of both men and horses.

This latter river is interesting because of the probable connection it has with the Karens in their ancient home beyond these mountains. Here is an iron suspension bridge to which their traditions point, and it may be that in this region lies one of the mission fields for the expanding Christian life of the Karens in Burma.

At Talifu we meet the first mission station on Chinese soil. The Inland Mission has had a work here for about twenty years, and though the progress has been slow there are evidences of a gathering harvest in the near future. The city lies in the shadow of a snowy range, on the shore of an extensive lake, and is one of the healthiest places in the West.

The unquestioned heroism of that missionary family — father, mother, and three small children — living in this far frontier town, thirteen days from their nearest colleagues in the work, weeks away from the nearest doctor, cut off in a real sense from the outside world, — all this and much more in the social ostracism, the intellectual barrenness, and the dearth of all spiritual fellowship that can only be indicated, — *this* impressed us profoundly and added a wider apprehension to our ex-

able to retrace our steps and go by a more easterly road that eventually became the main road to the north. Three days' tramp back over a road already covered is not a means of grace to say the least of it, especially when it lay along a hot, windy valley, ill supplied with the essentials of living.

We had made one day along the new road and put up at a little market-town, — Midien, — and all seemed favorable for the journey ahead, and we were about to retire in good



SUSPENSION BRIDGE IN WEST CHINA; ON THE ROAD FROM BHAMO, BURMA, TO YUNANFU

perience of frontier mission work. We hardly felt like using that word "pioneer" any more. The route from Tali lay to the north across the Yangtze river, at the point where it takes its long southern bend; and then through the western section of Szechuan to Yachau, thirty odd days of travel.

When we reached the little town just across the big river we learned that the country ahead was in the hands of local rebels and was unsafe, hence it was deemed advis-

spirits, with our faces set homeward at last. Alas for the frailty of appearances! A row at the front gate of the inn called us out, and it was only by the most strenuous efforts that a general uproar was avoided, and our helper, who had been attacked, rescued from a man who had used an iron bludgeon on his head and ribs to disastrous effect. Not much rest that night, but a rather anxious watch till daylight, when we set out for the country town and laid the case before the authorities, for

the benefit of future travellers. That iron bludgeon hangs above me at this writing, a rather grim memento of a happy deliverance.

From this point we set our faces eastward and in thirteen days reached Yunnanfu, one of the points touched on our outward journey from Suifu.

There is little space left to sum up our impressions and convictions resulting from the long journey and its experiences. Perhaps this stands out most vividly as the chief: The work of the Missionary Union in Burma has created a base from which to reach over into western China, both for the masses of Shans and Kachins, for which work the Missionary Union only has the equipment in language, translations and access, and also for the controlling Chinese who cannot be overlooked in the claim of this region. It is probable that the workers from Assam will advance to meet the work in upper Burma, along the route of railway extension, and so connect on that side, and the line of further

advance will be eastward into the territory lying beyond the Salwen.

Current political development is opening the way for this. The interest and aggression of the Karen Christians will find for themselves an outlet here, working towards their ancient home. It is desirable that the Missionary Union should be in a position to avail itself of the forces thus working in this direction by having a station so near to the northern frontier of Burma as may be a basis for the advancing line in this territory.

The field in upper Burma is practically in the hands of the Baptist-working force, and thus an added obligation is placed upon us and forward we must go. There is no alternative between advance and stagnation, and we shall not stagnate. May the Divine impulse come in increasing power upon the Christians of all the constituency of the Missionary Union; upon men who can come, upon those who can give, and let us give as only those do whose lives are dominated by the convictions of eternal love and eternal duty.



FIRST MISSION HOUSE IN YACHAU

## THE PROBLEM OF LOCAL FINANCE

REV. EVERETT D. BURR, PASTOR OF RUGGLES STREET BAPTIST CHURCH, BOSTON

ONE of the first problems in the early church to which the Holy Ghost gave attention was the problem of finance. The vital connection between the spiritual life and the grace of giving must never be lost sight of, and an appeal made to the highest and most sacred motives in inducing giving for the enterprises of the kingdom of God. It is manifestly the duty of the leaders of a church of Christ to educate the conscience of the members of the church upon the matter of their financial responsibility. The New Testament presents the grace of giving as of especial importance among the graces, while in ordinary church administration the matter of finance is treated as a grind rather than a grace.

The first step toward Christian methods of giving and of providing for the current expenses of God's house must be the restoration of giving to its place among the graces, and this may be accomplished in one way, at least. By placing covenant vows for the support of God's house upon the same basis as the other exercises of the spiritual life, secret prayer, the study of the Scriptures, and attendance upon the Lord's Supper.

In consonance with this principle the following resolutions were adopted by the Ruggles Street Baptist Church as an educational force, that the membership might be stimulated, encouraged, and instructed in this most sacred and serious duty:

*"Resolved,* That the Ruggles Street Baptist Church considers the obligation to contribute money to the support of worship in God's house, and to the general work of His Church, as truly and as imperatively a duty as that of prayer, or the performance of any of the personal responsibilities of the Christian life.

*"Therefore, resolved,* That because of this obligation, the church hereby declares

that a proportionate part of this pecuniary burden should be borne by each member connected with it, feeling assured that the cheerful assumption of this duty will honor God, benefit and elevate men, and tend to a higher development of the Christian life.

*"Resolved,* That exemption from this important obligation may be allowed in all cases where unfavorable circumstances demand it—the exemption to be made after application to an officially appointed member of the Prudential Committee of the Church. It is further ordered that such applications shall, so far as possible, be considered as confidential.

*"Resolved,* That any unexplained or unsatisfactory delinquency in the performance of this duty must be submitted to the consideration of the full Prudential Committee, to be acted upon by them after conclusive investigation has been made—such delinquency, if unwarranted, to be treated as are other serious violations of church vows, or lack of fidelity to God and the covenants that each member has declared by public profession he has entered into in his relations to Him.

*"Resolved,* That this rule has been thus definitely presented, and the consequences of its violation declared, because of the conviction of the Church, that while the rule must be made in order to obtain the means to carry on its sacred work, it is also essential to the full development of the religious character, and the spiritual life of its members. In this belief the Church is assured that if generously and conscientiously complied with, it will exemplify to an unbelieving world the sincerity and devotion of its members more fully than any mere profession of Christianity, made in public prayer or in earnest exhortation in the assemblies of God's people.

*"It is further Resolved,* That the Church should know at the beginning of each financial year the full amount of money it is to receive to meet its current expenses for the twelve months that are to follow. This is necessary so that, if possible, its expenditures may not exceed its income, and thus a yearly Church debt be avoided. For

this reason, it is also necessary that each member should give, upon a form of memorandum to be prepared each year for the purpose, the amount that he or she can pay weekly to God for his or her Church obligations and privileges. This is to be considered by the Church Committee as wholly confidential. If through oversight or for any reason, there should be failure to do this duty, it shall then be the province of the Church Committee to call upon the delinquent member to secure the necessary subscription, or to learn the reason why it has not been made. As will be readily seen, money put into the open Sabbath collection cannot be accepted as a reason for not making this subscription. If this could be allowed, the Church would always be embarrassed because of the uncertainty of its income.

"In conclusion, The Church would suggest — Should there be any question as to the obligation of each follower of Christ to give pecuniary support to His Church, even at the cost of personal sacrifice, it is only needful for the conscientious inquirer to remember the terms of discipleship which he accepts in making a profession of loyalty to Him and of submission to His service.

"What is the essential condition of Christian discipleship?

"That the soul must give itself to Christ in a relation more complete, unreserved, and self-denying than that given by a bride to her bridegroom — embodying all that a man has, or that the soul hopes for in this life and in that which is to come. As Christ more than fulfilled for men this condition of self-renunciation He expects men to fulfil it for Him, plainly teaching it in these unmistakable words: 'There is no man that hath left (sacrificed) house or brethren or sisters or father or mother or wife or children or lands for my sake and the gospel's, but he shall receive an hundred fold in this time, and in the world to come life everlasting.'

"The Church therefore leaves the important duty it has embodied in the above resolutions to each member's conscience and to the record to be revealed when the Son of Man shall come in His glory, to judge men by the deeds done in the body, whether they be good or whether they be evil."

Every new member of the Church is handed these resolutions as embodying the

law of the Church as to the importance of local finance, and at the same time is presented with a card for his subscription, and a package of envelopes to receive the weekly offerings for the current expense account which is pledged in the following form:

"I promise to pay, *each week*, for the current expenses of the Ruggles Street Baptist Church, for the year beginning January 1, 1897, and ending January 1, 1898, the amount I have written below:

Name .....  
 Residence .....  
 Amount ..... Date ....."

It will be seen that the card for current expenses involves a *promise to pay*, for it seems to the Church that it is the clear teaching of the New Testament that the maintenance of God's house, the benefits of which accrue to its own supporters in large measure, is rather the paying of a legitimate obligation than the giving of a beneficence from purely unselfish motives.

The pastor of the church, the janitor, the printer, and the coalman are not to be classed among beneficiaries, and the current expense account is to be differentiated from the benevolent account.

In keeping with its convictions upon the principles of the New Testament, the Ruggles Street Church further seeks to develop the spirit of proportionate and systematic beneficence among its members by several methods.

First of all, by the Missionary Committee, which has in charge the leadership of the Church in the study of world-wide missions, by the maintenance of a regular missionary concert for prayer, and the management of classes for missionary instruction among the youth.

Second, by the Christian Stewards' League, which consists of a company of people who, moved by the Spirit of God, have made the following pledge and associated themselves together voluntarily for mutual helpfulness:

## CHRISTIAN STEWARD'S' LEAGUE

Recognizing myself to be a *Steward* of the manifold gifts of God, holding my possessions as a sacred trust to be administered according to the will of my Lord as it shall be made known to me individually, and desiring to render *practical* and *operative* this trusteeship, I hereby associate myself with others under the name of the CHRISTIAN STEWARDS' LEAGUE, and subscribe to the following

## PLEDGE :

I covenant with the Lord, and with those who enter with me into the fellowship of this consecration that I will devote a PROPORTIONATE PART of my income — not less than one-tenth — to benevolent and religious purposes.

And this I do *in His name* who hath loved me, and hath given himself for me, my Lord and Savior Jesus Christ.

.....  
.....  
This league, with its prayers and testimonies, creates an influence which little by little is pervading the whole membership, as one after another is brought, under the instruction of the Holy Spirit, to see the principles and responsibilities of Christian stewardship:

Third. These proportionate givers further pledge themselves for the distribution of their "lay-by money" among the several phases of Christian work and missionary enterprises upon the following card, and to deposit regularly their offerings, which are distributed proportionately to the several causes enumerated in the list :

## CHRISTIAN BENEVOLENCE PLEDGE CARDS

Recognizing my responsibility as a "good steward of the manifold grace of God" (1 *Pet.* 4:10), and taught of God that "it is required in stewards that a man be found faithful" (1 *Cor.* 4:2), I promise to give to the Benevolent Work of the Kingdom of God, through the Treasury of the Ruggles Street Baptist Church, ..... per week, the same to be devoted to the several objects enumerated below in the proportion indicated on the basis of 100 per cent.

[Suggested.]

Deacons' Fund for Relief of the Poor	10 per cent.
American Baptist Missionary Union [Foreign]	25 per cent.
American Baptist Home Missionary Society [Home]	25 per cent.
Massachusetts Baptist State Convention	5 per cent.
City Missions [Baptist Bethel and German Church]	5 per cent.
Our Own Bible School	10 per cent.
Ministerial Education	10 per cent.
Aged Ministers and Ministers' Widows and Orphans	5 per cent.
Bible and Colportage work	5 per cent.
	100 per cent.

Name .....

Address .....

By these several agencies and methods the Church hopes to impress all of the people for whose spiritual life it is held responsible with the great responsibilities and privileges of paying and giving, and thus in solving the problems of local finance to have their part in solving the great problems of the wider ranges of God's Kingdom.



## MY MISSIONARY EXPERIENCE

REV. GEORGE A. HUNTLEY

[Rev. George A. Huntley, of Burlington, Vermont, who has already spent five years in China, in connection with the China Inland Mission, has recently been appointed a missionary to China by the American Baptist Missionary Union. His experience has been so unusually varied and interesting that we have solicited the following account for publication.]



GEORGE A. HUNTLEY

**S**IMULTANEOUSLY with my conversion in 1877, I desired to be a missionary, and the twelve years which elapsed between this time and the date of my departure for the foreign field, I rejoiced to keep my life-object in view, longing and praying that every experience — scholastic, commercial, collegiate, and evangelistic — should provide, in its turn, fit training for my life-work.

Arriving in China in the spring of 1889, my first year was spent at Chefu, in the Protestant Collegiate School of the China Inland Mission, taking the place there of one of the masters, whose health had broken down, and it was not till the autumn of the following year that I was able to start on the long inland journey to my appointed station,

where my brother was holding the fort alone, and had long been praying for my arrival.

Ch'eng-Ku-hsien is a walled city of about forty thousand inhabitants, situated on the north bank of the River Han, a day's journey from the large prefectural city Hanchong-fu and about three months' journey from the coast (two thousand miles). This city Mr. Pearce, of the China Inland Mission, opened as a station in 1887, and was soon afterwards joined by my brother, Rev. Albert Huntley, who undertook the oversight of the work in a short time after his arrival, owing to the former's return to England with his wife and family, for their much-needed furlough. The station was reinforced by Mrs. Albert Huntley a few months later. It was my privilege to join these dear workers in January, 1891, and our small band was further strengthened by two sisters, the Misses Coleman and Harrison, in the spring of 1893.

The Lord's richest blessing rested upon this work from the first. We were all of one mind as to missionary tactics, — wearing the native dress, living in native houses, and keeping our home and table as simple as we could consistently, without running much risk on the score of health. Our appropriations for the station were not large, and we believe the work is not weaker but stronger because of the simple, natural way in which it has grown. Indeed, our aim has always been to build up a self-supporting and strong, native church. From statistics which I have before me, it may be seen that in December, 1889, there was one organized church with thirty-four baptized from commencement; there were no native helpers, no dispensary, no out-station, and no school. But at the beginning of 1894,

there were three organized churches with 107 baptized from commencement, one evangelist paid by native church, one evangelist paid by mission funds, eight unpaid native helpers, and a colporteur supported by private funds. There was also a dispensary with an attendance of about 4,000 patients during the year, four out-stations, and a school with two school teachers. From this time the work has steadily increased, and there are to-day in this district more than 150 Christians, who gather at the Lord's table to remember His death "till He come." The methods adopted to reach the people may be briefly given under four heads:

### I. DAILY PREACHING

A large shop was rented on the main thoroughfare, which we converted into a street-preaching chapel; here foreign missionary and native helper, by conversation and preaching, sought to make known to these people the old, old story. We found it helped our work to have pictures painted by native artists, illustrating Gospel truths, and also folding scrolls upon which various texts and subjects were written. Thus through the eye as well as through the ear, the heathen were daily taught their need of a Savior. Sometimes the listeners would linger for hours, and often by intelligent questions would lead us to believe that they had grasped much of gospel truth, while many purchased tracts and Gospels, which were spread for sale on the stand before us, and carried the silent message away to their distant homes.

### II. DISPENSARY

Behind the preaching-hall we had a small dispensary, and though my medical knowledge was by no means extensive, it was a great privilege to be able to do much to alle-

viate the sufferings of these ignorant and superstitious people. It also afforded us good opportunity for individual conversation with those who were made peculiarly receptive by kindness shown in medical treatment.

A man named Wang, living seven *li* away in the country, came one day suffering from an incurable disease. I told him his case was hopeless, though by the performance of a simple operation, and the administration of remedies, I could certainly alleviate his sufferings, and perhaps prolong his life. The operation was performed and the remedies administered, and the man drank in with intense longing the story of God's love in sending a Savior to die for poor sinful men. He became a willing learner, and soon gave evidence that he had passed "from death unto life." The idols, which he had worshipped for years, were taken from his home, and brought by his wife to our Sunday morning service in the city; she set fire to them, and the native Christians stood around, singing heartily as the flames rose upward, "Praise God from whom all blessings flow." Mr. Wang soon became too weak to come to town, and I

**Burning their  
Idols**



HEADQUARTERS CHINA INLAND MISSION, SHANGHAI

visited him in his home for several weeks. A day or two before he died, I sat by his side and was about to read a few verses from John xiv., but first remarked, "Wang-



ta-ie" (that was his name), "the Lord spoke these words to His disciples because they were in great sorrow." "Pastor," he said interrupting, "I am not in great sorrow; my sins are forgiven, and I am going home to be with Jesus." A little later, a native Christian leaned over and asked what he remembered about the *Fuh-in* (happy sound-Gospel). The old man faintly whispered "*Kiu-chu*" (Savior), and quietly passed away to be forever with the Lord.

Is'ai-ta-ie was a farmer, whose wife had recently joined our little band. She was converted through and through, and her face was ever radiant with an inward joy. This woman received bitter persecution from her husband and eldest son, the former threatening to cut off his wife's feet if she dared to enter our preaching-hall again. The native Christians, as they gathered at the usual prayer-meeting, were saddened as they heard this threat, but Mrs. Is'ai's face was as happy as ever; she had prayed for her husband and she believed God would hear.

Soon afterwards Mr. Is'ai was taken sick. He tried one or two native doctors, but "was nothing bettered, but rather grew worse" after taking their mysterious concoctions. He was recommended to see the foreign teacher in the city, and was told of many who had been healed by his remedies. He hesitated, saying, "I would blush to present myself before them. I have said such awful things about them." At last he yielded. I shall never forget the day he visited us. After a long conversation with my brother in the preaching-hall, he seated himself in the dispensary. He seemed broken down with the kindness which we were able to show him, and we believe his heart was touched, too, with the Savior's love; anyway, he told his wife she could go to the meetings if she chose. Soon he came himself, and it was not very long before his idols were taken down. and we had another glorious bonfire, and

another doxology of praise, as we beheld one more "turned to God from idols to serve the living and true God, and to wait for His Son from heaven." After the usual probationary period, he received baptism, and continues with us to-day, a deacon of the church, and a valuable voluntary native helper.

### III. ITINERATING

My brother and I would take turns to journey into surrounding districts, in company with a native preacher. The principal markets were visited over and over again, and in addition to the preaching of the Word, we were able to sell large numbers of Christian books and Gospels to the multitudes of people who thronged these busy centres. The out-stations already alluded to, in each of which to-day are planted independent churches, are largely the result of this work.

### IV. NATIVE AGENCY

We praise God for a large number of earnest Christians, greatly desiring the salvation of others of these some eight or ten would meet at our house for Bible study on Monday evenings, and constituted our "Preacher's class." It was pleasing to note the growth in grace, and the increase in knowledge of these earnest workers, and we relied largely upon them for the conduct of the services held simultaneously in seven different places every Sunday morning. Occasionally these helpers would be willing to accompany us on a preaching tour of two or three weeks, giving up their work for the time being, and receiving no remuneration from us, excepting their bare travelling expenses (six cents per day).

In this way we have sought to reach the perishing around us, and as, to-day, we witness the result, we cry, "Lo, what hath God wrought?" and rejoice to hear with divine assurance, "Ye shall see greater things than these."

# LETTERS.

## CHINA

Rev H. A. Kemp

CHAUCHAUFU, Dec. 16, 1896

*We began our work* around the wall inside, and gradually extended it in toward the centre, until we have now reached the most densely populated part of the city. We have preached in the courts of the yamens and in the open spaces on the streets. Thus far we have received respectful attention everywhere. When I look back two years to the time when I moved into this city, my heart goes out in thanksgiving to God, for He has wrought wonderfully here. At that time the spirit of hostility was evident on every hand. Now the people seem much more friendly. They seem to be getting rid of the idea that we are here, as they so often said, to spy out their land.

*As to results* of this street preaching, it has cleared up some of the conflicting ideas held in regard to the doctrine which we preach. A great many of the Chinese regard the entering the church as a means to worldly gain; they think that if they have law-suits, or if a man owes them money, being in the church they can go to the foreign teacher and he will fight their law-suits for them successfully and intimidate their debtors into paying them. The attendance at the chapel has been increased by the street preaching. Some are asking for baptism. Great care must be exercised in taking them in, for they often say that they want to worship God, when what they really want is some worldly benefit.

I think that if we could have a preaching-hall on some one of the densely crowded thoroughfares where we could preach and sell parts of the Scriptures and other religious tracts, it would be a valuable addition to our work. I hope that it will not be long before we shall have such a place.

Rev. T. D. Holmes

KINHWA, Oct. 6, 1896

*Many encouraging features* are seen in the church work. The people are awakening to the need of doing more to support their work. Lately one church that is doing fairly well made many excuses and said that they were

doing all they possibly could. Their preacher, who has a large family, begged me either to increase his salary or pay the rent on his house, where the church worships. I called the church together, showed them the unreasonableness of any one but themselves paying the rent on the building where they worship, told them that I could promise nothing from the Union that was urging retrenchment everywhere, but that I would out of my tenth help provide if they themselves would first subscribe liberally. Thus encouraged, they immediately started a paper. While some were glibly calling out the sums they would pledge, I reminded them that this was the Lord's work and no light matter, and that every cash must be forthcoming if possible. All solemnly promised to pay, and one brother emphasized his words by throwing a silver dollar on the table. In a few moments, with what I promised, they had enough to pay their rent for a year.

*Candidates for the ministry.* — Early in the summer two young men applied to be sent to the school at Shaohing to study for the ministry. I tried to show them the gravity of the matter and asked the church to pray for them that they might be sent forth by the Holy Spirit. At the appointed time, with the preacher and elders of the church, we examined them. Their answer to one question impressed me with their genuineness. "How is it," I said, "that you desire to be preachers, when in so many places young men are refusing to become preachers because the prospect of employment by the Boards is so poor; perhaps in a few years all these churches will be thrown on their own resources?" Their reply was, "We want to preach for the Lord Jesus, not for money." I did not hesitate to recommend them to Mr. Jenkins.

*At our last workers' conference*, September 16, we considered this subject: "The Gift of the Holy Spirit." Though the discussions did not come up to what I wanted, I think before we separated each one felt the need of more Holy Spirit power in his work, and that all were living far beneath our privilege in that respect. As I wish to keep the matter of self-support prominently before them, I asked them at the next conference which meets in December to discuss the question of Scriptural Giving. To have the subject thoroughly treated and call out their best efforts, I offered first and second prizes.

## FOR BAPTIST YOUNG PEOPLE

BY MISS MURIEL K. MABIE

### A NEW DAY FOR CHINA

**H**AVE you ever been to Northfield to attend a Students' Conference? If you have you will instantly recall those days of



AMERICAN MISSIONARY IN CHINESE DRESS

refreshing; the inspiring addresses, the exquisite scenery, and the blessed spiritual influence with which the very air seemed to be laden. But whoever thought of a "Northfield" Conference in China? — great, heathen, unspiritual China! But thank God for facts surpassing any hope or expectation of our own. For several years, missionaries laboring in China, who in previous years had enjoyed the various Conferences in America, for the deepening of the spiritual life, had coveted just such blessings from China. Efforts have been made from time to time to secure workers from the home land to conduct such meetings, but without avail. The proposed visit

of Mr. Mott, under the auspices of the Young Men's Christian Association, was hailed as affording the desired opportunity, and preparations were carried eagerly forward.

There were several reasons which led those who had the preparation in charge to believe that God would greatly bless such gatherings. In the first place, before reaching China, Mr. Mott would have met the students of Australia, India, and Ceylon, and would have come to understand the Oriental mind as he could not have done when he first started out; he would thus be able to know better how to help them. Then, again, there were those to work up the Conferences who had been trained in that line, in America; there was, also, as has been said, a large number of missionaries and teachers who had been praying for such gatherings, and so were expecting a great blessing; another thing which was very helpful, was the fact that most of the students who would attend such a Conference were from evangelical institutions under missionary control. Last, but by no means least, was the great volume of prayer that was going up from the students in the land which Mr. Mott had previously visited, for God's blessing on his labors in China.

### FOUR MAIN CONFERENCES

were planned to be held at Chefu, Peking, Shanghai, and Fuchau, with two subordinate ones at Tientsin and Hankau. The attendance surpassed the expectations of the most sanguine, there being in all 1,001 students and 2,883, including teachers, missionaries, foreigners, and others. The attendance represented forty institutions of learning and thirty-seven missionary societies, while many of the missionaries present were veterans in the service, greatly honored of God, who,

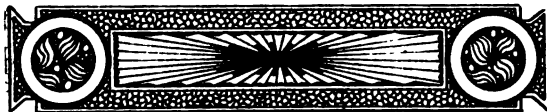
for the sake of China's students, rejoiced to see this day. Great spiritual power, and a glowing enthusiasm marked all the meetings; — not emotional enthusiasm, but enthusiasm of an earnest purpose, in wrought with faith, and fresh determination to seek and do the will of God. The presence and guidance of the Holy Spirit was constantly sought in the meetings; there was no effort to bring men to the front, but an earnest desire that "in all things He might have the preëminence." Mr. Mott gave a number of powerful addresses. His work has brought him so closely in touch with the students in all lands that he is admirably qualified to meet their needs, and is most helpful in his addresses on Bible study and prayer. Besides addresses on the spiritual life we note those on the "Spiritual Needs and Claims of China," "The Spiritual Crisis in China," "The Strategic Importance of Reaching the Students of China," "Revivals" and "Prayer as a Preparation for Work." These addresses were given by men of such prominence as Bishop Joyce, Dr. Hartwell, Dr. Sheffield, Dr. Muirhead, Mr. Sweet, and others.

#### FAR REACHING AND LIMITLESS

as the results of such gatherings will be, there are many gratifying results already seen. First, a very general revival in Bible study has commenced, which alone would mean much for the future spiritual life of both missionaries and students. Nearly a thousand have covenanted to devote an early half-hour in the day to devotional study and prayer, thus joining what is known as the "Morning Watch." No less than seventy-

six students, among them some of the strongest men in the colleges, have pledged their lives to direct service for their countrymen. Quite a number for the first time in their lives acknowledged the Lord as their personal Savior. Twenty-six college Christian Associations were formed, which, in common with the five previously existing, have united to form the National College Young Men's Christian Association of China. A missionary who was present at three of the Conferences sums up the results by saying, "There is a spirit of prayer, an expectancy, a looking forward to a revival of great magnitude, a buoyancy of faith, that has never been so generally evident before."

It is a significant fact, that the leaders in all this advance work are the missionaries of long experience, and the presidents of leading colleges. Seventeen college presidents from many parts of China left their work at the busiest season of the year to come to Shanghai to assist in the formation of the National Christian Association. This Union will enable the Christian students of the Empire, for the first time, to know the strength of their numbers, and by union with the World's Federation of Christian Students, they will feel the encouragements which comes from united effort against a common enemy. Surely history is making rapidly in China these days; the foundations of Old China are surely shaken; New China is coming on. The leaders of the new are being trained in modern ways and thought. What shall the leadership be? Shall we not encourage and foster any movement which tends to make that leadership truly Christian?



## ABSTRACT OF PROCEEDINGS OF THE EXECUTIVE COMMITTEE

THE MEETING OF FEBRUARY 15, 1897. FOURTEEN MEMBERS PRESENT

THE Recording Secretary of the Committee was instructed to procure and keep in the vaults of the Union in Boston certified copies of deeds of all real estate owned by the Union in foreign lands.

Arrangements were made for an appeal to ministers on behalf of the debts of the Missionary Union and Home Mission Society.

The Home Secretary announced that the support of Rev. A. F. Groesbeck had been assumed by the Young People's Societies of the Hudson River North Baptist Association in New York.

The resignation of Miss Jennie S. Edmunds, of the Congo Mission, was accepted.

Miss Stella Relyea, of Newburg, N.Y., was appointed a missionary of the Union, to be supported by the Woman's Baptist Foreign Missionary Society.

Rev. George A. Huntley, of Burlington, Vt., was appointed special agent of the Union among the churches while awaiting the time of his departure for the mission field in China.

THE MEETING OF MARCH 1, 1897. ELEVEN MEMBERS PRESENT

A special donation of \$1,000, from Mr. Edward Canby and Mr. W. D. Chamberlin, of Dayton, Ohio, toward a house for Rev. I. E. Munger at Tura, Assam, was reported and the amount was appropriated.

It was voted that the Treasurer be authorized to include in the receipts of the current year all contributions mailed on or before April 1st.

A committee consisting of Messrs. Duncan, King, Chipman, and Bullen was appointed, to prepare a minute regarding the death of Rev. J. N. Murdock, LL.D., Honorary Secretary, the minute to be inscribed on the records of the committee.

Rev. W. E. Witter, M.D., District Secretary for New England, was introduced, and gave an account of his visit to Rochester Theological Seminary and the great interest in missions among the students. The subject of inviting candidates to meet the committee, with reference to some appointments to fill specially needed vacancies was taken into consideration.

The passage of Rev. C. B. Antisdal and wife to the Congo was authorized.

Miss Gertrude M. Welles, of Arcade, N.Y., was appointed a missionary of the Union to the Congo mission.

The resignation of Rev. R. L. Halsey, of Japan, who is returning to this country, was accepted.

Rev. David Downie, D.D., of Nellore, was appointed Secretary as well as Treasurer of the Telugu Mission in India, and Rev. F. H. Levering, of Nellore, was appointed one of the Trustees of the Telugu Mission.

## MONTHLY MISSIONARY CONCERT PROGRAMME

[The references are to this number of the MAGAZINE.]

- |  |   |
|--|---|
| 1. Service of Song.                          | 11. Financially the Condition of the Missionary Union. (p. 113.)    |
| 2. Scripture. Isaiah 49: 1-12.               | 12. The Magnificent Offer of Mr. John D. Rockefeller. (p. 113.)     |
| 3. Commendation Richly Deserved. p. 118.     | 13. Consider the Condition of the Baptist denomination. (p. 114.)   |
| 4. Letter from Mr. Kemp, of China. p. 143.   | 14. Why More Money is Needed. (p. 116.)                             |
| 5. Letter from Mr. Holmes, of China. p. 143. | 15. The Greeks Leading the World. (p. 117.)                         |
| 6. Prayer for China and its Many Millions.   | 16. Offering for the Work of the American Baptist Missionary Union. |
| 7. The Worship of Ancestors. (p. 129.)       |   |
| 8. Burning Their Idols. (p. 141.)            |   |
| 9. Another Bonfire. (p. 142.)                |   |
| 10. Singing. "Jesus Shall Reign."            |   |

## DONATIONS.

RECEIVED IN FEBRUARY, 1897.

MAINE, \$391.26.		Brooklin ch.....	\$2 22	Jemtlund Y. P. S. C. E. tow.	
South Paris ch.....	\$19 60	Brooklin Y. P. S. C. E.....	10 00	sup. Tan Hu, care Rev.	
Waterville, 1st ch. special		Brooklin S. S.....	15 00	Win. Ashmore, Jr., Swa-	
collection.....	30 08	Houlton ch.....	7 00	tow.....	\$32 00
Rockport ch.....	5 00	Washburn ch.....	5 50	Surry ch.....	2 40
Thomaston, Miss Bertha		Forest City ch.....	1 06	East Bluehill ch.....	2 86
Stackpole.....	10 00	Fatten ch. Mrs. Darling.....	4 25	Franklin ch.....	2 80
Waterville, John B. Foster	50 00	North Lamoine, Mrs. E. D.		Sedgewick ch.....	8 28
Camden, Chestnut St. ch.....	7 00	Bragdon.....	1 00	Penobscot ch.....	7 20
Camden, Chestnut St. S. S.	7 00	Bangor, 1st ch.....	50	West Sullivan ch.....	80
Camden, Rev. F. M. Preble	5 00	West Gardiner ch.....	10 00	Hancock ch.....	1 60
		Yarmouth ch.....	20 00	Brooklin ch.....	7 60

# Donations

147

Ellsworth ch.....	\$10 98
Lamoine ch.....	6 63
Tremont ch.....	2 00
Trenton ch.....	40
Presque Isle, 1st ch.....	1 00
Springvale ch.....	50 00

## NEW HAMPSHIRE, \$300.92.

Salisbury Heights ch.....	14 15
Exeter, a friend.....	4 00
South Hampton ch.....	9 00
Portsmouth, Middle St. ch.....	142 77
Franklin Falls, 1st ch.....	50 00
Claremont, 1st ch.....	37 00
East Jeffrey ch.....	4 00
Lakeport, Mrs. Ann E. Hall.....	5 00
Suncook ch., S. S. and Y. P.....	15 00
Greenville ch.....	5 00
Lisbon, Mrs. A. B. Taft.....	5 00
Hanover, Mrs. N. S. Huntington.....	10 00

## VERMONT, \$296.94.

Perkinsville ch.....	16 85
Brattleboro C. E. Society, "Endeavor Day" contribution.....	1 41
Fairhaven ch.....	40 00
Foulney ch.....	20 00
West Haven ch.....	10 00
Bennington ch.....	43 58
Bennington S. S.....	20 00
Brandon ch.....	31 00
Manchester Centre ch.....	10 00
Brookline ch.....	3 00
Eseer, W. E. Huntley.....	25 00
West Rupert, Lucy A. Sherman, of wh. \$1 is towards the debt.....	10 00
Bellows Falls, 1st ch.....	26 10
Whitingham ch. and S. S.....	20 00
Lowell ch.....	2 00
Addison S. S.....	3 00
Addison Y. P. S. C. E.....	7 00
St. Johnsbury, Rev. H. M. Douglas.....	5 00
Felchville, F. L. Hopkins.....	3 00

## MASSACHUSETTS, \$1,850.85.

Needham, 1st ch. Y. P. S. C. E. for sup. n. prs., care Rev. C. L. Davenport, Sandoway.....	15 00
Boston, collected by a member of Tremont Temple ch. for famine relief in India, care Rev. G. H. Brock, Kanigiri.....	50 25
Somerville, Rev. J. S. Grant, M. D., "Thank-offering".....	5 00
Beverly, in memory of Benjamin O. Pierce, for the debt.....	50 00
Boston, F. M. Kilmer, for the debt.....	5 00
West Sutton, 1st ch.....	2 62
Agawam Y. P. S. C. E.....	8 88
Lowell, Fifth St. ch.....	15 00
Charlestown, Charles E. Daniels.....	100 00
Cambridge, a friend, for mission work in Africa.....	5 00
Shirley ch. special offering.....	13 65
Chelsea, Cary Ave. ch. Y. P. S. C. E.....	2 50
Lowell, Branch St. ch. of wh. \$18.72 fr. Wm. F. Hills and family tow. sup. Rev. Rodamulla Relly, care Rev. J. E. Clough.....	45 00

Rockland Y. P. S. C. E.....	\$3 00
East Somerville ch.....	16 64
Fall River, 1st ch.....	191 00
Osterville Y. P. S. C. E.....	2 00
Cambridge, Broadway ch. King's Daughters, for famine relief in India, care Rev. G. H. Brock.....	7 61
North Uxbridge Y. P. S. C. E.....	10 00
Malden, 1st ch.....	180 85
Andover ch.....	25 25
Springfield Highland Y. P. S. C. E.....	55 62
Springfield Highland, a friend.....	3 00
Brookville ch.....	7 67
North Egremont ch.....	6 34
Weston ch.....	7 88
Boston, a friend.....	10 00
Malden, 1st ch. Y. P. S. C. E. toward salary, Rev. J. E. Cummings.....	25 00
Northboro ch.....	16 00
Clinton ch. toward the debt.....	76 76
Kingston ch.....	1 50
Sheldonville Y. P. S. C. E.....	1 63
Hampden ch.....	21 46
Lynn, Washington St. ch. Y. P. S. C. E.....	4 40
Lawrence, 1st ch. a friend tow. the debt of '96.....	5 00
Waltham, 1st ch. S. S.....	25 00
Westboro, 1st ch.....	208 02
Fitchburg, Highland ch.....	2 17
Everett, Mrs. H. H. Brann.....	1 00
Sharon, Mrs. E. C. Merriam.....	5 00
Leominster, Central ch.....	6 36
Boston, 1st ch. Samuel N. Brown, for the debt.....	100 00
Wenham Depot, People's ch. Y. P. S. C. E.....	1 04
Hudson ch.....	25 00
Boston, Calvary ch.....	7 00
Hingham ch.....	6 00
Clinton ch. towards sup. Solomon Veucutlash, care Rev. J. E. Clough.....	15 50
Plymouth, Edwin S. Pauling, for the debt.....	5 00
Northampton, 1st ch.....	110 00
Greenfield, D. C. G. Field, for the debt.....	25 00
Boston, Joseph D. Matthews, for the debt.....	5 00
Cottage City ch.....	5 00
Allston, Brighton Ave. ch.....	142 61
West Boylston ch.....	8 39
North Tewksbury, 1st ch.....	72 25
Waltham, Mrs. Lydia T. Farwell, for the debt.....	10 00
Chelsea, Mrs. N. B. Donovan.....	2 00
Boston, Clarendon St. Y. P. S. C. E. fr. W. E. Witter.....	20 00
Pittsfield ch.....	26 00
Pittsfield Y. P. S. C. E.....	5 00
Wakefield S. S. for sup. Ko Nee, care Rev. C. L. Davenport, Sandoway.....	25 00

## RHODE ISLAND, \$314.67.

North Tiverton, C. E. Soc. of Temple chapel, tow. sup. Rev. G. E. Whitman.....	12 25
Providence, 4th ch. B. Y. P. U. tow. sup. Mr. H. J. Pinton, Rangoon.....	12 50
Providence, Rev. J. V. Osterhout, tow. sup. San Lee, Tongoo, Burma, care Dr. Bunker.....	40 00
Providence, Union ch. Y. P. S. C. E., "C. E. Day" offering.....	10 00

Narragansett Pier S. S.....	\$15 00
Pawtucket, Woodlawn S. S.....	5 50
Pawtucket, Woodlawn ch.....	40 09
Providence, Broadway ch.....	17 90
Providence, Broadway ch. Mr. and Mrs. W. L. Clarke, for sup. Moug Tine, care Dr. Bunker, Tongoo.....	40 00
Providence, Central Bapt. S. S. 3 classes.....	33 43
Providence, Broadway ch. Y. P. S. C. E., for sup. Aung Bau, care Rev. W. F. Thomas.....	28 00
Providence, Emily Susan Manton.....	10 00
Providence, Miss Elizabeth B. Welch.....	50 00

## CONNECTICUT, \$862.41.

Hartford, Thos. G. Wright.....	5 00
Norwich, Mrs. Anna M. Herr, completing \$50 for sup. n. pr.....	15 00
Hartford, Henry P. Clark and wife, \$25; and Geo. W. Hodge and wife, \$25, tow. education of two Karen boys, care Rev. A. V. B. Crumb (special).....	50 00
Winsted, Mrs. Charlotte N. Deming.....	1 00
Bridgeport, E. Washington Ave. ch.....	11 25
Ansonia, 1st ch. Y. P. S. C. E., "C. E. Day" offering.....	8 86
Plainfield, Union ch. of wh. \$10 is from S. S.....	30 56
New London, Huntington St. ch.....	48 00
New Haven, German ch.....	25 00
Niantic ch.....	10 02
South Norwalk ch. and C. E.....	88 53
North Lyme Y. P. S. C. E.....	2 50
Winsted Y. P. S. C. E.....	5 94
Meriden, Main St. ch.....	27 00
Stamford, 1st ch.....	85 60
Rockville, Mr. and Mrs. Wm. Butler \$150, Edwin T. Butler \$30, to constitute Rev. A. P. Wedge and H. L. M.....	180 00
German Associations chs. tow. sup. Yellamanda D. care Rev. J. Heinrichs.....	50 00
Groton, 1st ch.....	40 00
Northville, New Milford ch.....	15 50
New Haven, Calvary ch.....	130 00
Easton ch.....	5 50
Easton S. S.....	1 00
Waterbury, 1st church.....	20 00
Hartford, Olivet ch.....	6 15

## NEW YORK, \$5,825.67.

North Tonawanda, a friend tow. sal. Rev. J. S. Adams.....	5 0
Albany, Calvary ch.....	105 80
Albany, Calvary S. S.....	31 83
Troy, Mr. Justice Miller, tow. the debt.....	500 00
Troy, 2d ch.....	50 00
Lima ch. for famine sufferers, India, care Rev. G. H. Brock.....	8 00
Fruit Valley, Southwest Oswego C. E. Society.....	5 75
Newark, 1st ch.....	28 00
Genesee, Julia R. Bailey.....	5 00
Rochester, 1st ch. of wh. \$100 is from Prof. A. H. Mixer and daughter tow. sup. four native workers, Tura, Assam.....	539 50

North Granville ch. ....	\$12 00	Vestal Centre ch. ....	\$4 00	Nicholville, Mrs. C. L. Day	\$10 00
Amsterdam ch. tow. sal.		Spencer Y. P. S. C. E. ....	21 22	Whitehall ch. ....	28 00
Four n. prs. ....	11 50	Spencer, Judson Mission		Whitehall Y. P. S. C. E. ....	3 00
Manlius ch. ....	15 00	Band. ....	16 00	Whitehall S. S. ....	3 00
Pike, Rev. S. Hough. ....	15 00	Binghamton, Park Ave. ch. ....	114 46	Lakeville ch. ....	10 00
Pike, 1st ch. ....	5 00	Binghamton Y. P. S. C. E. ....	5 51	Clyde ch. ....	2 50
Schenectady, Emmanuel ch.	42 65	Buffalo, Thank offering. ....	100 00	Middlefield ch. ....	3 75
Brewster, T. S. Parker for		Buffalo, Immanuel ch. ....	23 08		
Telugus. ....	5 00	Buffalo, Lafayette Ave. S.S.	3 00		
Wappingers Falls ch. ....	2 00	Buffalo, ch. ....	8 55		
Wappingers Falls Y. P. S.		Woodhull ch. ....	7 27		
C. E. ....	1 00	Woodhull Y. P. S. C. E. ....	1 00		
Bradford ch. ....	3 50	Woodhull Jr. C. E. ....	2 50		
Fairport B. Y. P. U. for the		East Troupsburg S. S. ....	4 11		
sup. of Rev. Thos. Moody	50 00	Haskell Flats ch. ....	7 00		
Churchville Y. P. S. C. E.		Hinsdale ch. ....			
for the sup. of Rev. Thos.		Sherman S. S. tow. sal. Rev.			
Moody. ....	5 00	H. Richards and Rev.			
New York, Miss Susie A.		Robert Wellwood. ....	4 00		
Pinder. ....	5 00	Sherman, Rev. T. P. Poate,			
Troy, Fifth Ave. ch. ....	144 80	as above. ....	5 00		
Rondout, 1st ch. ....	168 00	Stockton ch. as above. ....	5 50		
Northville, 1st ch. Y. P. S.		Elmira, South Side S. S. ....	1 80		
C. E. for the famine suffer-		Southport S. S. ....	1 80		
ers in India, care Rev.		Waverly ch. ....	44 08		
G. H. Brock. ....	5 25	Canister S. S. ....	2 00		
Rochester, 2d ch. Primary		Norwich Y. P. S. C. E. ....	4 08		
Dept. for Rev. W. H.		Truxton ch. ....	6 00		
Roberts, Bhamo. ....	10 00	Keesville ch. ....	4 75		
Syracuse, M. E. Garnsey. ....	5 00	Walton ch. ....	6 00		
Hamilton, Students of Col-		Hermitage ch. ....	16 49		
gate Univ. for the debt		Hermitage Y. P. S. C. E. ....	3 51		
Buffalo, Mrs. Anna M. Hed-		Warsaw ch. ....	27 87		
strom, for deficit. ....	500 00	Warsaw Y. P. S. C. E. tow.			
Nunda ch. ....	9 74	sup. V. Jacobs, care Rev.			
Nunda S. S. ....	2 10	J. Heinrichs, Ramapa-			
Nunda Y. P. U. ....	3 16	lam, India. ....	14 08		
Fredonia, Mrs. Betsey M.		Warsaw, Rev. O. R. McKay			
Davis. ....	25 00	prize money to be used			
Fredonia ch. ....	106 00	by Prof. L. E. Martin,			
Dundee, Mrs. Dorothy E.		Ongole, India. ....	5 00		
Pierce. ....	5 00	East Pembroke ch. ....	8 25		
Rochester, Melgs St. ch. ....	13 40	Stony Creek ch. ....	1 50		
Rochester, Mumford S. S. ....	6 00	Warrensburg ch. ....	7 00		
Rochester, 1st B. Y. P. U. ....	23 83	Warrensburg S. S. ....	2 50		
Salamanca ch. ....	5 00	Warrensburg B. Y. P. U. ....	1 75		
Preston Hollow, Ladies'		Minerva ch. ....	6 02		
Soc. tow. sup. nat. pr. care		Indian Lake ch. ....	2 00		
Rev. C. L. Davenport. ....	25 00	Mt. Morris ch. ....	26 34		
Hermon ch. ....	5 00	Mt. Morris S. S. ....	5 00		
Hermon S. S. ....	1 70	Delphi ch. ....	1 50		
Marion ch. ....	16 40	Morrisville ch. ....	22 55		
Clifton Springs, Rev. David		De Ruyter ch. ....	7 00		
Gilmore, for the debt. ....	5 00	Herkimer Y. P. S. C. E. ....	20 00		
York, F. B. Pomeroy. ....	5 00	Ft. Plain B. Y. P. U. ....	1 00		
New York City, Madison		Rochester, Plymouth Ave.			
Ave. ch. ....	1,116 73	ch. ....	16 00		
New York City, Alex. Ave.		Rochester, Lyell Ave. ch. ....	12 18		
ch. ....	101 58	West Somerset Y.P.S.C.E.	2 25		
New York City, Morning-		Boonville ch. ....	30 20		
side ch. ....	10 00	Utica, Mrs. Charlotte E.			
New York City, 1st Swedish		Whipple. ....	2 00		
ch. ....	33 35	Trenton, 1st ch. S. S. ....	5 00		
New York City, Ch. of Re-		Cassville ch. ....	12 00		
deemer ch. ....	59 15	Fabius Y. P. S. C. E. tow.			
Williams Bridge, Immanu-		sup. Anek Waply, care			
el ch. ....	2 00	Rev. E. G. Phillips, Tura,			
Port Richmond, Park ch. ....	25 00	Assam. ....	17 00		
Port Chester ch. ....	11 04	Elbridge ch. ....	63 28		
Mt. Vernon, "a friend". ....	6 00	Orleans ch. ....	5 78		
Mt. Vernon, "a friend". ....	6 00	Clifton Springs Y.P.S.C.E.	4 25		
Brooklyn, Bushwick Ave.		Manchester S. S. ....	6 00		
ch. ....	35 00	Shelby ch. ....	6 00		
Brooklyn, Washington		Alabama ch. ....	31 45		
Ave. ch. ....	400 85	Knowlesville ch. ....	30 00		
Brooklyn, Memorial S. S. ....	10 00	Sloansville S. S. ....	1 75		
Bedford Heights Y. P. ....	16 47	Ballston Spa ch. ....	10 00		
Unionville, Orange ch. ....	30 00	Gloversville ch. in part. ....	75 00		
Brewster ch. ....	25 00	Watkins ch. in part. ....	16 00		
Lima, 1st ch. ....	4 50	Trumansburg ch. ....	24 00		
Belleville Y. P. S. C. E. ....	1 00	Trumansburg S. S. ....	5 00		
Lorraine ch. ....	2 80	Trumansburg Y. P. S. C. E.	3 00		
Lowville S. S. tow. sup. nat.		Itasca, 1st ch. add'l. ....	25 00		
pr. care Rev. A. V. B.		East Poestenkill ch. ....	2 50		
Crumb, Tougoo. ....	25 00	Stephentown ch. ....	15 04		
Union ch. ....	5 00	Berlin ch. ....	5 38		
		Townsend ch. ....	4 00		

## NEW JERSEY, \$1,486.27.

Princeton, E. H. Loomis. ....	20 00
Asbury Park, Mrs. A. E. A.	
Griffin, special for sup.	
nat. Chinese student. ....	17 50
Asbury Park ch. ....	5 00
Plainfield, 1st ch. a member	100 00
New Monmouth, Rev. W.	
V. Wilson. ....	20 00
Richland ch. ....	1 00
Spring Side Mission for n.	
pr. care Rev. L. W. Cronk-	
hite. ....	12 50
Mt. Ephraim ch. ....	13 00
Riverton and Palmyra ch. ....	11 84
Linden ch. ....	83 47
Linden S. S. ....	25 00
Burlington, 1st ch. S. S.	
Mrs. Dr. Hall's Bible class	
for n. pr. care A. H. Hen-	
derson, M. D. ....	12 50
Tuckahoe ch. ....	2 50
Beverly ch. ....	9 08
Moorestown ch. S. S. ....	7 50
Phillipsburg ch. ....	10 22
George's Road ch. ....	5 50
Point Pleasant ch. ....	10 00
Bordertown ch. ....	133 27
Avon-by-the-Sea, Mrs. C. L.	
Armstrong. ....	5 00
Avon-by-the-Sea Y. P. Soc.	
Chesterfield ch. ....	2 00
South Amboy ch. ....	7 10
Alloway ch. ....	7 92
Cedarville ch. ....	22 35
Vineland, West ch. ....	10 00
Bridgeton, 1st ch. Y. P. S.	
C. E. ....	3 50
South Plainfield ch. ....	6 42
Jersey City, North ch. ....	24 20
Plainfield, Park Ave. Y. P.	
S. C. E. ....	46 43
S. C. E. ....	25 00
Elizabeth, 1st ch. ....	87 72
Rahway, 1st ch. S. S. ....	10 75
Rahway, 1st ch. ....	30 50
Jersey City, Bergen ch. ....	144 53
Rutherford ch. ....	33 00
Paterson, Fourth Y. P. S.	
C. E. ....	6 00
Deckertown ch. ....	13 08
Morristown ch. ....	500 00
Brookdale ch. ....	9 25

## PENNSYLVANIA, \$5,216.76.

Philadelphia, General Mis-	
sionary Society of Ger-	
man Baptist Churches of	
North America, per J. A.	
Schulte, Treas. ....	357 50
Upland, Samuel A. Crozer	2,000 00
Summit Hill ch. ....	2 50
Moerstown, Mrs. Keziah	
Erwin. ....	5 00
Philadelphia, J. C. Mc-	
Curdy, tow. sup. A. H.	
Henderson, M. D., and	
wife, Mone, Burma. ....	600 00
Scranton, The Green Ridge	
ch. ....	48 00
Philadelphia, Belmont Ave.	
ch. ....	24 75
Philadelphia, Belmont Ave.	
S. S. ....	13 93
Immanuel Mission. ....	20 58
Immanuel Mission S. S. ....	12 23
Baptist Orphanage. ....	2 61

Gethsemane ch. King's Daughters, for nat. pr. care Rev. L. W. Cronkhite	\$15 00
Chestnut Hill ch. in part.	30 45
Mantua ch. add'l.	1 00
Mantua ch. Mr. Kirby's class	50
Conshohocken ch.	8 65
Temple ch. in part.	5 00
Upland ch. Mrs. B. Griffith	250 00
1st ch. Miss Margaret Griffith	35 00
Bethlehem ch.	108 06
Oak Lane ch.	15 25
New Tabernacle ch. quar. coll.	39 40
Epiphany ch.	124 00
1st ch. Mrs. H. N. Jones, add'l.	1 00
Gethsemane S. S.	5 00
Mantua Y. P. A. for the debt.	5 00
Tenth ch. Y. P. S. C. E.	5 00
A minister, for the debt.	50 00
Second ch. Ladies, for nat. prs. care Rev. W. H. Cosum and Rev. D. Downie	10 00
Mrs. Sarah A. Trevor, for the debt.	500 00
Bridgeport ch.	12 31
Hatboro ch.	29 78
Hatboro, C. C. McNair, for nat. pr. care Rev. L. W. Cronkhite	30 00
Hatboro Y. P. S. C. E.	3 00
Fox Chase, Bethany ch.	8 10
Fox Chase, Bethany S. S.	1 00
Germantown, 1st ch.	150 00
Manayunk ch.	28 16
Forest City S. S.	5 50
Nanticoke ch.	2 41
Clarke's Green ch.	23 80
Hallstead ch.	10 00
Downingtown ch.	4 00
Oxford ch.	4 05
Sixth Ward Mission of 1st ch. Altoona, for Seuchi Haraguchi, care Rev. S. W. Hamblen; Aug. Leng Heng, care Rev. W. K. McKibben and Moungh Shway Pau O. care Rev. C. L. Davenport	30 00
Mill Creek ch.	10 00
Lewistown ch.	12 00
Philipsburg Y. P. S. C. E.	3 00
Philipsburg S. S.	3 70
Lockport ch.	3 40
Ebensburg ch.	3 00
Pine Creek ch.	3 50
Transfer ch.	7 00
Brownsville ch.	10 00
White Deer ch.	8 37
Madison ch.	4 10
Erie, Calvary ch.	16 07
North Wheeling ch.	1 75
Freeport ch.	2 50
Rochester ch. quar. coll.	18 00
Pittsburg, Fourth Ave. ch.	329 48
Oakland ch.	59 75
Jeannette ch.	16 40
West Newton ch.	21 00
Beulah ch.	22 35
Pittsford, Luzerne Ave. Y. P. S. C. E. tow. nat. pr. care Rev. C. H. D. Fisher	18 75
Brandywine ch.	4 50

DELAWARE, \$384.48.

Wilmington, Bethany ch.	161 00
Wilmington Loyal Legion	5 00
Wilmington B. Y. P. U. for work of Rev. L. W. Cronkhite	25 00

Wilmington S. S.	\$15 00
Wilmington, 2d ch.	178 48

VIRGINIA, \$20.00.

Petersburg, Guilfield Foreign Missionary Society for Africa	20 00
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WEST VIRGINIA, \$18.53.

Parkersburg S. S.	2 53
Wheeling, 1st ch.	16 00

OHIO, \$1,835.68.

White Eyes Plains ch.	2 60
Evansburg, Geo. P. Kinne, for famine sufferers in India, care Rev. W. E. Hopkins	2 40
Akron, 1st ch. S. S. toward sup. Hemmay S. Klalpo, care Rev. A. Bunker	25 00
Dayton, Linden Ave. ch. for work, care Rev. W. M. Upcraft	10 00
Wyoming Y. P. S. C. E.	5 00
Cincinnati, John H. Porter to constitute Miss Helen Porter of Danversport, Mass., H. L. M.	100 00
Cincinnati, Mrs. A. H. Shipley, to constitute Mrs. Anna B. Stockham, H. L. M.	100 00
Dayton, 1st B. Y. P. U.	90 00
Dayton, 1st ch. of wh. \$500 is fr. Mr. E. Canby, and \$500 fr. Mr. W. D. Chamberlin tow. house for Mr. and Mrs. I. E. Munger, Tura, Assam	1,000 00
Warren, 1st ch.	15 08
West Union ch.	1 10
Andover ch.	1 25
Thompson ch.	3 40
Amanda ch.	8 55
Waynesfield ch.	1 50
Springfield ch. Obadiah Denney, Esq., in memory Martha A. Denney	2 00
Cleveland, Cedar Ave. ch.	4 10
Cleveland, Euclid Ave. ch.	85 29
Seville ch.	20 10
Granville, Rev. T. J. Sheppard	5 00
Granville, Rev. H. H. Bowden, to complete Life Membership	75 00
Castown ch.	5 00
Dayton, Central ch.	13 40
Sinking Creek ch.	28 13
Norwalk B. Y. P. U.	5 00
Milford Centre ch.	3 58
Spring Creek ch.	9 00
Gallon ch.	7 10
New Matamoras	2 51
Cincinnati, Ninth St. ch.	50 00
Duck Creek ch.	3 00
Lebanon, East ch.	103 78
Norwood, Harmon Memorial ch.	21 35
Ohio ch.	7 60
Haskins ch.	5 65
Holland, Mrs. S. A. Hovey	1 00
Wauseon ch.	4 00
Dell Roy, Isaac and Sarah Jones	2 00
Dell Roy, Rollant and Wendell Jones	26
Dell Roy, W. J. Jones	25
Dell Roy, D. J. Jones	25
Dell Roy, Arthur and Winnie Davis	20
Alliance ch.	5 45

INDIANA, \$170.75.

La Fayette, 1st ch. Young Men's Bible Class for sup. G. Peter, in Ongole High School, care Rev. F. H. Levering	\$25 00
Huntington Jr. B. Y. P. U.	6 25
Edinburg, Mr. John W. Dame	1 50
Angola, Alex. Kinmont	5 00
Bedford ch.	40 00
Uniontown ch.	8 65
Terre Haute, 1st ch. S. S.	7 09
Evansville, Calvary ch.	15 74
New Discovery ch.	2 30
Mt. Ayr ch.	1 00
Elkhart ch.	17 05
Elkhart B. Y. P. U.	35
Hammond ch.	15 72
Mitchell ch.	9 40
Maria Creek ch.	7 75
Stilesville ch.	7 35

ILLINOIS, \$3,937.04.

Joliet, East Ave. ch.	39 00
Bloomington, William Taggart Wilson	3,377 15
Hadley S. S.	3 70
Plano ch.	5 80
Yorkville ch.	15 51
Yorkville S. S.	7 84
New Hope ch.	2 00
Rev. W. A. Wright	3 00
Delavan ch.	17 00
Fairmont ch.	16 00
Fairbury ch.	12 85
Gibson City, Rev. George Wilson	100 00
Graymont ch.	12 00
Lexington ch.	4 78
Roanoke ch.	17 00
Washington ch.	7 30
Petersburg, Rev. H. P. Curry	1 00
Chicago, Berean, Mrs. Z. Dixon, for work in Japan, care Rev. C. H. D. Fisher	30 00
Chicago, Centennial, E. A. Fox	25 00
Chicago, Covenant ch.	25 00
Chicago, La Salle ch.	20 50
Irving Park, Edward and Ella Moyle, for famine sufferers in India, care Rev. G. H. Brock	10 00
Woodstock, Miss J. Sonderlicker	50
Jonesboro, A. J. Smith, sup. Diriam Gooraviah, care Rev. J. E. Clough	5 00
Melvin, Chas. Buchholz	20 00
Effingham ch.	2 80
Carbondale, E. Patten, for sup. Telugu pr.	6 25
Sparland, Dr. Thompson	5 00
Sparland, Miss Reynolds	5 00
Bethel ch.	7 00
Belvidere, South ch. Y. P. for sup. Takehashi, care Rev. R. L. Halsey	5 00
Belvidere, South S. S.	14 36
Stillman Valley ch.	35 32
Stillman Valley Y. P.	2 00
Roseville S. S. sup. Utloore Ramiah, care Dr. J. E. Clough	12 50
Sciota ch.	2 50
Mt. Vernon, Rev. I. N. Monroe, tow. pur. Miss Inveen's ticket	5 00
Harrisburg, Mrs. Alice Blackburn	1 00
Oreana ch.	4 34
Oreana Y. P.	1 06



Chicago, 1st Swedish Woman's Soc. for Telugu Mission ..... \$50 00

## IOWA, \$452.13.

Anamosa ch. .... 10 50  
 Chariton, 1st ch. (of wh. \$5 is fr. B. Y. P. U. and \$2.01 from the Juniors) ..... 37 04  
 Coldwater, Rudolph Landes ..... 10 00  
 Shenandoah S. S. "Birth-day offerings" ..... 11 60  
 Ayshire ch. Jr. B. Y. P. U. .... 2 25  
 Fort Madison, 1st ch. .... 15 09  
 Spirit Lake, Miss L. M. Brigham ..... 5 00  
 Forest City ch. .... 5 00  
 Council Bluffs, Sophia B. Johnson, for A-She-Per, Tougoo, Burma ..... 30 00  
 Gowrie, Lottie Peterson ..... 25 00  
 Kiron B. Y. P. U. .... 5 00  
 Meriden ch. .... 15 00  
 Unionville ch. .... 5 00  
 Udell ch. .... 5 02  
 Washington ch. .... 21 37  
 Prairie Flower, Deacon J. Bishop ..... 25 00  
 West Chester ch. .... 10 10  
 Columbus City ch. .... 4 00  
 Waterloo, Walnut St. ch. .... 8 00  
 West Mitchell S. S. for Rev. Penn Moore, Assam ..... 4 44  
 Shell Rock ch. .... 6 10  
 Alta ch. for Africa ..... 8 31  
 Allerton Y. P. S. .... 1 00  
 Glasgow S. S. .... 3 60  
 Fairview ch. .... 8 25  
 Harrisburg ch. for Peter, care Rev. I. S. Haukins, Atmakur, India ..... 15 00  
 Grinnell ch. .... 15 00  
 Mt. Vernon ch. .... 3 56  
 Burlington, Walnut St. B. Y. P. U. .... 1 46  
 Fairfield ch. .... 20 88  
 Fairfield S. S. .... 3 12  
 Stuart B. Y. P. U. .... 78  
 What Cheer ch. .... 2 95  
 What Cheer B. Y. P. U. .... 3 55  
 What Cheer Jr. B. Y. P. U. .... 1 50  
 Ioka ch. .... 92  
 Tremont ch. .... 4 22  
 Tremont S. S. .... 9 10  
 Moquoheta ch. .... 47 00  
 Camanche ch. .... 9 50  
 De Witt ch. .... 7 25  
 West Union ch. .... 6 25  
 Castolia ch. .... 5 00  
 Perry ch. .... 13 42

## MICHIGAN, \$371.43.

Benton Harbor, Mary Pearl Finch ..... 10 00  
 Detroit, 1st ch. in part ..... 120 00  
 Port Huron, 1st ch. .... 35 60  
 Rochester B. Y. P. U. .... 1 85  
 Howard City ch. .... 2 10  
 Edmore, Dan-Nor. ch. .... 5 25  
 Charlevoix ch. .... 21 00  
 Traverse City ch. .... 10 00  
 Allen ch. .... 3 05  
 Jonesville ch. .... 2 90  
 Jonesville B. Y. P. U. .... 30  
 Quincy B. Y. P. U. .... 12 63  
 Allegan ch. .... 4 50  
 Allegan S. S. .... 1 00  
 Allegan B. Y. P. U. .... 3 50  
 Climax ch. .... 9 00  
 Kalamazoo, Bethel S. S. .... 12 68  
 Otsego ch. .... 8 00  
 Prairieville S. S. tow. sup. Jonsing ..... 2 50  
 Merdina ch. .... 7 36

Sault Ste. Marie, tow. sup. Telugu work ..... \$3 00  
 West Bay City ch. .... 12 84  
 Lansing, in part ..... 10 73  
 Berrien Springs ch. .... 5 40  
 Dowagiac ch. .... 7 30  
 Niles B. Y. P. U. .... 3 46  
 Union City ch. .... 5 00  
 Manistique Sw. ch. .... 22 55  
 Muskegon Sw. S. S. .... 1 45  
 Muskegon Sw. Y. P. S. .... 65  
 Holly ch. .... 1 00  
 Novi ch. .... 2 00  
 Ashland Centre ch. .... 1 60  
 Ashland Centre B. Y. P. U. .... 60  
 Crystal Valley ch. .... 2 15  
 Muskegon ch. .... 6 18  
 Pentwater ch. .... 12 30

## MINNESOTA, \$728.38.

Brooklyn Centre ch. .... 2 00  
 Carmen ch. .... 5 00  
 Brainerd, for West China ..... 3 10  
 Garden City ch. .... 8 00  
 Lake Crystal ch. .... 4 50  
 Lake Crystal Y. P. S. for West China ..... 5 15  
 Pleasant Grove ch. .... 82  
 Vernon Centre ch. .... 6 61  
 Good Thunder ch. .... 5 57  
 St. James B. Y. P. U. .... 5 00  
 Lake Benton ch. .... 17 46  
 Duluth, Bethel ch. .... 3 99  
 Eagle Point S. S. .... 12 25  
 Lidas ch. .... 20 00  
 Fish Lake ch. .... 23 00  
 Fish Lake Y. P. S. .... 7 00  
 Hallock ch. .... 25  
 Kondyohi, O. H. Ekdale ..... 5 00  
 Minneapolis, 1st Sw. ch. .... 3 10  
 Quincy, for D. Sooriviah, Cumbum, India ..... 11 00  
 Worthington, Sw. ch. Mrs. Moberg ..... 2 00  
 Cambridge S. S. .... 30 00  
 Lake Elizabeth ch. .... 30 00  
 St. Paul, 1st Sw. Y. P. S. for San-ka-Dah, care Dr. Bunker ..... 20 00  
 Clark's Grove ch. .... 256 45  
 Clark's Grove S. S. .... 4 55  
 St. Paul Nor-Dan. ch. .... 3 60  
 Cheney, Mrs. M. L. Garvin ..... 10 00  
 Cheney, Mrs. J. G. Briggs ..... 100 00  
 Minnetonka ..... 5 75  
 Duluth, 2d ch. .... 20 00  
 St. Paul, "A Friend," for Western China ..... 25 00  
 Duluth, A. Stoltz, for Western China ..... 2 00  
 Lake City, Amer. ch. .... 1 21  
 Calvary, Mrs. V. O. Hunt, for Koviak Pixley, care Rev. J. E. Clough ..... 25 00  
 Byron, W. H. Middleton ..... 1 00  
 Granite Falls ch. .... 3 02  
 Marion, Mrs. G. V. Kenney ..... 1 00

## WISCONSIN, \$409.36.

Albany ch. .... 15 00  
 Monticello, Prairie ch. .... 3 75  
 Mt. Hope ch. .... 31 00  
 Stoughton ch. .... 20 16  
 Milwaukee, 1st ch. .... 255 03  
 Milwaukee, Tab. ch. .... 39 20  
 Sheboygan ch. .... 20 00  
 Maiden Rock ch. W. G. .... 2 18  
 Elkhorn ch. .... 5 00  
 Ripon ch. .... 18 04

## MISSOURI, \$84.85.

Springfield, Rev. David Crosby ..... 4 00

Board of Home and Foreign Missions ..... \$50 85  
 Noel, Mr. and Mrs. Chas. Gratz ..... 5 00  
 Verona, I. B. Young ..... 25 00

## KANSAS, \$295.91.

Plano ch. .... 6 00  
 Nickerson ch. .... 12 33  
 Sterling ch. .... 1 46  
 Lyons ch. .... 1 57  
 Harmony ch. .... 5 52  
 Harmony, Mrs. W. S. Cook ..... 1 00  
 Hutchinson ch. .... 9 53  
 Hutchinson Y. P. .... 1 27  
 Marysville Y. P. S. .... 5 00  
 Westmoreland ch. .... 6 00  
 Parallel, J. W. Vittelee ..... 1 00  
 Strong City ch. .... 2 00  
 Girard ch. .... 9 50  
 Fort Scott, 2d S. S. .... 50  
 Auburn S. S. .... 1 00  
 Lawrence, Rev. L. J. Dyke ..... 5 00  
 Easton S. S. .... 1 08  
 Lawrence, F. L. McGahan, tow. sup. n. pr. Charles, care Dr. Downie ..... 25 00  
 La Cygne Y. P. S. .... 1 00  
 Bellevue S. S. .... 1 15  
 Ninescah S. S. .... 2 12  
 Hiawatha, J. G. Hanna ..... 5 00  
 Whitting S. S. .... 2 00  
 Sabetha, Rev. S. J. Miner ..... 5 00  
 Phillipsburg Y. P. S. .... 3 70  
 Brewster ch. .... 1 30  
 Highland ch. .... 6 51  
 Antioch ch. .... 5 76  
 Antioch W. C. .... 7 00  
 Minneapolis ch. .... 50  
 Simpson ch. .... 12 55  
 Asherville ch. .... 10 81  
 Kansas City, Swedish Y. P. S. tow. sup. n. pr. D. Henry, care Rev. G. N. Thomsen, Kurnool ..... 12 50  
 Turkville ch. .... 1 00  
 Fairport ch. .... 10 00  
 Cheyenne ch. .... 2 25  
 Downs, N. B. Homan ..... 1 00  
 Burden ch. .... 10 00  
 Burden, Joel Dyer ..... 100 00

## NEBRASKA, \$67.36.

Wayne ch. .... 26 00  
 Carroll ch. .... 9 95  
 Norfolk ch. .... 1 00  
 Stanton ch. .... 2 00  
 Oakdale ch. designated to Rev. J. Firth and Rev. O. L. Swanson, Assam ..... 5 00  
 Talmage ch. .... 3 27  
 Burchard ch. .... 2 34  
 Tecumseh ch. .... 2 20  
 Mead ch. .... 5 35  
 Mead Circle ..... 5 00  
 Wahoo S. S. .... 4 25  
 Platte Centre, Mr. and Mrs. Wirth ..... 100

## COLORADO, \$32.35.

Denver, Calvary ch. .... 14 85  
 Colorado City ch. .... 5 00  
 La Junta, J. B. Sherman, tow. sup. n. pr. Abalama, Congo Mission ..... 12 50

## CALIFORNIA, \$262.11.

Los Angeles, Chas. A. Keyser ..... 75 00  
 Los Angeles, Miss Alverda A. Keyser ..... 25 00

East Oakland, Mrs. N. P. Haskell, in memory of Mrs. Margaret C. Emery, South Thomaston, Maine \$10 00  
 Alameda, B. Y. P. U. to sup. n. pr. care Rev. Wm. Ashmore, Swatow, China.... 30 00  
 Oakland, Tenth Ave. ch. Rev. I. R. Randall..... 1 80  
 Oakland, Sw. ch. a friend 10 00  
 Oakland, Nor.-Dan. ch..... 32 00  
 Oakland, Nor.-Dan. S. S. 3 70  
 San Francisco, Emmanuel Y. P. S. for sup. Rev. W. Wynd..... 4 00  
 Los Angeles, Bethel Y. P. S. for sup. Rev. W. Wynd 1 00  
 Los Angeles, Swede, Rev. A. W. Backlund, W. Warner and Geo. Mattson, sup. n. pr. at Sandoway, Burma..... 12 50  
 Rivera Y. P. S. tow. sup. Rev. W. Wynd..... 3 06  
 Healdsburg ch..... 2 00  
 Healdsburg S. S..... 3 55  
 Red Bluff ch..... 25 00  
 Armona, R. F. McFee..... 2 50  
 Oroquieta ch..... 1 00  
 Redlands, Central ch..... 10 00  
 B. B. Jacques and wife, sup. n. pr. Ko Khaing, care Rev. J. E. Cummings, Burma..... 10 00

## OREGON, \$1.00.

Albany, H. F. Merrill.... 1 00

## WASHINGTON, \$115.87.

Spokane, 1st ch..... 23 35  
 Bay View ch..... 11 00  
 La Conner ch..... 38 65  
 Fremont S. S..... 14 00  
 Sunnas ch..... 67  
 Fuyallup, Rev. Geo. D. B. Downey and family..... 5 00  
 Delta, Swedish W. S..... 15 00  
 New Whatcom Sw. W. S..... 5 00  
 Ballard, N. D. S. J..... 5 00

## IDAHO, \$12.20.

Wallace ch..... 12 20

## MONTANA, \$15.00.

Great Falls ch..... 7 25  
 Great Falls S. S..... 2 75  
 Great Falls Scandinavian ch..... 5 00

## NORTH DAKOTA, \$94.10.

Fargo B. Y. P. U. to apply tow. sup. Ko Soung, care Rev. C. L. Davenport... 25 00  
 Millner ch..... 2 00  
 Kulm ch..... 38 75  
 Kulm, Famine Fund..... 22 10  
 Crystal ch..... 6 25

## SOUTH DAKOTA, \$49.31.

Canton S. S..... 1 50  
 Parker ch..... 5 00  
 Marvin Scand. ch..... 10 00  
 Strandberg ch..... 2 00  
 Strandberg S. S..... 3 00  
 Orleans, Little Helpers.... 12 00  
 Orleans ch..... 3 06  
 Lodi ch..... 5 00  
 Clark, Mrs. M. Smith..... 1 00  
 Oelrich ch..... 1 75  
 Oelrich S. S..... 2 00  
 Oelrich B. Y. P. U..... 3 00

## UTAH, \$3.80.

Springville Mission S. S... \$0 50  
 Springville, Lillian Blair.. 50  
 Salt Lake City, East Side ch. for famine sufferers, care Rev. G. H. Brock... 2 80

## ARIZONA, \$2.

Tempe, Mrs. Jeme Lewis.. 2 00

## OKLAHOMA, \$46.00.

Guthrie ch..... 30 00  
 Oklahoma City, Rev. W. M. Anderson..... 5 00  
 Oklahoma, J. H. Ballard.. 1 00  
 Anadarko, D. N. Crane.... 10 00

## INDIAN TERRITORY, \$110.65.

A-to-ka ch. tow. sup. n. T. in China, care Dr. Carlin 10 00  
 McAlester ch..... 1 25  
 Muscogee ch..... 1 00  
 Bacoine, Indian Univ..... 22 85  
 Muscogee col. ch..... 5 75  
 Davis ch..... 6 50  
 Purcell ch..... 6 50  
 Lexington ch..... 1 35  
 Wynnewood ch..... 7 40  
 Ardmore, I. E. Teague.... 2 00  
 Sacs and Fox Agency.... 5 30  
 Coalgate, Rev. G. T. Mathews..... 1 00  
 Enfaula ch..... 5 75  
 Muldrow ch..... 1 00  
 Sallisam ch..... 1 00  
 Emahaha, Rev. W. P. Blake 2 50  
 Emahaha, Miss C. M. Holmes..... 7 50  
 Emahaha, Miss J. Kesting 10 00  
 Emahaha, Miss L. Elder.. 10 00  
 Krebs S. S..... 1 00  
 Krebs, L. Smith..... 1 00

## TENNESSEE, \$12.00.

Nashville, Miss Johanna Moore..... 5 00  
 Harriman, A. C. Howe... 2 00  
 Nashville, in memory of Rev. W. S. McKenzie, D. D..... 5 00

## MARYLAND, \$0.67.

La Grange B. Y. P. U..... 0 67

## GEORGIA, \$1.00.

Atlanta, Spelman Seminary, Miss M. O. Brooks, for the debt..... 1 00

## MISCELLANEOUS, \$580.00.

General Missionary Soc. of German Baptist churches of North America, for Kameroun Mission, care Rev. Ed. Scheve, Berlin, Germany, per J. A. Schulte, Treas..... 500 00  
 Geo. E. Osterhout, tow. sup. Rev. W. M. Upcraft 80 00

## ASSAM, \$100.00.

Tura, Rev. E. G. Phillips and wife..... 100 00

## BURMA, \$6,119.50.

Rangoon, rec'd on the field per acct.:  
 Rev. F. H. Eveleth Rs. 350-0-3=\$101 50

Rev. W. F. Thomas Rs. 586-7-0= 189 94  
 Rev. D. A. W. Smith Rs. 3136-2-6= 909 44  
 Rev. J. N. Cushing Rs. 110-7-0= 31 80  
 \$1,212 78

Moulmein, rec'd on the field per account:  
 Rev. W. Bushell Rs. 68= \$19 72  
 Rev. W. C. Calder Rs. 277= 80 33  
 100 05

Bassein, rec'd on the field per acct. Rev. L. W. Cronkhite Rs. 510= 147 90

Toungoo, rec'd on the field per acct.  
 Rev. A. Bunker Rs. 1099-9-8= 319 00  
 Rev. E. B. Cross Rs. 1137-3-6= 329 73  
 648 73

Zigon, rec'd on the field per acct. Miss Z. A. Bunn Rs. 73-14-0= 24 46

Bhamo, rec'd on the field per acct. W. C. Griggs, M. D., Rs. 887-4-11= 257 23

Maubin, rec'd on the field per acct. Rev. M. E. Fletcher Rs. 100= 29 00

Thayetmyo, rec'd on the field per acct. Rev. B. A. Baldwin Rs. 677-13-9= 196 62

Mylingyan, rec'd on the field per account:  
 Rev. J. E. Case Rs. 85-11-0= 24 94  
 G. J. Geis Rs. 263-1-10= 76 27  
 101 21

Namkham, rec'd on the field per acct. Rev. W. W. Cochran Rs. 233-11-0= 67 68

Rangoon, coll. on field per acct. Sept. 30, 1896, Miss H. Phinney Rs. 173-4-4= 50 17

Moulmein ch. tow. sal. Rev. F. D. Crawley 254= 73 66

Taray, Rev. H. Morrow per acct. Sept. 30, 1896, 542-11-3= 157 47

Henzada, Rev. W. I. Price per acct. Sept. 30, 1896, 6472-15-9= 1,877 17

Henzada, Rev. N. D. Reid per acct. Sept. 30, 1896, 149-11-1= 43 50

Toungoo, Miss E. R. Simons per acct. Sept. 30, 1896, 466-7-4= 135 14

Shwegyin, Rev. E. N. Harris per acct. Sept. 30, 1896, 261-15-3= 81 78

Prome, Rev. L. H. Mosier per acct. Sept. 30, 1896, 298-9-9= 86 71

Tharrawaddy, Miss S. J. Higby per acct. Sept. 30, 1896, 340-3-3= 100 05

Mandalay, Rev. J. McGuire per acct. Sept. 30, 1896, 45= 13 05

Pegu, Miss E. H. Payne per acct. Sept. 30, 1896, 231-8-0= 67 28

Sandoway, Miss M. Carr per acct. Sept. 30, 1896, 97-4-6= 28 13

Thibaw, Rev. W. M. Young per acct. Sept. 30, 1896, fr. Sawbwa 300, other sources 750, Rs. 1050= 304 50

Mone, A. H. Henderson,  
M. D., per acct. Sept. 30,  
1896, coll. on the field  
Rs. 50 = ..... \$14 50  
Thongze, Mrs. M. B. In-  
galls per acct. Sept. 30,  
1896, Rs. 350 = ..... 101 50  
Toungoo, C. H. Hepton-  
stall per acct. Sept. 30,  
1896, coll. on the field  
Rs. 687-3-6 ..... 190 23

## CONGO, \$73.50.

West Africa, Kifwa, Rev.  
P. Frederickson = ..... 73 50

## JAPAN, \$1,000.

Nemuro, Mrs. H. E. Car-  
penter, for salary of Rev.  
W. B. Parshley, Yoko-  
hama ..... 1,000 00

Total ..... \$33,970.09

## LEGACIES.

Princeton,  
Mass., Asa  
H. Goddard  
(in part.)...\$1,723 02

Manlius, N.Y.,  
H o r a t i o  
Chapman ..... \$5 00  
Washington,  
D. C., Henry  
Beard ..... 187 00  
Le Claire, Ia.,  
Jas. Turner ..... 74 00  
San Diego,  
Cal., Bequest  
of Rev. Wm.  
Dean, D. D. .... 100 00

\$2,089 52

\$36,060.21

Donation and Lega-  
cies from April 1,  
1896, to February 1,  
1897 ..... \$178,259 95

Donations and Lega-  
cies from April 1,  
1896, to March 1, 1897 \$214,320 16

Donations received to March 1,  
1897, \$170,782.77.

Maine, \$2,300.31; New Hamp-  
shire, \$1,105.55; Vermont, \$1,366-  
88; Massachusetts, \$19,252.05;  
Rhode Island, \$3,213.31; Connec-  
ticut, \$3,654.73; New York, \$46,-

039.04; New Jersey, \$6,314.25;  
Pennsylvania, \$15,507.91; Dela-  
ware, \$428.37; District of Colum-  
bia, \$826.94; Maryland, \$28.67;  
Virginia, \$34.40; West Virginia,  
\$1,160.25; Ohio, \$24,222.56; Indi-  
ana, \$1,710.57; Illinois, \$13,068.80;  
Iowa, \$2,644.88; Michigan, \$1,843-  
76; Minnesota, \$2,670.55; Wiscon-  
sin, \$2,236.48; Missouri, \$913.55;  
Kansas, \$1,524.93; Nebraska, \$703-  
08; Colorado, \$452.80; California,  
\$1,850.55; Oregon, \$308.65; North  
Dakota, \$226.83; South Dakota,  
\$320.84; Washington, \$555.82; Ne-  
vada, \$48.00; Idaho, \$58.73; Wy-  
oming, \$25.30; Utah, \$19.30; Mon-  
tana, \$70.85; Arkansas, \$52.50;  
Arizona, \$13.55; South Carolina,  
\$35.24; Kentucky, \$2; Tennessee,  
\$22; Louisiana, \$12.70; Georgia,  
\$21; Florida, \$10; Alabama, \$21;  
Mississippi, \$5; British Columbia,  
\$80.95; Indian Territory, \$173.85;  
Oklahoma, \$128.56; New Mexico,  
\$11; Canada, \$1; England, \$20;  
Spain, \$7.82; Burma, \$6,215.92;  
Assam, \$905.26; India, \$50; China,  
\$1,245.48; Japan, \$1,806.09; Congo,  
\$73.50; Alaska, \$3.66; miscel-  
laneous, \$3,199.43.

## ARE YOU MAKING YOUR WILL?

Every person having any property should make a will while in sound health of mind and body. Many Christians every year are providing in their wills for additions to the permanent funds of the Union as well as gifts directly for carrying on missionary work. This is an object which no Christian of wealth should omit to remember.

## FORM OF BEQUEST.

I also give and bequeath to the AMERICAN BAPTIST MISSIONARY UNION ——— dollars, for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor [or executors] to pay said sum to the Treasurer of said Union, taking his receipt therefor within ——— months after my decease.

## FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing [*herein describe the premises with exactness and particularity*] to be held and possessed by said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

## AN INVESTMENT AND AN INCOME.

Owing to the great number of difficulties which have arisen in the courts over the settlement of estates and to the efforts which have been made to defeat the wishes of testators in their bequests, large numbers of persons are giving their funds directly into the hands of the society, and receiving its bond for the payment of interest during their lives if they need it. These bonds are an unquestioned security. They will never be defaulted as long as the Baptist denomination exists. There is no safer form of investment in the world. If the United States Government is destroyed, and the bonds of the United States become worthless, still the Baptist denomination will go on, and the obligations of the great missionary society will stand secure, and every bond be paid to the last cent of obligation. This method of investment offers to those who wish their money to go ultimately to the missionary work the best possible form of securing an income from their property during their lives, and saves them all care and trouble of re-investment, and all fears regarding the settlement of their estates. For full information regarding Wills, Bequests and Annuity Bonds, address

REV. E. F. MERRIAM, *Editorial Secretary.*

TREMONT TEMPLE, BOSTON, MASS.

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BAPTIST TELUGU MISSION CONFERENCE  
SECUNDERABAD, INDIA, DECEMBER, 1896

Miss R. E. Pinney J. Newcomb  
 Miss E. A. Bergman  
 Mrs. L. M. Breed, M. D.  
 Mrs. Stanton  
 Mrs. Newcomb  
 Mrs. Levering, M. D.  
 A. H. Curtis  
 J. M. Baker  
 A soldier  
 Venkatatellam  
 W. Boggess W. E. Boggs Mrs. W. E. Boggs  
 I. S. Hankins  
 Mrs. Dr. Boggs  
 Mrs. Curtis  
 Mrs. Heinrichs  
 W. Powell  
 J. Heinrich  
 F. Kurtz

Mrs. Hankins  
 Miss E. F. Edgerton  
 W. R. Manley  
 Mrs. Downie  
 Mrs. Friesen  
 Mrs. Kurtz  
 L. E. Martin  
 Mrs. L. P. Pearce  
 Mrs. Downie  
 W. C. Owen  
 Mrs. Powell  
 Downie, D. D.  
 Miss M. McLaurin, D. D.  
 Miss M. Timpany  
 Miss M. D. Downie  
 Miss I. H. Booker  
 J. S. Timpany, M. D.  
 Miss J. E. Wayne  
 T. P. Dudley  
 Mr. S. I. E. Wilson  
 Mr. Wilson

# The Baptist

## Missionary



## Magazine

Vol. LXXVII. No. 5

MAY, 1897

### THE FINANCIAL SITUATION



EVER before have our Baptist missionary societies reported debts so large as this year. At the close of the year March 31, the debt of the Missionary Union stood at \$292,721.32, and the debt of the Home Mission Society at \$181,761.59, making a total of \$475,482.91. If this were all that could be said, the situation of our Baptist missionary interests might well be considered as sad and disheartening in the extreme. But there are two things which change the situation

from one of gloom to one of comparative cheer. In the first place the large debts have been anticipated, and, in the second place, there is every hopeful indication that they will be wholly provided for by July 1. The following letter sent out several weeks ago from the New England Committee of Baptist Laymen, on the debts, will show how wise forethought has planned to care for the missionary interests in this great crisis.

The debt of the American Baptist Missionary Union is expected to be \$306,000, and that of the American Baptist Home Mission Society, \$180,000—total, \$486,000—by Letter of N. E. April 1, 1897. Mr. Rockefeller will give \$250,000 of this, if the denomination Committee will pay the \$236,000. It can be raised if all will do what they can. How much will you help? The Committee request your prompt response. Send money or pledges to E. P. Coleman, Treasurer, Box 41, Boston. Be sure and say "for the debts."

Very sincerely yours,

ROBERT O. FULLER, CHESTER W. KINGSLEY, JAMES L. HOWARD, SAMUEL B. THING, JULIUS J. ESTEY, IRVING O. WHITING, EUGENE N. FOSS, *Committee of New England.*

How closely the situation has been forecast will be seen by comparing the estimated debts in the letter with the actual debts of the societies as named above.

The Treasurer of the American Baptist Missionary Union reports the following receipts: Donations, \$258,298.95; legacies, \$45,740.59; woman's societies,

\$108,906.79; from all other sources, \$39,015.56; total, \$451,961.89. Appropriations, \$580,855.58; deficit of this year, \$128,893.69; debt of last year, \$163,827.63; total debt, \$292,721.32. It should be said that the amount of the debt would have been greatly reduced if the usual efforts to make the deficit of the year as small as possible had not been overshadowed by the larger scheme for clearing off the entire debt by July 1. Many churches, which are devising liberal things for the debt-raising movement, have deferred sending in their contributions until after the close of the year, in the expectation of making them yet more generous. For example, the Clarendon Street Church, Boston, after devoting a whole Sunday morning service to thought and prayer on the subject, plans to raise about \$10,000 for the combined debts, but only the usual contribution was paid in toward the current expenses of the Missionary Union. Mr. Rockefeller's donation of \$30,000 already paid in is also credited to the combined debt account.

The strength and power of the Baptist churches of the North should now be put into the effort to pay off completely the debts of the Missionary Union and the Home Mission Society, amounting to \$475,482.91. Mr. Rockefeller will pay more than one-half of this, and the interest, courage and wisdom which has already been shown give promise that the balance will be raised. Yet this will not be done without a cheerful, hearty and generous effort all along the line. Let the pastors enter into this work. Let business men of energy and success associate themselves with the notable laymen in different parts of the country, who are doing so much to forward this movement. Let consecrated Christian women, of whom there are a host, lend their aid, and, in the words of Mr. Rockefeller, "We will do it, and God will bless us in doing it."

Sunday, April 25, has been designated by the New England Committee as a general Rally Day, when the Baptist churches of New England are asked to make a special offering for the missionary debts. \$100,000 is the portion assigned to New England, and other sums are asked of other portions of the country. It is most encouraging to find that everywhere there is great willingness to undertake the portions assigned, and much confidence that the efforts will be successful. If the portions are made up the whole sum will be raised.

We would suggest that the general interests of the missionary work make it desirable that this debt-raising movement be brought to a triumphant close as early as possible. Every month now devoted to this is, in a sense, a mortgage on the future. After the debts are paid there will be the current expenses of the missions for the coming year to be provided for. Let us, therefore, act at once: dispose of the debts, and face the future with cheerful courage, hope and trust in the Lord God Almighty, for the work is His and He will carry it through to the victorious end.

## EDITORIAL NOTES

**CLUBS FOR THE MAGAZINE** continue to come in on the flood tide. The Fourth Avenue Church, Pittsburg, Pa., with which the anniversaries are to be held, still holds the lead with the largest club—86 subscribers. The smallest club having the magazine at fifty cents a year, on the basis of subscribers equal to ten per cent. of the members, is the little Baptist Church of nine at Table Rock, Colorado, with *one* subscriber. Table Rock is welcome. This is just what we like. Let other small churches go and do likewise. Among other clubs we notice the First Church, Boston, 60 (and more coming); Ninth Street Church, Cincinnati, 35; Calvary, New Haven, 31; Jefferson, Ia., 20; Winchendon, Mass., 18; Osage, Ia., 17; North Church, Brocton, Mass., 15; Bowling Green, O., 13; Third, Dayton, O., 13; Norwood, O., 12; Second, Dedham, Mass., 13; Lake City, Minn., 11; First Springfield, O., 11; Tiverton, R. I., 10; Sharon, Mass., 8; Bellingham, Mass., 7; West Haven, Vt., 7; Littleton, Mass., 7; a church, Washington, D. C., 6; Still River, Mass., 5; Bishop, Cal., 3. We thank each and all who have put so much loving work for Christ into this method of letting his ways of working in all the earth be known. Are there not some who read this who can bring others into the growing circle of readers of THE MISSIONARY MAGAZINE?

**BACK NUMBERS OF THE MAGAZINE WANTED.**—A large number of friends have very generously responded to the call to supply back numbers of the BAPTIST MISSIONARY MAGAZINE, to replace those destroyed in the burning of Tremont Temple four years ago. While in the rooms on Beacon Street there was not space to sort and properly arrange the very large number which was sent in, but with the return of the Missionary Union to its new quarters in Tremont Temple, the work of arranging these files has been at last completed. We take this occasion to express our very hearty thanks and sincere gratitude to the numerous friends who have so cordially responded and sent numbers to complete the files. By the help of their generosity we find that the THE MISSIONARY MAGAZINE has complete files in sufficient numbers to supply all probable demands back to 1847. A considerable number of friends have offered to supply back numbers of the magazine, if needed, upon whom we have not called. Will these friends accept our thanks for their kind offers? And we would say that if any have numbers of the magazine previous to, and including the year 1846, we shall be very glad to have them send any they may be able to spare. Numbers previous to 1836 are especially desired. While the Union has complete sets of the magazine for its own use, these earlier numbers are becoming increasingly rare and valuable, and any which may be sent will be carefully preserved for supplying or completing sets of the magazine in future years. Address Baptist Missionary Magazine, Tremont Temple, Boston, Mass.



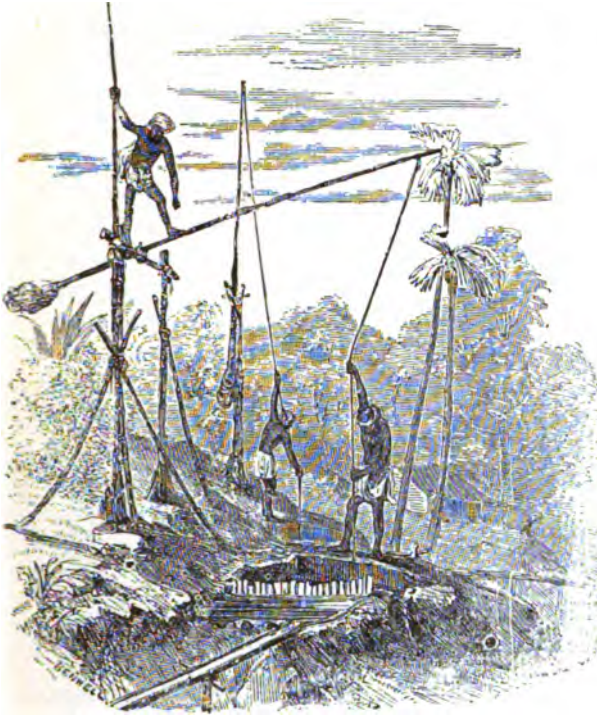


**OUR FRONTISPIECE** is of special interest this month. It is a photograph of the Baptist missionaries to the Telugus who met in the conference at Secunderabad last December. An account of the meeting is given in this number of the **MAGAZINE**. The photograph from which the cut is made was supplied by Dr. McLaurin of Bangalore, who also sent a list of the names of those who appear in the picture. These we have inserted in the margin to the best of our ability, and trust our readers will be able to find the faces of those whose names are so familiar as our representatives in the great Baptist Telugu Mission. Several of the missionaries who were not present at the conference will be missed from the group. Study this picture. Become acquainted with the faces, and pray for the devoted servants of God in their Christlike work for the salvation of the heathen.

**THE INCREASE OF SUBSCRIBERS** to the **MAGAZINE** has been so rapid as to out-run all expectations and calculations. Although a large number of the April **MAGAZINE** were printed, the supply was exhausted early in the month, and we have been compelled to begin subscriptions with the May number. We shall try to keep ahead of orders after this. The zeal and enthusiasm shown in securing new subscriptions for the **MAGAZINE** are very gratifying, and we take this opportunity to express our appreciation of the numerous commendations of the magazine in its new and improved form which have been received. Will our friends accept this as a personal reply to their kind words of praise? We propose to spare no effort to make **THE MISSIONARY MAGAZINE** worthy of the great Baptist body and the noble missionary work it represents.

**THE NEXT BAPTIST ANNIVERSARIES** will be unique in several respects. They have not been held in Pittsburg since 1852, when the year's income of the Missionary Union was only \$122,111.94. These forty-five years have witnessed vast changes in Pittsburg, in Pittsburg Baptists and in the Baptist Missionary Societies. Then the Baptists in Pittsburg had no house of worship large enough to accommodate the anniversaries. Now the Fourth Avenue Church is ample for all purposes, and there are twenty-two Baptist churches with six missions. Pittsburg itself has become a place of national importance as the centre of the great iron industry. The report of the first year's work of the Commission on Systematic Beneficence, and the movement to clear off the debts of the Missionary Union and Home Mission Society, in addition to the usual features of interest, make the coming anniversaries specially attractive and important. Pittsburg is easily accessible from all points, and the gathering of Baptists will be of unusual interest and importance. All communications regarding entertainment, etc., should be addressed to the chairman of the Committee of Arrangements, Mr. W. A. Connor, Sixteenth and Pike Streets, Pittsburg, Pa.

**THE FAMINE IN INDIA**, while confined to the Central and Northern portions of the peninsula, is more extensive and more dreadful than the famine of 1876-77, which affected chiefly the Madras Presidency, including the field of our Baptist



DRAWING WATER IN INDIA

Telugu Mission. This territory is now largely exempt from the horrors of famine, but all Central and Northern India is suffering from unparalleled scarcity of food. 37,000,000 people, in a region nearly destitute of food, must be supported for six or eight months almost entirely by outside aid, and 44,000,000 more will require more or less aid to carry them through until another harvest can be gathered. The sufferings of the people are dreadful beyond power of description, and thousands are dying of sheer starvation every week. The plague still continues also, but its terrible ravages are eclipsed by the more frightful horrors of the famine.

The government is moving for the relief of the people, but such is the corruption among the minor native officials that these funds are seriously depleted before reaching the sufferers. The most efficient aid is through the missionaries, who are fully organized for active and most useful service in this great emergency.

**THE INTERNATIONAL MISSIONARY UNION** will hold its fourteenth annual meeting at Clifton Springs, N. Y., June 9-15, 1897.

All persons, either men or women, who are, or have been, foreign missionaries, in any field, of any evangelical denomination, constitute the only membership of the Union, and are entertained without cost during the week. Provision cannot be made for the children of missionaries. Missionary candidates, under actual appointment, will, as far as practicable, be hospitably entertained. Board at private houses, at low rates, can be secured by other persons attending.

Further information can be obtained by addressing Mrs. C. C. Thayer, Clifton Springs, N. Y.

**THE VISIT TO INDIA OF REV. J. H. BARROWS, D. D., OF CHICAGO**, has, we are glad to say, justified the highest hopes of his friends and agreeably disappointing the fears of many. Dr. Barrows' connection with the Parliament of Religions, the effect of which was, without question, highly injurious to missionary work, led the great body of missionaries in India to view his proposed visit and lectures with much doubt. They feared that the exaltation of Hinduism, which was the effect of its representation at the Parliament of Religions, would be still further promoted. In this their fears have proved entirely groundless. Dr. Barrows' lectures have been clear and unmistakable utterances for the supremacy of the religion of Jesus Christ. He has not only spoken with unmistakable distinctness as to the chief doctrines of evangelical Christianity, but has gone so far as to warn those who drew unfounded inferences from the Parliament of Religions that their conclusions were entirely erroneous; that there neither is nor can be any degree of comparison between Hinduism and Christianity, since they occupy entirely different spheres. The attendance upon Dr. Barrows' eight lectures in the principal cities of India has been large and composed of the most intelligent representatives of Hinduism, as well as of Christianity, and the effect will undoubtedly be marked and beneficial. The lectures will go far to undo, in India at least, the unfavorable effects of the Parliament of Religions, and it is to be hoped will have a profound and lasting effect in the promotion of the highest interests of Christianity in India.

**A CURIOUS EFFECT OF INTERNATIONAL COMPLICATIONS** is found in both France and Spain. The conquest of Madagascar by France has awakened the zeal of the Roman Catholics of France to lead the people of that island to the Catholic faith. As is well known, the Protestant missions in Madagascar have been very successful in the past. It now appears that they are entering on a season of deep trial from the insidious opposition and persecution of the Jesuit priests. This situation of affairs affects the people in France, and the condition is further complicated by the difficulties between the French and English governments in regard to Egypt and Turkey. While the cause of Protestantism is making an advancement in various districts of France, the Roman Catholic opposition is waxing more furious. Both Jews and Protestants are accused of a lack of patriotism, and of being the paid agents of the British government. In Spain, the difficulties between the United States and Spain in regard to Cuban affairs have resulted in deepening the hatred of the Roman Catholics against Protestants, and so have largely increased the difficulties of Protestant missionary work in Spain. The serious effect which these international difficulties have had upon the missionary work in France and Spain illustrates the fact that the world is all one and that events in any part of it may have a most unexpected and important effect upon the interests of the cause of Christ in distant regions. We can no longer regard the nations of the earth as independent of each other in any very serious sense. All are mutually interdependent in manifold and important ways.

**THE GREAT ADVANCE OF BURMA** in commercial and political importance is indicated by the fact that, from May 1, 1897, it is to hold the same rank in the Indian Empire as the Province of Bengal, having a Lieutenant Governor and Legislative Council. This will add immensely to the consideration which Burma will have in the councils of the nations, and will have a very important effect upon our Baptist missionary work in that country. No doubt a university for the province will soon be established, and other institutions suitable to the character of a separate and independent Province of India. This will have a large influence upon the development of the people of Burma, of all classes, and, by this step in advance, the importance of our missionary work in Burma is enhanced in an inestimable degree. We should remember that hitherto Burma has been Baptist missionary ground. The most strenuous efforts and the wisest councils will be needed in the future development of our missions that they may keep pace with the growth of the Province and with the development of the people; and that the pre-eminence which has been gained in the glorious history of Baptist missions in Burma may still be maintained in all righteousness and godliness and spiritual power.



MANDALAY

**“IN THE TIGER JUNGLE,”** by Rev. Jacob Chamberlain, M. D., D. D., is one of the most entertaining missionary books we have read for some time. Dr. Chamberlain is widely known as a missionary of the Reformed Church, formerly a member of the Arcot Mission, but more recently laboring among the Telugus. He is a missionary of force and enterprise and success, and his descriptions are vivid and lifelike. His adventures have brought him into contact with every variety of life among the Telugus, and his book will be of special interest to American Baptists because it describes life among the same people for whom our own great American Baptist Telugu Mission is carried on. Dr. Chamberlain’s book is specially suitable for Sunday-school libraries, and we cordially recommend it. It is published by the Fleming H. Revell Company of New York, Chicago and Toronto, at \$1.00.

**THE EMANCIPATION OF WOMAN** follows in the wake of Christian Missions all around the world. Last month we referred to the awakened interest in the education of woman in Japan. Now, from Africa, "the dark continent" of a few years ago, comes the news that, under the influence of the Gospel, a tribe in West Africa has voluntarily freed their women from the chains which, by the customs of centuries, made her a chattel and a slave. Formerly, wives were bought, and, even if their husbands died, they were compelled to be married to some one in the same family, as a council of relatives should decide. The tribal parliament, while retaining a dowry, has greatly reduced the amount. Girls are to be left free from betrothal until they are old enough to decide for themselves, and widows are to be allowed to marry whom they choose. There at least, the African woman is no longer the slave of man.

**A SIGNIFICANT SOCIAL CHANGE ON THE CONGO** is an evidence of the happy influence which Christianity always exercises in secular affairs in heathen lands. *The men begin to help the women in field work.* The old idea of the degradation of woman is passing away. She begins to go to school. She rises in the scale of intelligence, and therefore, of influence. She ceases to be a mere slave fit only for drudgery, and becomes a companion of man in social life, and he ceases to be ashamed to be her companion in labor. As a result, the amount of land under cultivation has increased. Larger prosperity comes to the people. They build larger and better and more permanent homes. They want better clothing and more of it. Spinning, weaving and other domestic industries are introduced, and, along with the spiritual advancement of the people, the improved conditions of life gradually displace the old crudeness and cruelties, and more and more approximate to the peace and happiness of a Christian civilization.

**MISSION TO DWARF TRIBES OF AFRICA.**—Miss Margaret MacLean of Glasgow has given to the Presbyterian Board of New York £1,500 to open a mission among the dwarfs, in connection with the West African mission, and will pay £500 a year toward its support. These dwarf tribes of Africa are among the most singular and interesting features of that strange continent. They were met by Henry M. Stanley in several of his journeys into the interior and have more recently been encountered by the Presbyterian missionaries in the interior from Gabun. This is, apparently, their nearest approach to the sea coast, but they are supposed to be widely scattered throughout the dense forests of the Upper Congo Valley. These dwarfs average about four feet in height, and are well proportioned and athletic. They appear to have no territory exclusively to themselves, but are distributed among other peoples, obtaining their living chiefly from hunting, the products of the chase and the forests, which they sell to the people about them. In disposition they are exceeding timid and retiring, although fighting fiercely when attacked, and it has been difficult to obtain accurate information of their numbers, manner of life or religious condition.

**A STRANGE CONTRADICTION.**—It is a singular experience to find so many who pronounce missionary meetings dull and uninteresting, when letters from so many are received at the Mission Rooms, saying that the missionary concerts are among the most interesting meetings they have. There is a strange contradiction here. What is it that makes the difference between the missionary concert in some places and the same kind of a meeting in other places? We believe it is simply in the amount of work which is put into it, and the way in which it is conducted. There is a larger amount of interesting matter for a missionary concert than for any other sort of a meeting. If one is interested himself, it is easier for a leader to get up a missionary concert than almost any other kind of a meeting. The missionary concert will not conduct itself any more than crops on a farm will grow without planting and cultivating. We think we have known pastors who felt that they had discharged their whole duty when they had appointed a missionary concert. They would not feel so in regard to any other meeting in their church. It is not difficult to tell why the missionary concert of such pastors is uninteresting. Put the same amount of energy, earnestness and enthusiasm into the preparation of your missionary concert that you put into your preparation for other meetings, and we venture to say that you will have the same experience as so many other pastors have had, that the missionary meetings are among the most interesting and largely attended in your church.



AFRICAN WOMEN

**THE NEW HAMPSHIRE STATE LIBRARY** desires the following numbers of **THE MISSIONARY MAGAZINE** to complete a set: Massachusetts Missionary Magazine, Vol. 2, No. 10, and Vol. 3, No. 1; Baptist Missionary Magazine, Vol. 12, Vol. 16, Nos. 1 to 4 and 7 to 12; Vol. 25, No. 9; Vol. 26, No. 8; Vol. 29, Nos. 1 to 3; Vol. 35, No. 2; Vol. 63, No. 2; Vol. 72; Nos. 2 and 9; Vol. 76, No. 6. Any one having these numbers to spare will confer a favor by mailing them to

**MR. ARTHUR O. CHASE, Librarian, State Library, Concord, N. H.**

## THE TELUGU PENTECOST

THE great revival of 1878, in the American Baptist Mission to the Telugus of India, was one of the most remarkable and most gracious outpourings of the Holy Spirit ever given to any mission field. Succeeding to the long years of labor and trial which characterized the early history of the mission, and coming just after the great famine of 1876-1878, in which thousands of the Telugus perished and millions were reduced to the last extremities of want and distress, the Revival came like a burst of clear and brilliant sunlight after a dark night of cloud and storm. Nine thousand one hundred and forty-seven were baptized from June 15 to September 17, 1878, upon credible profession of their faith in Jesus Christ, and after being under the observation of native pastors for months. July 3, 1878, was the great day of these days of blessing, for that day witnessed the baptism of 2,222.

This day is one of the most important in the history of the Christian church. It has its only parallel in the day of Pentecost, when three thousand souls were added to the church in Jerusalem. When in America, Dr. Clough gave a description of this remarkable event in conversation with the editor.

After the famine of 1877-78 was nearly over, during which he had baptized none for fear the poor people would ask for baptism from improper motives, Dr. Clough sent word to all his native preachers to bring their candidates for baptism to a point on the Gundalacuma River, north of Ongole. When he reached there he found 6,000 persons were gathered. He immediately stationed each one of his forty native preachers under a tree, and told them to gather their converts about them and proceed to examine them for baptism, making a list of those who were thought suitable to be received. Dr. Clough himself went from place to place, superintending the whole examination. After all were examined, it was found that 2,222 had been received and their names placed upon the list.

At that point the government road crosses the river by a ford. The banks of the river are high, and an inclined way for the road had been made, beginning quite a distance back from the bank, and descending gradually to the bed of the river. At this particular time the water in the river was high, and while the current rushed by outside, there was a calm eddy of water which flowed up over the road to a considerable distance, making a natural baptistery. Two clerks were stationed, one on each side of the bank above the road, with the list of the accepted candidates.

Then two native preachers descended into the water to a sufficient depth, a name was called out by each clerk, and the person whose name was called went down into the water to the preachers. The formula of baptism was repeated in each case, and the two were baptized. Then they returned from the water and two others were called and baptized in the same manner. So the administration of the ordinance went on, from an early hour in the morning of July 3, 1878, until about nine or ten o'clock. When the two preachers became tired, two others were sent in their places. The administration of baptism was suspended during the heated hours in the middle of the day. About three or four o'clock it was resumed in the

same manner, and continued until the 2,222 were baptized, concluding about seven in the evening. The whole time occupied in the baptism was about nine hours, and only two native preachers officiated at a time. There were six in all, relieving each other, as those who were acting became weary. Dr. Clough baptized none himself. So this great event was concluded, the largest number baptized on profession of

FORD OF THE GUNDALACUMA RIVER  
Nine miles north of Ongole, India. Scene of the baptism of 2,222 in one day, July 3, 1878



their faith in Christ on one day since the day of Pentecost. All was done decently and in order, and the manner in which this large number was baptized proves that not only could three thousand, but even twice three thousand be baptized in a day with perfect order and propriety, if the Lord should ever give such a blessing to His people.





## NEWS AND NOTES FROM ONGOLE

REV. JOHN E. CLOUGH, D. D.



FROM Ongole we report 508 baptized during 1896, and at our quarterly meeting we decided to ask and *work* for 1,000 or more converts before the end of 1897.

December 31 I started out on an evangelistic tour, and thus far we have baptized 146, whom we believe are new creatures in Christ Jesus. Do not think that these have been won for Jesus without an effort. Far from it. We have to use all our powers; for the devil contends for every inch of ground. But we have learned that we can do great things through Christ which strengtheneth us.

Paragraphs in the home papers, indicating that a heavy, *unbearable* debt on our dear old Missionary Union at the close of the present financial year is imminent, make me sad, and did I not know that Jesus sees the end of all our troubles, and that He is at the helm, I would be discouraged. Please

tell the American Baptists for me that we here in "the mine" are doing our very best *every day*. I have not been outside the bounds of the Ongole Mission since my return from visiting the Industrial and Art School at Nazareth, South India, fourteen months ago, and no Englishman or Hindu, not a cooley even, within 100 miles of Ongole, works harder or more persistently than I do. And what is true of myself is true of most of your missionaries to the Telugus. The work we have in hand is God-given—to *them* (the American Baptists) as well as to us. It must not be abandoned or allowed to drag; the one would be an everlasting disgrace, and the other, may God forbid!

Dear brethren of the East, West and North, arise as one man and meet this crisis—provide not only for this current year, but pay off the debt of last year. And then may some one or more of you feel so happy and so blessed that you will want to give the Telugus a first-class technical school. Why not? Such a school is *a much felt need*; and it would hasten the day

of self-supporting churches, and would honor and please God.

We here at Ongole fully believe in the efficacy of prayer, and we have good reasons for doing so. The first part of last November, the outlook here at Ongole was simply fearful. We had had no crop-producing rain for over a year, and, unless rain came at once, famine was inevitable. At this crisis we appointed meetings for prayer, and sent this word over the Ongole Mission field. Here at headquarters we met every evening and prayed for rain, and especially prayed for the lives of the Christians and their families of the Telugu Mission. Those prayers were heard, and in a few days rain came in abundance over the country where we most urgently asked for it.

After the close of our meeting yesterday morning, I made some statements about the financial condition of our much loved Missionary Union, and that the proposition had been made to make a special appeal in March to the Baptists of America, not only to pay off the great debt that had been allowed to accumulate, but also to contribute generously for the current expenses of the society at home and abroad, and also that we might soon have money to establish our Technical school. The church unanimously voted to ask me to preach on the subject at the morning service on Sunday, the 28th of this month, and to spend the afternoon and the evening in special prayer to God to bless appeals that are to be made, and also to give us our Technical school at once. O, we do need this Technical school so much! Why will not some good brother or sister, who has got the money, take up this Technical school and adopt it—adopt as a child—and provide for the necessary buildings and plant, and for the running expenses of it for ten or twenty years, until it is self-supporting? Do ask our wealthy brethren not only to *think* of this Technical school project, but to take hold of it *immediately and make it a grand success*. The field is ours, for

outside of Madras, there is no technical school in the Telugu country. The need is great, and it is a crying one. May it please God to give some of His faithful stewards the privilege and great honor to establish this much needed institution, and thus honor God and bless the Telugu Christians and the whole Telugu country, with its 18,000,000 of people.

During the month of January, I was on an evangelistic tour all the time except two or three days. God was with us in a remarkable manner, and 342 were baptized upon profession of faith in the Lord Jesus as their Savior. Most of these were adults, and some of them Malas of considerable reputation in the villages where they live. I start on another tour day after to-morrow, and expect to be gone until nearly the end of the month, then I come in to be present at the meeting for special prayer before mentioned. At that meeting very likely other meetings for prayer will be appointed, and hence you may expect that we here at



REV. J. E. CLOUGH, D. D.

Ongole, and the mission connected with this station, will plead earnestly at least one day of each week during the month of March, for money for the Missionary Union, and for a noble man to do on a smaller scale for our technical school and other schools here at Ongole, what that noble man of God,

John D. Rockefeller, has done for Chicago University.

I know by the papers from America that financial matters are very unsatisfactory, and that our grand Missionary Union is threatened with a heavier debt than ever before. I trust, however, that God will be better to us than all our fears, and that the debt of last year will be cleared off, and that money in abundance will be supplied for the current year's work. To this end, we here at Ongole commenced, last Monday evening, meetings for special prayer that God will hear your prayers, and the prayers of His people in America, and ours, and as He has saved us thus far from the fearful Bubonic plague and the horrid famine, now in some parts of India, so may He hear us again and give to our Society the money that is needed, that the work on the different mission fields may not be hindered, but carried on yet more vigorously. Our special meetings here will be three each week during this whole month.

I came in on the 27th last, from another evangelistic tour. I have been on evangelistic tours almost all the time since the first of last December. I go out on these tours, and may be gone from fifteen to twenty days, and then come home for four or five days, and then go again. During these tours God has blessed us abundantly. His people in

many villages have been greatly revived and encouraged, and the Gospel has been preached in more than 100 villages and to thousands of people. Of those who received the Word gladly, if they had been sufficiently instructed and gave evidence that they had been born again, over 600 were baptized. Of these 600, 507 were baptized since the first of January by myself and my Telugu assistants. Most of these 600 baptized are adults and only a few months ago were heathen, and I may here add that at least half of them are from the Mala caste, who, in this section, heretofore have not shown much of a mind to become Christians. These converted heathen, in some places, brought forth their idols, and it is safe to say that we destroyed at least a cart-load of crude images and emblems of some god or goddess. A few, perhaps two coolie loads, of the more seemly idols I brought to Ongole, and they are now on the veranda of my study. These 600 converted heathen are a goodly number, but only a few when compared with the eighteen millions of Telugus. But the same God who converted these 600 can and will bring out His elect from these millions with a mighty hand at no distant day. So let us not be weary in well doing.

## PERSEVERING SCHOLARS

THE Governor-General reported that at the autumnal examination in Fuchau nine candidates over eighty years of age, and two over ninety, went through the prescribed tests and sent in essays of which the composition was good and the handwriting firm and distinct. Aged candidates, he says, who have passed through an interval of sixty years from attaining their bachelor's degree, and who have attended the three last examinations for the higher, are, if unsuccessful the fourth time, entitled to an honorary degree. The Governor of Honan in like manner re-

ported thirteen candidates over eighty years of age, and one over ninety, who all "went through the whole nine days' ordeal, and wrote essays which were perfectly accurate in diction and showed no signs of failing years." But even this astonishing record was surpassed in the province of Anhui, where thirty-five of the competitors were over eighty years of age, and eighteen over ninety! Could any other country afford a spectacle like this?—REV. A. H. SMITH, D.D., in "*Chinese Characteristics*."

## THE TELUGU MISSIONARY CONFERENCE

REV. W. L. FERGUSON, RAMAPATAM, INDIA

(SEE FRONTISPICE.)

THE annual conference of the American Baptist Telugu Mission was held in Secunderabad, Deccan, from Dec. 31, 1896, to Jan. 4, 1897.

In every respect it may be said to have been a most delightful and profitable gathering. The Secunderabad and Deccan missionaries had made every possible arrangement for the comfort of those who came, and the Programme Committee provided for excellent papers, addresses and discussions. The spiritual part of the meetings was by no means lacking. It was above the average of such gatherings, I believe. All of the devotional meetings were marked by fervor, and all of the addresses revealed a desire on the part of the speakers to be true to the principles of Christ. "Not slothful in business; fervent in spirit; serving the Lord" might aptly characterize the spirit of the gathering.

The first day was given up to the subject of *organization*—first, of the conference itself. This year the committee on re-organization reported a constitution and by-laws. The forenoon session was mainly spent in discussing, amending and adopting this important report. We now have a proper organization with laws for its governance. Secondly, "Church Organization" was the theme for the afternoon session. President Heinrichs discussed "The Definition of a Christian Church according to the



THRONE ROOM OF NIZAM'S PALACE, HYDERABAD, DECCAN, INDIA

New Testament, and Its Application to Our Telugu Churches;" Bro. W. Powell spoke from experience on his own field of "Practical Church Organization." The one brother told us how it *ought* to be done, the other one showed us how it is *being* done. Both addresses were highly enjoyed.

In the evening Dr. McLaurin delivered a clear and forceful address concerning "The Supreme *Aim* in Missions." The speaker showed the aim to be *the glory of God*.

The second day was devoted to the discussion of *self-support*. It was a red-letter day. The decks were cleared for action

during the forenoon by the presentation of two papers. One, by our own Brother Manley, discussed "The Injurious Effects of Foreign Money on Native Workers;" the other, by a Methodist brother, C. B. Ward, described "Self-support in Yellandu."

At the close of the reading of these papers several members were eager for discussion, but the arrival of the breakfast hour precluded prolonging the session. However, the questions they wanted to ask kept till the afternoon session. Dr. Downie clearly set forth "The Pre-requisites for Self-support," and Bro. Wheeler Boggess told from experience what are "The Practical Steps to Self-support."

Now the way was clear and the action began. Every brother *wanted* his say, and most every brother got it. He who did not get it was prevented solely because the time was too short to permit further speaking. The subject was discussed in all its bearings; the brethren were earnest, and seeking for light; they differed widely at times and agreed strikingly at others. Everybody was good-natured at the beginning and kept so all the way through. The spirit of the whole was delightful, and every one wanted to see words put into action. Accordingly a committee was appointed to formulate the sentiments of the conference concerning the subject and at a subsequent meeting reported. Your scribe thinks self-support was placed several notches ahead on this day.

In the evening Bro. W. A. Stanton delivered a most excellent address, "The Supreme Need in Missions." This is the Holy Spirit—not power, love, zeal, but the *person*.

The third day, Saturday, was mainly devoted to business. Time for three ad-

resses was found, however. Dr. McLaurin gave "A Few Glimpses of Northern India from a Missionary Stand-point." Mrs. Downie read a paper on "Telugu Music" in which she recounted some of the experiences arising in the work of setting Telugu hymns to music. Consider the difficulties connected with seven-eighths time. Try to beat it and you have an example. Mrs. McLaurin made a plea for more of the Bible in all our work. A social gathering and song service in the evening were highly enjoyed after the travels and labors of the week. You can judge of the cosmopolitan character of the Telugu mission when I tell you there were songs sung in seven different languages—English, Welsh, Scotch, Swedish, German, Russian and Telugu.

The fourth day, Sunday, was given to rest and worship. In the forenoon a devotional meeting in English and a Telugu sermon. In the afternoon a Telugu prayer-meeting and a Scripture exposition in English. In the evening a sermon in English from Rom. 1: 16, and an after-meeting in which several from the mixed congregation sought Christ—two soldiers, a merchant and a Hindu among the number. It was a day of rich things and great blessing. The fifth day was devoted wholly to business. Reports of committees, new business, arrangements for a Telugu convention to meet at Ramapatam in August, reading the minutes, etc., made a full day.

In every way the conference was enjoyable. Many pronounced it "the best we ever held," and one of our oldest and most honored missionaries said, "It is the *only* conference I have attended in which I wanted to be present at every session." It was excellent from first to last.

## GROWTH AT HOME COINCIDENT WITH PROGRESS ABROAD

REV. HENRY M. KING, D. D., PROVIDENCE, R. I.

THE missionary enterprise, which has for its object the conversion of the whole world to Christ, is unquestionably the sublimest of all human enterprises. There is a "moral grandeur" about it, to use President Wayland's phrase, that appeals to all noble souls. It is difficult to estimate the progress already made and to tabulate the splendid results already achieved, including the development of the missionary sentiment in Christian lands as an essential element in all true religion, the multiplication of missionary societies until now every living and thriving communion has its own organization, the heroic struggles of men and women and their endurance unto imprisonment and death, which make our missionary annals the most thrilling, fascinating and inspiring records of human history, the gradual removal of obstacles and diminution of perils, the opening of the nations to the entrance of the Gospel before the onward march of Christians of every name until, with the single exception of Tibet, the whole world is accessible to the followers of Christ, and the ingathering of hundreds of thousands and even millions within the fold of the world's only Redeemer.

There are now about 150 missionary societies prosecuting the work which William Carey began. They have a working force of more than 14,000 missionaries in foreign lands, who are assisted by nearly 52,000 native helpers, ordained and unordained. The number of native Christians is estimated at 1,250,000, and this is in addition to the many thousands who have died in the triumphs of the Christian faith, and the vast multitudes who have been brought in many lands under the elevating influences of Christianity, but have not thus far come into open connection with the churches. The Bible has been translated into all the

principal languages and dialects of the world. Self-supporting churches have become the centres of moral light and spiritual power. Christian schools, not dissimilar from schools in Christian lands, and in many instances more positively Christian, are attracting in great numbers the rising generation, even the children of heathen parents, and are wielding a mighty influence. Colleges and theological seminaries have sprung into being. There are lands, like India, Burma and Japan, which, according to the testimony of their own writers, have become permeated with the life of Christ in their laws, customs and institutions. They have already entered upon a new civilization. The leaven of the Gospel is spreading through the whole life of great peoples.

The question was recently asked of an intelligent Japanese, "Is Christianity making progress in your empire?" The reply was, "If you mean, Are the churches growing? I must say, not very fast; but if you mean, Is the kingdom of God extending? the reply must be, It is extending in every direction and with great rapidity." It may be said that the foundations of Christianity have now been laid in all heathen lands, and the superstructure will rise more rapidly into sight. The edge of the wedge is inserted, and it will be driven home by continued prayer and consecration, to the sundering of the solid mass of heathenism. The sacrifice of life, the labors, the contributions of the past hundred years have planted the divine seed, which will spring up in an ever increasing harvest to the glory of God and the redemption of the nations. The soil in many places has been filled with the living word of God, and it is only waiting for the quickening rains of heaven. It is not too much to say that, when another century of such blessing and such rapid progress shall end, starting from such vantage

ground as we have now gained, heathenism in its organized systems will have disappeared from the face of the earth.

Our own denomination, having had the honor of founding in England the first Foreign Missionary Society in modern times, has, there and here, borne some honorable part in the prosecution of the work, and had some honorable share in its increase and marvellous prosperity. The gleanings of a divine providence have been conspicuous in it all. Our missionaries and our mission fields have not been of our own seeking, but of God's appointing. God has forced the one upon us, and thrust us into the other. Judson and Rice were ready-made missionaries, thrown, in the providence of God, upon the denomination, so that there was nothing left to do but to assume their support and embark in the new enterprise. Burma, India, Germany, Sweden and Africa were opened to us by the hand of the Almighty, and we were guided and pushed into their territory as clearly as ever Europe was opened to the apostle Paul by means of the vision of the man from Macedonia. And the visible results of our labors and expenditures bear blessed testimony to the reward which God is sure to give to patience and undiscouraged faith. There are men still living who saw the beginning of our foreign missionary operations in this country, whose eyes have watched the onward march of providential events, and now look out upon the golden opportunity of all the centuries in our mission fields.

The Baptists of the North are now contributing to foreign work from five to seven hundred thousand dollars annually. The Baptists of the South raise about \$175,000 more. This is not in either case anything like what it ought to be, but it shows that the Baptists of this country are giving more than one-twentieth of the amount annually expended by all Christians for the spread of the Gospel in heathen lands. We are supporting about 500 missionaries, more than

2,000 native pastors and helpers, have more than 1,700 mission churches, which have 200,000 members, and report in excess of 12,000 baptisms each year. We are supporting, wholly or in part, six theological seminaries in Europe and Asia, and three colleges, in which an intelligent native ministry is being rapidly raised up for the supply of the churches and the further work of evangelization. It may be added that such has been the blessing of God upon our efforts that our missionary history is studied by all Christians, who find in it abundant occasion for devout gratitude and an irresistible incentive to enlarged effort. The names of our missionaries shine brightly among the heroes and martyrs of the modern church. God has given to us a missionary history of which no Baptist need be ashamed. They only need blush in shame who have had little or no part in making it.

But what is the condition of our denomination in this country? The sacrifices and offerings which have been made, instead of crippling and impoverishing us, have only brought down heaven's gracious benediction upon our home field. The increase at home, which has been so marked, not to say marvellous, has been by a divine law of compensation in God's spiritual kingdom, the result in no small degree of the effort and distribution abroad. If we had done nothing, we should have had nothing. If we had not sought to water others, we should not have been watered ourselves. The consecration of our tithes has opened the very windows of heaven above us, and for our little gifts for others God has given us in return full measure, pressed down, shaken together and running over. Our denomination in this country which, in 1812, the year in which Dr. Judson was baptized in Serampore, numbered less than 173,000 members, has grown in eighty-five years to the enormous dimensions of 4,000,000. We then had no theological seminary: we now have seven. We then had one public college,

Brown University; we now have thirty-six colleges and universities, twenty-nine colleges and seminaries for the education of young women exclusively, sixty-four academies and thirty-three institutions for the education of Negroes and Indians; in all, one-hundred and sixty-nine institutions, attended by 36,000 pupils, owning properties valued at \$15,600,000, and possessing endowments of more than \$18,600,000, while our church properties are estimated at between eighty and eighty-five million dollars.

The number of baptisms in connection with our churches is about 200,000 a year, a number exceeding the whole denomination in America seventy-five years ago. There are eight States in the South which have upwards of 200,000 Baptists each, and two which have more than 300,000. In New York State, the largest in the North (though it will not long remain so, so rapid is the growth in the West) there are 145,000 members in our churches. Our people are paying for the support of worship and the Sunday-school more than \$8,000,000 a year, and for missions, both home and foreign, education and other objects, about \$3,500,000. Next to the Methodists we are the largest Protestant denomination in the country, and are receiving the largest annual increase.

Certainly no one can say that we have been weakened or impoverished by our effort to send Christ's Gospel to other nations. We have been enriched, and enlarged, and multiplied many fold. Our increase has vastly exceeded the increase of the population of our country. This growth and enlargement, this numerical and financial strength at home, has been coincident with the marvellous returns abroad for the investment which we have made. No, a thousand times, no. We have not been wasteful or extravagant. We have not done too much. Would that we had done more for God and for our needy fellow-men, for the glory of our exalted Savior and for the uplifting of a degraded humanity! Indeed, we must do

more. Our benevolence is not keeping pace with the demands which God is making upon it by the very successes which he has given us, or with our astonishing denominational growth. Opportunity and ability alike urge us forward. A great emergency is upon us, which calls for a fuller consecration of heart and means and life to the progress of Christ's kingdom. We need to have more intelligent and Christian views of Christ's claims upon every disciple, a fuller and more grateful appreciation of what Christ has done for us here in Christian America, and a more responsive sympathy for those of our race who are in such distressing need of the elevating, purifying and hope-inspiring Gospel which is in our hands.

No man and no nation can be saved alone. The evidence of our salvation is the interest we feel in the salvation of others. To possess the truth is to be under the most sacred obligation to spread the truth. We may question the reality of our personal hope in Christ, if we can contemplate unmoved the destitute and hopeless condition of our fellowmen. The most sublime, the most Christlike, the most successful work that is being done in this world to-day is the work of Christian missions. Men may be indifferent to it, but their indifference is a serious reflection upon their wisdom and the sincerity of their professed love for God and man. Men may say thoughtlessly they don't believe in it, but their unbelief is disloyalty to the commands of Jesus Christ, and treason against his rightful sovereignty of the world. Men may doubt the ultimate triumph of the work of Christian missions and the world-wide spread of the Gospel, but they do it in defiance of the distinct promise and the unlimited resources of the Almighty. "Of the increase of His government and peace there shall be no end . . . The zeal of the Lord of hosts will perform this."



## A MISSION TOUR

REV. GEORGE H. BROCK, KANIGIRI, INDIA

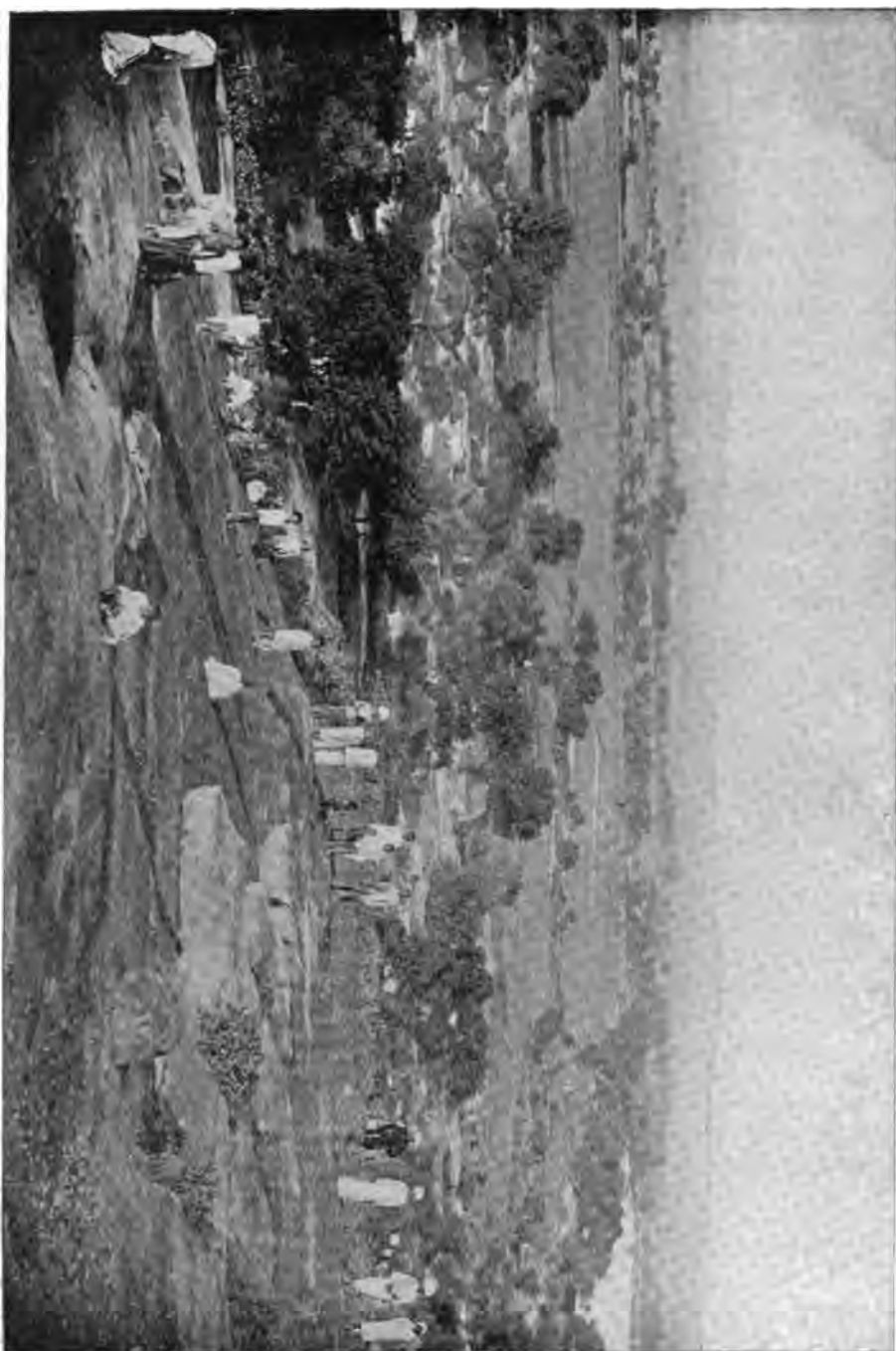
**G**OING straight to a centre where a church was organized in December, we put up for over Sunday. The word was sent out to the surrounding villages, and I was delighted with the gathering. About three hundred persons from twelve villages met for worship. Instead of one long sermon we had four short ones, between which the children sung hymns; and we had one solo. At the close I gave picture cards to the little ones. The collection amounted to Rs. 3. 13. 7., consisting of four kinds of grain, vegetables, eggs (good and bad), fowls, and ghee. Many friendly heathen sat on the outside of the Christian circle and listened through the entire service, and gave some toward the collection. After the service was over there was preaching in parts of the grove all afternoon. I believe we will have a self-supporting church here before the year is over. The collection is put toward the building fund for a church in this place. Monday noon seventeen were baptized.

Delegates from north, south, and west came requesting me to go to their villages, as many people were believing and requesting baptism. After consultation with the preachers and teachers present we turned our faces toward the setting sun, and didn't I get a scorching that afternoon.

### WEDNESDAY

At 5 P.M. forty-three were baptized, and from this camp several villages were visited. Here again delegates came from the north requesting us to go to their village. But the call seemed "Go south!" and so we started into the new untouched part of my field. Over a desperate road, between the mountains, we came to large grove of tamarind trees and pitched our camp. Six men with presents of eggs and fowls from a village some five miles south arrived during the day to request

me to come to their village to preach. There are no Christians in their village, and seldom has a preacher visited them. They had gone to a number of villages looking for me. I could not refuse such a call, so after having meetings in two of the outcaste hamlets of this village and a good night's rest we went with them. The head man came and took me through the whole village, and then I went to the outcaste parts and had a splendid meeting. They all want to become Christians and want to be baptized. But we told them what trouble might come, as they must do the servile work at the worship of the idols, killing the sacrifice, beating the tom-toms, etc., and the caste people would be very angry if they refused to do it. They were told of repentance toward God and faith in Jesus. Next morning was spent in the same manner, and then I had to go to another village from which a request had come that I visit them. Here the Madigas in two hamlets said they wished to become Christians. Here also the whole matter was laid before them. In the afternoon we had quite an important meeting. The males from three different Madiga hamlets came requesting baptism, saying they believed in God and in His Son. As all were new to us we decided to test them first by cutting off the tuft of hair which Hindus wear on the crown of the head, and so I went into the tonsorial art for the space of an hour. Some of them had come five miles to have their hair cut. We then went to a large Madiga hamlet where they declared themselves ready to become Christians, but when it came to cutting off the juttu (the tuft of hair) they seemed in doubt; so I refused at once to cut them. Then I went to the Mala hamlet, where in the light of the new moon, beside the temple of Ramaswamy, we proclaimed the glorious Gospel.



THE VILLAGE OF KANIGIRI, INDIA  
A TYPICAL SCENE IN THE TRIGLOU COUNTRY

Next morning I went and cut the juttus of the Madigas who faltered the night before. Two preachers were left with them for the day, and we went on in among the foot hills of the eastern Ghauts. Camping in a grove between two villages we met the males of both, and they expressing themselves as much interested, requested us to come again and to send a preacher or teacher. The Malas were even more interested. I had a meeting in the home of one of them. But there were other villages west just under the mountain, and so, though not invited, we went to them. My back ached with jolting over the stones and my head with the heat, but there was inspiration in climbing the hills and getting views of the villages lying in the valleys about. Now we came to a large village, in fact a town, and what a mob followed us! We had a night's rest, and the town gathered near our tent in the morning, so we had our audience without going for it. Seated under the trees, we told of the one true and living God, and the Son of His love. Caste and outcaste listened to us until we were tired, and all the preachers had a chance to speak. Then the head man showed me his town. I visited in all fifty-four villages, thirty-nine of them

being new, while the preachers went to a number more. With the exception of two Madiga hamlets, every hamlet and village gave us a good hearing, most of them earnestly requesting us to come again, and to send preachers and teachers. In all, three hundred in this new part declared themselves as ready to become Christians. We cut the juttus off one hundred and forty-one. During the whole trip, one hundred and sixty-three were baptized from seven villages. Of these one hundred and one were from the heathen, the balance from Christian population. Ten idol houses were demolished, and the household gods were removed from some homes.

This was a hard trip: the heat, the rough mountain roads, and no roads at all; small groves to camp in, and at times in the open fields, without a tree for shelter, and continual preaching. But it was indeed inspiring the way the people received us. At first, in some places, afraid of us, they urged us to remain longer after knowing why we came. The little children in the new villages fled from me, and it was a joy to get back to where we had Christians, and to have the little ones rush out to meet me.

CHINESE STABILITY.— The direct personal responsibility of the Emperor to heaven for the quality of his rule; the exaltation of the people as of more importance than the rulers; the doctrine that the virtuous and able should be the rulers, and that their rule must be based upon virtue; the comprehensive theory of the five relations of men to each other; the doctrine that no one should do to another what he would not have that other do to him — these points have stood out like mountain-peaks from the general level of Chinese thought, and have attracted the attention of all observers. We wish to place emphasis upon the moral excellencies of the Confucian system, for it is only by

putting those excellencies in their true light that we can hope to arrive at any just comprehension of the Chinese people. Those excellencies have made the Chinese preëminently amenable to moral forces. The employment of the classical writings in the civil service examinations for successive ages has unified the minds of the people to a marvellous degree, and the powerful motives thus brought into play, leading every candidate for a degree to hope for the stability of the government as a prerequisite to his own success, has doubtless been a principal factor in the perpetuation of the Chinese people to this present time. — *From "Chinese Characteristics," by Rev. A. H. Smith, D.D.*

## MISSION HOSPITAL FOR WOMEN AND CHILDREN, NELLORE, INDIA

THE opening took place on the 10th of February, 1897. It was an occasion of more than usual interest, because it is the first institution of the kind in our Telugu Mission. In front of the main building of the hospital a large tent was erected, in which the dedication services were held. After singing the hymn "All Hail the Power of Jesus' Name," selections of Scripture were read by the Rev. F. H. Levering and prayer offered by the Rev. S. E.

furnish medical aid to Zenana women who cannot, as a rule, get it in any other way. He also gave a brief history of the steps leading up to the building of the hospital.

Mr. Meyer, the Collector of the District of Nellore, made an address of presentation, concluding as follows:

"And now, ladies and gentlemen, speaking for myself, I must remind you of the great benefits the American Baptist Mission and its local agents, Dr. and Mrs. Downie,



BAPTIST MISSION FOR WOMEN AND CHILDREN, NELLORE, INDIA

Burgess, Chaplain of Nellore. Rev. David Downie, D.D., then made an address stating that the hospital owes its existence to the Woman's Baptist Foreign Missionary Society of Boston, and that the Board had a three-fold object in view in entering this branch of missionary work. (1) A hospital for women and children. (2) A training institution for native mid-wives and nurses. (3) To

Dr. Clough, and the band of devoted men and women they have gathered around them, have conferred on this district. I am not now concerned with the religious work of the mission. That is a topic that would be out of place in an assemblage like this, where I see happily gathered together representatives of various creeds, and diverse modes of thought. But there is a verse of

our Christian Scriptures that is appropriate on this occasion, 'By their fruits ye shall know them.' When we see these American ladies and gentlemen coming thousands of miles from their homes to labor among an alien people; settling down, some of them, in remote towns and villages where they can rarely hope to see another member of their own race, devoting themselves to the spread of instruction among the poor, to the eleva-

tion of a class hitherto regarded as almost outside the pale of civilization, and establishing such hospitals as this which Mrs. Grose is about to open, then I think we may safely say that these American missionaries are doing good both to God and man."

The Hon. Mrs. James Grose, of Madras, formerly of Nellore, then formally opened the hospital, and handed the key to Dr. Ida Faye Levering, the physician in charge.



## A GOOD ASSOCIATION

REV. A. BUNKER, D.D., TOUNGOO, BURMA

I HAVE just returned from attendance on the Northern Bghai Association and a tour among the churches. I took the trip with fear and trembling, but by great care and slow travelling I have returned quite as well as when I left Toungoo, and have been able to do a great deal of very necessary work, while Mr. Heptonstall has been at work in the south and among the Brechs. The meetings of this Association were among the best I ever attended in Toungoo, and among the most encouraging. A spirit of enthusiasm pervaded the meetings such as I have seldom seen. The Association was entertained for two days, at an expense of nearly three hundred rupees, by a church in a village where seven years ago there was only the densest ignorance, superstition, and heathenism. The church now numbers more than sixty members, and a happier body of Christians I have never seen in Burma. The heathen from outlying villages were

present in numbers, and seemed greatly impressed, and already there are many more applicants for teachers than we can supply. Mr. Heptonstall is visiting them now to do what he can for them. We have now visited, or shall have visited, nearly the whole field occupied by the mission when Mr. Heptonstall returns, if he is able to carry out his present plans. The statistics of the two Associations are not yet made up, but there are two hundred baptisms reported, — a large increase from among the heathen. This makes four hundred and twenty-five baptisms on this field the last two years. The contributions remain about the same, but a movement has been begun among the leading men of the mission looking to a relief of the school debt. The Myoke, or local governor of the Karen hills, heads the movement. I cannot tell yet how successful it will be.

## MY MISSIONARY EXPERIENCE

### II.

REV. GEORGE A. HUNTLEY, BURLINGTON, VERMONT

**W**HEN speaking of the native Christians I am often asked "What are they like?" "Are they real?" "Do they stand?"

**Sacrifice for Christ**

or "Do they become Christians from some ulterior motive, or for some earthly advantage?" I may say, these people who desire to become Christians have no offer of earthly gain afforded to them; on the contrary, to become a Christian in China means temporal loss, for no one is admitted to our Church membership unless he is willing to forego Sunday labor. This means giving up a seventh of his income right away, and more than that, for if he worked on Sunday his food would be provided in addition to his daily wage, which he has now himself to provide. He has to endure persecution sometimes of the bitterest nature, and often has to sacrifice his dearest friends, his nearest relatives, and his worldly possessions.

Liu-ba-ko was my servant, and at the time of the Ch'eng-ku riot in 1892 he was pulled out by the angry mob into the street, was thrown down, kicked, bruised, his cue torn out by the roots, and was left for dead on the roadway. When afterwards I expressed a word of sympathy with him, and told him how sorry I was for this persecution, his battered face was lit up with a holy joy, as he said, "Pastor, the Lord Jesus suffered and died on the cross for me, and this little suffering for Him is too trivial to count."

Chang-muh-tsiang is a carpenter, and was one of our earliest converts. An opium smoker for twenty-seven years, a moral and physical wreck, he entered the preaching hall, and listened to the precious Gospel story from the lips of Mr. Pearse. He had tried hard to break himself of the terrible opium habit, but all his efforts were futile, so he was specially interested to hear the missionary tell the congregation assembled that Christ was

a Savior not only from the guilt and punishment of sin, but also from the power of it. This man became an earnest enquirer, and after a hard struggle he was able to accept Christ as his Savior and to break the band which bound him. So humble and loving in nature, he was spoken of as "Ioh-han" (John), because he reminded us so much of the beloved disciple. Saved himself he longed for the salvation of others, and it was interesting to see him, after any service, at the door, with his fingers in the buttonhole of some stranger, and with an earnest, pleading countenance, trying to interest his hearer in the precious Savior whom he had found. Ignorant at first, he gave himself very earnestly to the learning of the Chinese character, and was soon able to read much of the New Testament and hymn-book.

A little later in the history of this work, when it seemed specially desirable to send some one to the neighboring city Si-hsiang-hsien, two days' journey distant, to preach the Gospel to many who had become interested, we gathered our little band of Christians together, told them of these people who had listened to the Word gladly, and asked if they could not raise sufficient money and send one of their own number to carry on this hopeful work. It takes about five thousand members in America to send forth one missionary, and it seemed no small thing to ask this little church of seventy members so recently gathered out of heathendom to send out and support their own missionary. We were not disappointed, however, for after much earnest prayer they decided to send Chang-muh-tsiang to Si-hsiang-hsien, and support him by their united contributions. Mr. Chang continued this work for three months, with occasional visits from my brother and self. From the first the Lord's

**Sending a Missionary**

richest blessing rested upon his efforts, and an interested company of enquirers was gathered together. He returned to Ch'eng-ku at the end of three months, as desired by the Church, and gave report concerning the work.

Even now I seem to see his tall, wan figure upon the platform of our little chapel; and his earnest, searching glance, as in his unique way he commenced, "Brethren, how long have I been in Si-hsiang-hsien?" "Three months" was the reply which came from several of the listeners. "No," he said, "I have been there eighteen months;" and as we wondered how he would make his statement good, he told us how that a year and a half before, in his little cottage yonder, the burden of this heathen city was laid upon his heart, and unknown to anybody he there and then dedicated himself to God for this special work. Said he, "This covering (meaning the body) truly has only been there three months, but my heart has been there eighteen months." The next Sunday we had an ordination service, and he was appointed an evangelist for the Si-hsiang district. There he continues to-day, and largely as result of his faithful labors a church of about fifty members has been formed.

I left this station early in 1894, for the purpose of completing my medical studies in America, leaving my dear brother again the only male missionary in charge of this growing work. It was a grave step to take at this juncture, but the desirability of further medical qualification grew upon me daily. Although able to relieve a large number of the patients who daily visited the dispensary, yet it was ever my sad lot to be brought face to face with suffering and death, which could easily have been alleviated or prevented by more efficient equipment. I therefore made it a matter of earnest prayer that God would, if it were His will, open the way for the acquisition of this knowledge, to be used for His

glory. Former experience affords me abundant evidence of the value of medical missionary work as an evangelistic agency. I believe the medical missionary has an enlarged influence, for he is often invited to official residences and to the homes of the wealthy, to which otherwise he would not probably have access; and in seeking to relieve the sufferings of those whom he attends professionally he is able to remove prejudice and make known his message. To the poorer people his influence is perhaps still larger in the removal of prejudice and suspicion. While my brother and I were one evening walking outside the city wall, we heard the cry, "Iang-kuei-tsi" (foreign devil) from two small boys, some distance from us. We did not pay much attention, as we were accustomed to such opprobriums as these, until we heard a man say to the lads, "Don't insult those foreign teachers, they are good men; when my wife was dying they came and saved her, and she is well to-day."

Another advantage of this work is that it brings people from remote and sparsely populated districts. On one of my journeys I called at a house which stood absolutely alone among the mountains. Asking the man who lived there if he knew anything about "the holy religion of Jesus," he showed me a Christian book which he had purchased at our dispensary, and inside of which was attached his prescription paper. I believe this is an illustration of hundreds of lonely homes, into which the preached and printed message has thus gained access.

Further, this work brings the missionary into contact with the aged and the dying, who, humanly speaking, could not otherwise be brought under the influence of the Gospel. I have in mind many such, who seemed peculiarly prepared by the Holy Spirit for the reception of Gospel truth, and though they will never be numbered in missionary statistics I feel sure their names are written in the Lamb's Book of Life.

Coming to  
America

## FIELD WORK IN INDIA

REV. J. HEINRICHS, RAMAPATAM

**FINE MEETINGS** were held in Ramapatam at the beginning of the new year. Brother Ferguson and I agreed that we should begin the new year's work with a series of evangelistic and consecration meetings, so after the students had returned from their Christmas vacation, we waited upon the Lord for his blessing, and an outpouring of the Holy Spirit upon ourselves and the Seminary. We were not disappointed. The meetings have done us personally much good, and I firmly believe that many of the students were raised to a higher spiritual level. Some of the confessions which we are accustomed to hear on such occasions were again heard, but I have reason to believe that the cause of purity and righteousness and holiness received a new impetus at that time. Unobserved by them, I have been watching several bands of students going up to the chapel every day after recitations were over to supplement their day's work by communion and fellowship with God. I do not know for what special blessing they are praying, for I do not intrude, but I rejoice over the spirit of the boys, and I am sure there is rejoicing in heaven.

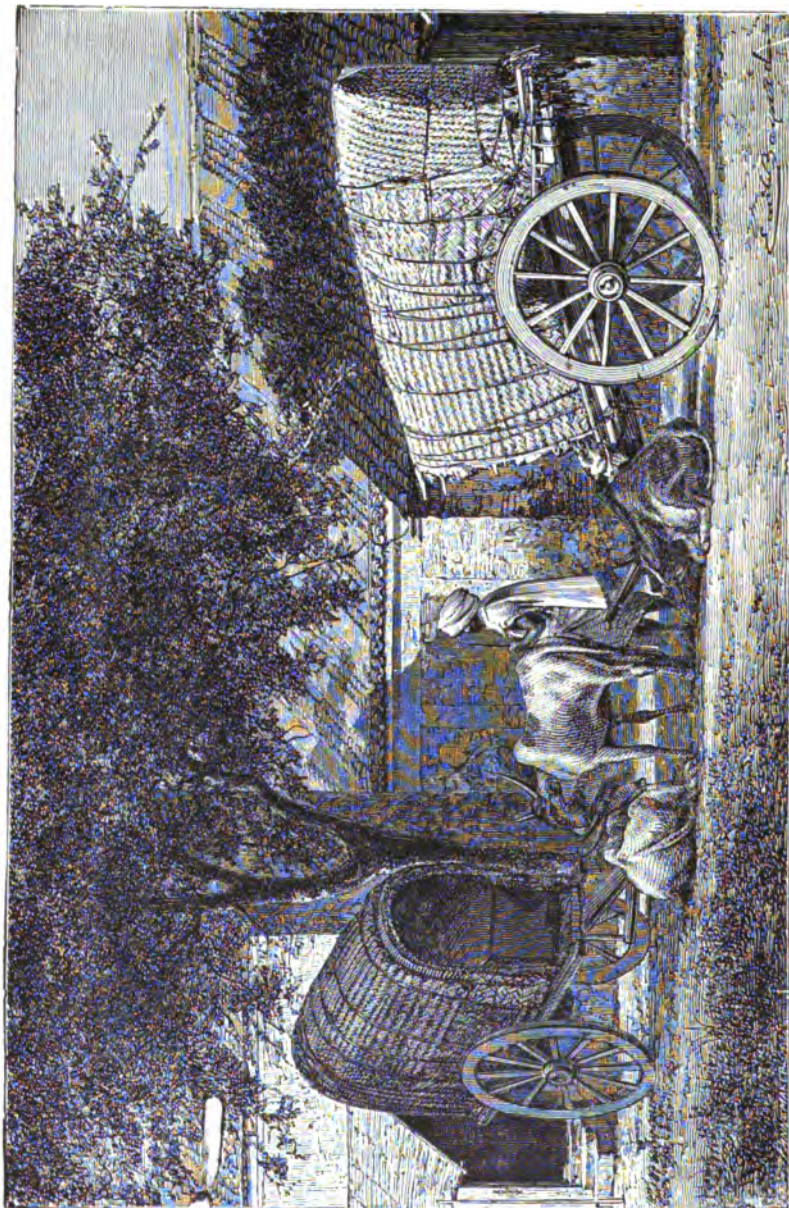
FIELD WORK is, and will ever be, a joy to me. Thus far, I have been able only to visit those places where small churches have been established, *i.e.*, Badipudy, Gudlur, Tetta, and Sanempudi. A little account of my visit to the latter place will give you a fair idea of the work we have to do on such occasions.

The tent is sent away on Friday to be pitched and ready for occupation on Saturday, after the work in the Seminary is over. My two boys, aged six and five years respectively, accompany me, because the joy and privilege of their companionship is to a large degree denied me during the steady

routine of the week's work, and they help me to draw a crowd. The women are always attracted by them, and are thus gained as hearers. The other half of our little family, *i.e.*, wife and little daughters, remain at the station, where my wife meets with the young people for prayer and song-service. The distance to Sanempudi is fifteen miles, partly over a good and partly over a sandy road, and through a river. A number of Christians meet us at the high road, and conduct us with much apparent joy to this village. The coming of their missionary will give them not only an opportunity of hearing God's word and of celebrating the Lord's Supper, but of receiving advice and encouragement in their many perplexing experiences. We are too weary from the fifteen miles of jolting in a country cart to begin services that same evening. We try to gather strength for the coming day's work in refreshing sleep, but, as is so often the case in such places, mosquitoes, dogs, pigs, and heat drive sleep away, and it is with body and mind unrefreshed that the day's work is begun. Soon after rising the tent is besieged with visitors, and by seven o'clock the first service of the day is begun.

In this case at Sanempudi, there is a little chapel to be dedicated, and as it is largely the work of the people, and constructed largely at their own expense, they are very proud and jubilant, and each person seems to have a sort of proprietorship in the neat little palm-decorated building. A little temporary veranda was constructed for the accommodation of the heathen, who turned out in large numbers to the service. My text was, "I am the way, the truth, and the life," and a more eager and appreciative audience can hardly be imagined. Then followed the collection, which was something new in this





TRAVELLING BULLOCK CARTS IN INDIA

place. First fruits of the harvest were brought, and one man brought a large quantity of cooked rice for the children who were present. The Lord's Supper was celebrated, and a number of candidates examined for baptism, after which the increasing heat compelled us to return to the tent.

At two o'clock the village officials and a very large number of Sudras and Brahmans came to my tent, and we had another meeting under the trees. A number of Christian hymns were played by my servant on the violin, to the singing of our Seminary students, who by this time had come to the place in good force. Our theoretical work in the Seminary is thus supplemented by practical and pastoral experiences, by which the students and Christians are much benefited. We preached another sermon, this time from the text, "Come unto me all ye that labor and are heavy laden, and I will give you rest." A number of questions were

asked the heathen, which convinced me that the right subject had been touched upon, and that these poor people bear burdens which Hinduism cannot remove.

This large congregation were then my witnesses as I descended with six persons into the river, to bury them in the likeness of Christ's death and resurrection. The ceremony made a profound impression. After this, there was another communion service in my tent, in which the newly baptized and late arrivals from the surrounding villages participated. Another visit was hastily made to the Christian pallem, a conversation conducted with the Brahim Kurnam (accountant) and the village munsiff (judge) in the presence of a large audience, a few courtesies exchanged, a number of requests heard, counsel administered to the Christians, and as the sun was sinking in the west we went on our homeward journey, accompanied by a large number of our brethren.

## THE PASTOR AND MISSIONS

WE put it above every other thing that the pastor shall be himself missionary at heart and in life. Even a pastor, God's appointed leader of the people, may in a perfunctory way preach on "The Commission" and take "the annual collection." He may in half-heartedness tell his people that they owe something to the Boards or to the brethren on the foreign field, or to a lost race; but that does not win. When a man's very being is on fire with a doctrine others catch the feeling, but when he presents it in an insipid manner, his words fall cold. The pastor ought to be a living, breathing, burning sermon all the time on this great subject. He need not tell the people, either, how much he is in earnest. They will find it out. Oh, pastor, look and see whether you really mean

it when you preach missions! See whether there is spiritual power in the sermon, as there would be, surely, if you were in earnest. See whether it is a delight, or simply a duty, to try to lead your people into this blessed service. If not, then sit more at the feet of the Teacher, and spend more time in communing with the God of Missions, and come forth so burdened with the message that your very frame will tremble under its weight, so surcharged that you will electrify your people. It needs hardly to be added that this kind of earnestness will always tell in the pastor's leading his people in giving — not necessarily in giving more than any other, though this is often the case, but in setting them the example of regular, systematic giving. — *The Foreign Mission Journal*.

## NEW OPENINGS IN WEST CHINA

REV. R. WELLWOOD, SUICHAUFU

THE prospects of our work here and surrounding districts were never brighter. God seems working in the hearts of the people and creating an interest in the gospel. Last year during the riots in Szchuan, the boat with our Yachau friends was attacked by a mob at a market town about twenty miles below Suifu. The people have always been more or less opposed to us there, but since last year things seem to have undergone a change, and the people seem getting more friendly. We had news a few days ago of quite a number of men from there who desire to understand more of the gospel. About ten names have been handed in, and we are now visiting them, and trying to help them to a clearer knowledge of the gospel. We purpose sending one of our church members there every Lord's day, who will conduct service and instruct the inquirers. We have suggested to these men to find some place where they can meet together, and we shall find them a leader. Mr. Salquist and myself will of course pay occasional visits, and thus try to develop and extend the work. Our object is to make this work independent, and carried on by the natives as far as practicable. Such work I hope will not be chargeable to the Home Board and not add to its burdens.

Work breaking out in this city where we least expected it gives so much encouragement, and we hope and pray that a real work for God may spring up there, and

many be turned from darkness to light. We also propose opening another city, about twenty miles more below the above place. One of our most promising members comes from there, and several residents have heard the gospel, and favorable impressions been made from time to time by our colporters and ourselves going there. The time has come for us to advance, I think, and much will be lost should we hold back now. It is best to strike the iron while it is hot.

Just as I write this the literary examinations for degree of B.A. are being held in the city, many thousands of students having gathered from the whole prefecture. Up to this present everything is perfectly quiet. Never during my experience of seven years in Suifu have I seen the students so attentive to the preaching of the gospel. Our street chapels are filled daily with as respectable and attentive company as could be desired. This is very encouraging to us, and gives us good hope for the future. I am trying to take advantage of this opportunity, and interest some of the *literati* in the gospel, and for this purpose have offered prizes for the best five essays on the tenets of Christianity. I put a gospel and one other book into the hands of each, and ask them to digest the contents, and then give me the result on paper. I trust by this means to bring definitely before their minds the great truths and fundamental principles of the gospel, and thus lead some to Christ.





## SHALL NEVER THIRST

J. HUDSON TAYLOR IN A RECENT ADDRESS TO STUDENTS

IT may seem a very simple thing to say, but it has been a great revelation to me that shall means *shall*, and never means *never*, and thirst means *thirst*. It carries me back to an afternoon in a Chinese city, where alone I was reading this chapter, oh, so hungry, so disappointed with my own life, my own service, wishing I could throw it all up, feeling it was hardly honest of me to go on preaching Christ to these poor heathen, while I felt myself not fully saved, while I knew that, if temptation came in certain directions, I should inevitably fall. How could I go on telling the Chinese that Christ was a perfect Savior and could help them at all times, when I knew that there was scarcely a day when I was not betrayed into irritability of temper, or in some other ways that my heart told me were displeasing to God? I knew a good many flood tides, but the ebb tides came too, and the ebb was often greater than the flood. That day the Holy Spirit showed me in a fresh light that shall mean “shall,” and never means “never” and thirst means “thirst”; and went on to say further, not only “shall never thirst,” but “the water that I shall give him shall be in him, — shall abide in him, “be in him, a well,” a spring, springing up, overflowing. How long? “Unto everlasting life.”

I just accepted the Master's word, and with a joy that I can never, never tell (and that I never think of without gratitude as I

go back to that time in my study in China in the winter of '68, or the early days of '69, I sprang from my chair. Oh, how I did praise God!

“Praise the Lord, my thirsty days are all over! They are behind! They will never come again!” I cried aloud in my joy. I accepted His word that “shall never thirst,” meant *shall never thirst*, and I did not expect to be thirsty again.

“Praise the Lord!” I said, “there will be no more going over the flower-beds with an empty water-can. No more pumping! no more pumping!” And I do praise God that the experience I have had since has not disappointed me. He keeps His word. “Shall never thirst” means what it says to-day; and twenty thousand years hence it will be as true. And I want you all to take it home to you and go wherever the Lord sends you. It does not matter where it is, “shall never thirst” means “shall never thirst.” The woman came to the well with a pot for water, she went away with a well in her bosom, and it overflowed all over the city. That is just what the Lord wants us everywhere to be. Nothing is so easy, nothing so mighty as an overflow. No one can dam a river.

“Out of him that believeth on Me shall flow rivers of living water”; not mere brooks, not a river even, but rivers of living water. Brethren, get this overflow, and then seek the dry and arid parts of earth and there let the rivers out! — *Regions Beyond*.

## FOR BAPTIST YOUNG PEOPLE

REV. ALFRED C. FÚLLER, PODILI, INDIA

A SOMEWHAT tragic and very interesting incident recently occurred in my village, and as it plainly shows up the real superstition, not among the lower classes, but among the enlightened English-speaking Hindus holding official positions under government, it may be of interest to readers at home, where so much has been said and read of late about the high state of enlightenment among the classes out here.

about to be worshipped, when the sub-magistrate happened to think that he would like to have his revolver worshipped also, and sent for it. On the arrival of the revolver from the sub-magistrate's house, the new horse of the Inspector of Police was being examined, and it was concluded to worship the horse first and afterwards the revolver. The revolver was in the hand of the sub-magistrate, when, all of a sudden, it was



MISSION BUNGALOW, VINUKONDA, INDIA.

I will give an account of the facts of the case as they came out in the examination made by the Assistant-Superintendent of Police.

It was festal season, and our sub-magistrate, a resident of the village, was at the house of the Inspector of Police. These men are both caste men, — the former a Brahman, and the latter a Sudra, and both are educated and know English.

According to the custom of the season preparation was being made for the worship of weapons. The inspector's revolver was

discharged, piercing one man in the chest and catching another in the arm. This gave the assembled company other things to think about, and the revolver forfeited the worship which, of course, it ought not to have expected after such bad behavior.

The sub-magistrate is the highest officer under government in all my territory, and had any of the people done what he did they would be responsible to him.

It is true that the educated Hindus continue such nonsense as this, however much may be claimed to the contrary.

## THE TWENTIETH CENTURY

**T**HE Nineteenth Century of the Christian Era will close and the Twentieth Century begin somewhere between Christmas of this year (1896), and February to April of next year (1897). This has been established by the investigations and calculations of the best scholarship; so that it may be said to be universally acknowledged that Christ was not born on Christmas in the year 754 after the founding of Rome — as Dionysius mistakenly put it in making up our common chronology, and as the Roman church indorsed it — but in the year 750 or 749, the latter being far the more probable, and toward the spring-time the more probable date. This conclusion rests especially upon the indisputable fact that Herod the Great, in whose reign the birth of Christ took place, died in the fourth year before the commencement of our Era, or in the

year 4 B.C., according to the proper reckoning. That will be nineteen hundred years ago next Easter. The Nineteen-Hundredth Anniversary of Christ's birth is not, therefore, several years off, but just upon us — not farther away than the close of the present year or the opening months of 1897.

The simple fact that we are just to cross the threshold of the Twentieth Century ought to be enough to rouse all Christendom to the duty of a final rally of the Nineteenth Century with a view to final victory for the Gospel in the opening years of the Twentieth Century. Brethren, does not Christ call us all just now by His Word and by the signs of the times, to coöperate in inaugurating a movement all along the line for the immediate evangelization of the world? — *The Homiletic Review*.

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## TO THE MISSIONARIES ON THE FIELD

**M**Y DEAR BRETHREN: Letter-writing is probably to you a great burden at times. Your work is always ahead of you; you never can catch up with it. It is certainly not to be expected of you that you shall, in addition to all that you are doing, add yet this — that you shall help to raise money for your work. We at home have assuredly no *right* to expect you to write letters to the donors of "specific gifts" for native preachers and the like. Nevertheless, you can do a great deal of good, if, say once in five or six months, you could write directly to the donors or through your Secretaries a bit of encouragement to the givers. Some of these are quite new to the work: they do not know of your burdens, and they give in rather an ignorant fashion. They do need enlightenment. Could you not give it? Some of them give with great sac-

rifice — indeed, that is generally the case with the "specifics." Could you not cheer them up a little by letting them know some of the good their money is doing? It will always help these to become habitual and not spasmodic givers. Many ask you for letters, and even, perhaps, for photographs of the native missionary they are supporting. Can you not at least for these do something to gratify them? Yet others never ask it of you, but I know that they will rejoice at hearing from you. Could you not make the sacrifice of say a couple of hours once each six months to straightening up this matter of letter-writing to special donors? I ask it not as a matter of right, but of love and kindness, — as a work of supererogation, if you please.

Faithfully yours,

ONE OF THE DISTRICT SECRETARIES.



MISSION COMPOUND, NURSARAVAPETTA, INDIA.

(A Typical Mission Compound in Teluguland.)

Rev. J. Heinrichs

RAMAPATAM, Jan. 19, 1897

**The Theological Seminary.**—Now we are hard at work again. Nearly all the old students are back, and two new ones from Podili have entered this term. The results of the written examination in December were excellent, and evince remarkable progress. The spiritual and moral improvements are also very noticeable. From the missionaries and other friends who have visited us we have heard nothing but what has cheered and encouraged our hearts. At present we are in the midst of a series of protracted consecration meetings with which we have determined to open the new year. We had a remarkable meeting yesterday, when I presented the subject of the Christ-life. Last Sunday I had the privilege of baptizing two promising lads from our Ongole High School, the sons of one of our Bible women, and the grandson of the late Krishnalamah, of Nellore. Five altogether were received into the church last Sunday, and thus the year opens very promisingly. I think I have already written that the prospects for the new term and school year, which opens next July, are brighter than ever. All in all, the outlook is exceedingly hopeful in every department of our work, for which we would ask you to join us in praising the Lord.

Rev. J. Dussman

GURZALLA, Oct. 19, 1896

**The Outlook is Good.**—In some places my heart rejoiced; in others I felt grieved and sad at the sorry state of our people. This was especially true with respect to our Mala Christians. We have two such villages, but both are indifferent, and their caste distinction is more to them than their religion. In both of these villages I remained several days and held meetings, and also had communion service, but not one Mala Christian came, as they would not partake of communion with our other Christians, who are Madigas.

One of these villages is the home of four of our workers, and I learned that they taught the Malas not to commune with the Madigas. I dismissed them at once for one year, and then if they do not show a different spirit will not admit them again. The Christians I reproved as best I could, and trust I shall not be forced to exclude them. These things are very painful to us, but I am glad there are other villages whose record is a great deal better, and through these we can take fresh courage and go on.

**Baptisms.**—Since my last letter I have had the privilege of baptizing forty-six at different times. In the preachers also a few changes were made. As stated above, four



are under discipline, but I engaged two new men. One came from Kavali, and has charge of the whole field, as I could not go out very much. He is a young man of promise, and I have great hopes of him. The other is an ordained preacher from Mr. Powell's field. I placed him in the western part of the field. We have no Christians there, but the Lutherans have been working there for a year past. Still, there is room for us.

**Our Greatest Need** is an increase of spiritual power in our preachers and helpers. Most of them are old men with little education and lack of contact with missionaries, so that they are more or less apathetic and indifferent. Another need is better teachers, and more of them, and a higher standard of education. Really, I have none who have passed the Government requirements. These teachers act also as preachers, and I hope the time will come very soon when I can supply every village with a good teacher. We need a boarding school to train teachers, and a house of worship here is a great necessity. To this end we turn over all our collections. We have started a chapel fund, and hope to have sufficient money to lay foundations by the time we secure a suitable place.

**Sabbath Service.** — Sunday evening services and weekly prayer meetings are well sustained in this village. We praise God for what we have been enabled to accomplish thus far, and trust the day is not far distant when there will be a more spiritual atmosphere among our Christians throughout this entire field.

**Rev. J. McLaurin, D.D.**

BANGALORE, Jan. 12, 1897

**The Best Conference** ever held by the Baptists in the Telugu country has just been held. This was the unanimous verdict. Self-support has come to stay. A large part of the time was devoted to it and kindred topics. Self-support cannot stand alone, — there must be church organization and self-government. These people are not going to support themselves while under the tutelage of others. It was cheering to hear the verbal reports of much work done on several fields in this direction. Messrs. Brock, W. E. Boggs, Boggess, Powell, Martin for Ongole,

Friesen, and others were much encouraged. Some of the native brethren asked for a Telugu translation of the papers of Messrs. Manley and Downie. I think we may be able to grant their request. Mr. Boggess is a radical on this point, and the outcome of his course will be watched with eager interest. I have never known a time in the history of this mission when there was such a feeling of unity and brotherliness, or when there was a brighter outlook for the best interests of the mission. God has been very gracious to us. The famine which has visited north-west India has passed us by. There is some distress in one or two districts of the Madras presidency, but except may be at Palmur, none on our field. None of our number has been called away, though some have left for America.

**Rev. J. Newcomb**

CUMBUM, March 3, 1897

**The Work** is in a prosperous condition. On a recent tour of twenty-four days we had two hundred and thirty-four baptisms, and the Christians were revived everywhere. Besides these baptisms more than one hundred others believed and were placed under instruction and will be baptized soon. These new believers (the one hundred) are supporting their teacher; that is, they are giving him his food. He was here yesterday and reported that they are attending meeting every evening and are showing good signs of the new birth. He teaches them hymns, the ten commandments, and the Lord's Prayer, and also teaches them to discontinue all their heathen customs, practices, and superstitions. These are some of the grave clothes that have to be taken off, even after they have faith in Christ.

**On the Tour.** — There were many incidents of real interest, one of which I must mention here. In one large camping-ground in a large grove, where we baptized one hundred and thirty, a deafmute, a young man, came for baptism with the other candidates, but as he could not read nor speak nor hear, we found it difficult to examine him, so I took a stone about twice the size of a man's hand, such as they use for gods here in some



of the smaller temples, and I set it up against the tree and put my hands together, and bowed to it as though I wanted to worship it. As soon as the mute saw this he showed his displeasure by looking very displeased. I then threw the stone away and looked up to Heaven in the attitude of prayer, and when he saw this he leaped for joy, pointing his hands heavenward. We were then satisfied, and baptized him. I find touring the most enjoyable work I have to do. Christ at the well was so overjoyed at the conversion of a soul that he could not eat, though tired and hungry just before.

**Our Boarding School** has reopened with the new departure of a Lower Secondary School. There are about one hundred and fifty children in attendance. At the suggestion of Mrs. Safford, Secretary of the Woman's Society, we have collected fees from all new boarders, but only two annas per month each to commence with, during this time of famine.

**The Poor People** in the southern part of the field are beginning to be in real distress, some of them in a state of semi-starvation, but being so used to poverty they do not realize their true condition. Many of their wells have dried up so that they have great difficulty in getting drinking water, which they so much need during the heat and the dust of the hot season. But though the poorest of the poor, they may eat of the bread of heaven and drink of the waters of eternal life.

Rev. A. Friesen

NALGONDA, March 2, 1897

**The New Year** has opened with great encouragement in the Lord's work. On Sunday, January 31, seven candidates appeared for baptism. Mr. Wilson, being called to the ministry by the Nalgonda Baptist Church, was ordained on the 15th of February. He was examined by a council consisting of delegates representing six churches of the four mission stations in the Deccan. Between the 21st of February and to-day we have again had three baptisms, receiving eighteen members into the church by the ordinance.

Rev. W. S. Davis

ALLUR, Feb. 9, 1897

**Our Monthly Meeting** is just past. We have had four days of it and accomplished not a little. The last day we had about two hundred and thirty-eight present, — about equal to our total Christian population on the Allur field. It was a special effort, put forth to obtain self-support for our Allur church. I believe it is about to be realized. I never saw the people so awake to the subject as now. A committee has been appointed who will take the matter in hand; *i.e.*, find out what they can raise and call a pastor. The people say that they will double their collections and even do more for the sake of a pastor. It may be two or three months before the object is realized, but I believe it will come, and that soon.

## BURMA

Rev. W. H. Roberts

BHAMO, Jan. 21, 1897

**Need of Schools.** — Some who do not understand the importance of school work in this mission may think I might better have allowed the school work to stop rather than give so much of my time and strength to it. But we remember what it has cost to gather and hold these wild children, that we are the only ones who can and will teach them to read, that the making of books and giving of translations is of no use unless they are taught to read, that in this school are to be trained the teachers and preachers who must evangelize and educate these people, that it allowed to leave school for six or nine months they would marry and thus cut short their education before they are competent to take charge of a village school or understand sufficient of the scriptures to become preachers. Our greatest need now is educated teachers and preachers to teach the people the Word of Life and the children how to read.

Rev. W. W. Cochrane and Dr. Kirkpatrick are pressing me now to send them a youth to go with one of their Karens into a Kachin village, teach the Karens how to read Kachin, and start a village school. I have

more calls for such lads than we have for our own Christian villages. But this opening seems so promising I have agreed to send them one of the best boys, during March, April, and May. I cannot and shall not allow this training work to stop if I have to give up all outside work. I can only go on Saturdays and Sundays to villages near Bhamo.

Last month I was privileged to baptize three Kachins and one Burman (from Dr. Griggs' school). There is a good feeling among the villagers, and the children are much interested in their Bible studies. Three have asked for baptism.

**Rev. H. Morrow**

TAVOY, Jan. 16, 1897.

*Giving out of deep poverty.*—Yesterday the school was under discussion for nearly four hours, when the following resolutions were passed:

"*Resolved*, 1. That the town school is the principal agent in carrying on the Lord's work in Tavoy and Mergui Districts.

"2. That in order to the evangelization of this field the school must go on and increase in efficiency from year to year.

"3. That we the pastors and delegates here assembled agree and engage that the churches shall provide for the school to the utmost of their ability, and that we shall even deny ourselves food and clothing rather than it be hampered in its work."

The young pastor who introduced these resolutions told us that he and his wife had acquired the habit of drinking a cup of tea once in a while, but for three months had given it up in order to save a little for the Lord's work. Every teacher in the school has given a month's wages besides the weekly and monthly giving, and one, a young man to whom we pay Rupees 18 per month has given Rupees 30. A young girl, a member of the Burmese church in Tavoy, who works at service to help support her invalid father and very poor mother, sent me Rupees 5 saying, "During the year God has enabled me to pay a debt of Rupees 60 on my mother's house and I want to give this as a thank-offering." One heathen Burman gave me Rupees 10, another Rupees 2.

## ASSAM

**Mrs. M. M. Clark**

MOLUNG, Feb. 24, 1897

Just a word to tell you our hearts are greatly rejoiced, as not infrequently now-a-days we listen to our young Naga pastor Kilep conducting the Sunday morning services; indeed, he preaches very well — shows a considerable thought. The congregations are good, people attentive; others of the recent converts lead the prayer meetings. We have been out touring with some of these young evangelists, and they did good service for the Master. Not alone in the greater assemblies, in street preaching, and personal conversation, but in the quiet evening hour from some rude bamboo hut might be heard the voice of prayer and songs of praise from these. To Him be all the glory; our hearts are filled with thanksgiving.

Some villages visited seem still utterly in the region and shadow of death; no light has sprung up; heathenish darkness and ignorance reign supreme; they would not have Him to rule over them. In others we think we discern the dawn of the Sun of Righteousness, and souls are in the dim light feeling after Him. We found praying ones, trusting ones, believing ones, and in that day when the books shall be opened we do believe there will be found written therein names of these brave mountain warriors of whom we know not now.

## AFRICA

**Rev. O. H. Harvey**

MATADI, Dec. 26, 1896.

*The work at Palabala* is now very encouraging. I propose to baptize a number of those professing who have been tested and are evidently living Christian lives. There are some, I am glad to say, whom I examined a week ago of whose conversion I have no doubt. These, to the number of seventeen, I will baptize shortly (D. V.), and having formed, or re-formed, a church with them I shall, through them, examine the others requesting baptism, some forty or fifty more. There has been much persecution at Palabala, and some of these seventeen men and women have suffered much for Christ's sake. I fully believe that the tide has turned and that the time to favor Zion at Palabala has come.

# ABSTRACT OF PROCEEDINGS OF THE EXECUTIVE COMMITTEE

THE MEETING OF MARCH 15, 1897. ELEVEN MEMBERS PRESENT

THE amount of \$63.00, received for the relief of the famine sufferers in India, was appropriated and ordered to be forwarded for that purpose.

The Home Secretary gave a report concerning the progress in Chicago and other parts of the West of the movement for raising the debts of the Missionary Union and Home Mission Society.

The following additional rule was adopted:

"Applications from a mission for the appointment, either as missionaries or assistant missionaries, of men or women with whom the Executive Committee have no personal acquaintance must receive the endorsement of at least three-fourths of the members present at some Annual Conference of such mission before they can be considered by the Committee."

At the request of Rev. Ola Hanson, of Bhamo, Upper Burma, Rs. 200 was appropriated for printing books which he has prepared in the Kachin language.

The question of land in India, held by so-called "Putta" titles, was taken into consideration, and the Recording Secretary of the Committee was requested to correspond further regarding the matter.

THE MEETING OF MARCH 29, 1897. THIRTEEN MEMBERS PRESENT.

The certificate of the Auditing Committee, who had examined the accounts of the Union to March 1, was received, accepted, and placed upon file.

The Committee appointed to prepare a minute on the death of Rev. John N. Murdock, LL.D., Honorary Secretary, submitted their report, which was received and ordered inserted in the records of the Executive Committee, and a copy was ordered sent to the family of Dr. Murdock.

The minute of sympathy from the Board of the American Baptist Publication Society regarding the death of Dr. Murdock was received and ordered placed upon the records of the Committee.

At the request of the Woman's Society approval was given of Miss H. D. Newcomb's transfer from Nursaravapetta to Nalgonda, to care for the school during the absence of Mr. and Mrs. Friesen, and the resignation of Miss Jennie V. Smith as a missionary was accepted. The following ladies were introduced by Mrs. Safford, the Secretary of the Woman's Society, and after the relation of their Christian experience and call to missionary work they were appointed missionaries of the American Baptist Missionary Union, to be supported by the Woman's Society:

Miss Sarah R. Bustard, of Swansea, Eng., Miss Anna M. Linker, of Philadelphia, Penn., Miss Annie L. Crowl, of Philadelphia, Miss Margaret M. Sutherland, of Waukan, Wis., and Miss Ada L. Newell, of Pawtucket, R.I.

Permission was given for the return of Rev. W. B. Parshley of Yokohama, Japan, to the United States on furlough, and it was also voted that the resignation of Rev. Andrew Young, of the Congo Mission, be accepted, on account of the failure of his health.

A Committee of Arrangements for the Anniversary of the Missionary Union was appointed, consisting of Rev. Nathan E. Wood, D.D., Rev. George Bullen, D.D., and the Corresponding Secretaries of the Union.

The Recording Secretary reported that the suit of the Union in the matter of the will of Richard Gaines, formerly of Cheviot, Ohio, had been decided in favor of the Union. He also reported progress in the matter of perfecting defective titles to the property of the Union in Japan.

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## PROGRAM FOR MONTHLY MISSIONARY MEETING

1. Praise Service, Scripture and Prayer. (Singing at the discretion of the Leader.)
2. Extracts from "News and Notes from Ongole," p. 166.
3. The Telugu Pentecost, p. 164.
4. Mr. Heinrich's Letter from India, p. 118.
5. Mr. Newcomb's Letter from India, p. 180.
6. Mr. Dussman's Letter from India, p. 188.
7. A Good Association in Burma, p. 178.
8. The Great Advance of Burma, p. 161.
9. Offering, Singing and Benediction.

# The Baptist

## Missionary



## Magazine

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### EDITORIAL NOTES

**T**HE MOVEMENT FOR RAISING THE DEBTS of the Missionary Union and the Home Missionary Society is going on with encouraging prospects of success. A large number of pledges have been received, but these form only a comparatively small part of the real encouragement, and are far from being a complete indication of the real strength of the movement. A large number of churches and communities are still in the process of raising the full amounts which they have estimated they would be able to pay toward this effort. It has, however, been fully assured that if the various communities which have undertaken to raise definite sums should succeed in that which the leaders have estimated might easily be done, and other churches and communities should fall into line in anything like reasonable amounts, the movement for the raising of the debts would be a complete and triumphant success; in fact, there is so much encouragement, and such an excellent spirit of determination, of earnestness and of consecration manifested in this movement that there is good reason to hope that the debt will be largely raised before the Anniversaries. It would be a glorious thing if the movement should come so near a success that at the Anniversaries it could be finally and definitely completed, and we could go home from Pittsburgh with a feeling that the societies were relieved of the incubus which has rested upon them for the last three years. Definite reports will be presented at Pittsburgh in regard to this matter, and we shall then know exactly where we stand. May the reports show that the debts are all raised, and that from the time of the meeting our people can address themselves to paying the current expenses of the coming year.

**THE REPORT OF DONATIONS** for two months occupies about half of this number of the *MAGAZINE*. We regret the necessity which so largely curtails the space for literary matter and for illustrations, but do not at all regret the large number of donations we are called upon to report. We will gladly give all the space needed for reporting donations even if again obliged to increase the size of the *MAGAZINE*. Do not withhold your gifts from the Missionary Union for fear of crowding the editor. You may be assured he can endure a great deal more of this sort of thing. Neither will you find the report of donations wholly uninteresting reading. We suggest that you look first to see if your name is written there,—or the name of your church. If not in this number, or in some recent number of the *MAGAZINE*, ask yourself “Why not?” *Ought* it not to be there? Read the long list of generous givers and see if you do not wish to appear in such a goodly company.

**THE UGANDA MISSION OF CENTRAL AFRICA** has drawn to itself a large amount of interest from the whole Christian world. It was founded by the English Church Missionary Society in response to King Mtesa’s appeal to Henry M. Stanley that the Christians of England would send a teacher to him and his people. Its story is enriched with events of heroic daring, of courageous endurance, of splendid devotion, crowned with the halo of martyrdom, and adorned with final and remarkable success. Last year, for the first time, an effort was made to collect complete statistics of the work, and they are given in *The Church Missionary Intelligencer* for March. Communicants, 1,355; baptized Christians, including children, 6,905; catechumens, 2,591; teachers, 725; of which 192 are appointed and paid by the Mission council, and the majority of the rest are “honorary” or not paid. There are 321 “churches,” meaning houses of worship, with a seating capacity of 49,751, and an estimated Sunday attendance of 25,300, and there are about 57,380 persons who are “readers”—either able to read or learning to read. These figures are very suggestive. We are surprised at the small number of communicants—1,355—only 195 more than are reported from our American Baptist Congo Mission. Yet it is evident that there is a widespread interest in Christianity as a system and in education. Christianity has already gained a powerful influence among the Buganda, and larger spiritual results may be expected in the future.

**“THE AMERICAN BAPTIST MISSIONARY UNION AND ITS MISSIONS.”**—This new book gives a historical sketch of the Union, its home history, and the Missions in Burma, Assam, India, China, Japan, Africa and Europe. There are ninety illustrations, and the volume will be found specially adapted to Young People’s Societies, mission coteries and others which desire to engage in a systematic study of our Baptist missions. The price is only fifty cents, postpaid. Address, Baptist Missionary Magazine, Tremont Temple, Boston, Mass.

## ANNUAL MEETINGS

**THE EIGHTY-THIRD ANNUAL MEETING** of the American Baptist Missionary Union will be held in the Fourth Avenue Baptist Church, Pittsburgh, Pa., on Monday, May 24, 1897, at 10 o'clock A. M.

HENRY S. BURRAGE, *Recording Secretary*.

PORTLAND, ME., April 1, 1897.

**THE EIGHTY-THIRD ANNUAL MEETING** of the Board of Managers of the American Baptist Missionary Union will be held in the Fourth Avenue Baptist Church, Pittsburgh, Pa., on the evening of the first day of the meeting of the Missionary Union.

MOSES H. BIXBY, *Recording Secretary*.

PROVIDENCE, R. I., April 1, 1897.



A VILLAGE SCENE. CENTRAL AFRICA

**PERSONALS.**—Rev. John M. Foster sailed from Vancouver March 1 for Swatow, China.—Rev. Neil D. Reid of Henzada, Burma, arrived at New York April 3.—Rev. B. P. Cross reached Bassein, Burma, February 6.—We regret that in placing the frontispiece in the May MAGAZINE the names of Dr. Boggs and Mr. McLean, who stand at the left of the group, dropped out. Owing to the same accident, Miss S. I. Kurtz appears as “Mrs.”—Rev. W. E. Story and wife of Shimonoseki, Japan, reached Chicago April 17; also Rev. R. L. Halsey of Osaka, Japan.—Rev. David Downie, D. D., of Nellore, India, has been elected a member of the Board of Fellows of the University of Madras. This Board has large powers and great influence in shaping the educational matters of the whole Madras Presidency.

**THE DEATH OF MRS. F. P. LYNCH.**—With great sorrow and surprise we have received the news of the death of Mrs. Lynch at Mukimvika, Congo. Mrs. Lynch went to Africa with her husband, Dr. Lynch, in 1893, and they have since been stationed and labored happily at Mukimvika, near the mouth of the Congo River, on the south side. Mukimvika is a sanitarium, and Dr. Lynch's report, which will appear in the Annual Report of the Missionary Union, tells of its healthfulness. It is coming to be acknowledged as the healthiest location in the Congo Mission or on the coast of Southwest Africa. Dr. Lynch has treated many missionaries and others who have resorted to him, and almost uniformly with beneficial results, hence the news of Mrs. Lynch's decease is the more surprising. At the date of our last correspondence, Doctor and Mrs. Lynch were in fair health, but having been four years on the Congo, were planning soon to start for America for a season of rest and refreshment, since it is not considered advisable for missionaries on the west coast of Africa to remain on the field more than three or four years for their first stay. The news of Mrs. Lynch's death comes by cable, and we are without particulars. Mrs. Lynch was a lady of large culture and refinement, and has been greatly useful and helpful to Dr. Lynch in his missionary and medical labors. Her departure is a great and serious loss to the Congo Mission, already so severely afflicted by the return of various members to England and America on account of sickness. We sincerely mourn with Dr. Lynch in this great bereavement, and extend to him and to the friends in this country our most earnest and sincere sympathy. May the Lord, who has all things in His hands, make even this affliction to abound to His glory and the furtherance of the Gospel among the Congo people, for whose benefit and salvation yet another martyr life has been laid down.

**ON THE HORNS OF A DILEMMA.**—The efforts of certain persons in America to pose as followers of Buddha, or representatives of Hinduism, are simply amusing to those who know the real nature of these religions. The views they hold would not be recognized in India, as the experience of several advocates of these ideas has shown. Mrs. Annie Besant is now a leading apostle of those who cannot accept the doctrines of Christianity, but find in the mystic speculations of Hinduism and Buddhism something which commends itself more to their peculiar turn of mind. In a recent lecture to Hindu women, she told them that in her former birth she was a Brahman. This placed her in an embarrassing position before women who have been taught that the highest they are to look forward to in the next state of existence is to be born as a man. "What terrible sin," the women asked; "did you commit that you should be reborn as a Christian and a woman?" Her lame reply that she wished to study Western religion hardly satisfied her audience, but her next step took her deeper in the mire. She told them that she had a wonderfully wise and holy *guru*, or spiritual guide, in her former existence. "What was his name?" they asked, and when she could not answer, they decided that perhaps it was the same as the name of her husband which she was not allowed to utter.

**A**FFAIRS IN MADAGASCAR are going from bad to worse as far as Protestant missions are concerned. The French officials generally accept the Roman Catholic priests as interpreters and depend on them for information. Under this guidance, the Protestant chapels are taken from the congregations which erected them and given to the priests for Catholic worship, and the schools are also transferred to the control of the priests. In one district, where there were seventy or eighty Protestant mission schools, there are now only six with about one hundred scholars. The work of the London Missionary Society in the island is on the verge of extinction, and the directors of the society have issued a formal statement of their wrongs and an appeal to the public. The Paris Missionary Society is affording every assistance in bringing these outrages to the notice of the public and the government of France, and it is stated that instructions have been sent forbidding the transference of Protestant mission property to the hands of the Roman priests. We are not hopeful of the result. There is not a dependency of France on the face of the earth where the influence of the Jesuits is not paramount; and in every spot to which French authority has been extended, Protestant mission work has been almost exterminated. When the French seized Madagascar, attention was called to this fact, and we have seen no reason to expect any other result in Madagascar. The French government is powerless to enforce its decrees as to religious toleration in its dependencies against the schemes of the Society of Jesus.

**T**HE ISLANDS OF THE PACIFIC have suffered much in recent years from the aggressions of various powers engaged in territorial extension. The occupation, by France and Spain, of islands in which prosperous missions have been established, has been exceedingly unfavorable to the progress of mission work, and at first the officials in charge of these islands placed many difficulties in the way of carrying on the missions. The missionaries of the American Board in Ponape were banished by the command of the Spanish Governor, and the Loyalty Islands have suffered from similar treatment from Catholic officials. We are glad to record that more cheering news has been received. There seems to be an entire change in the attitude of the political authorities toward Protestant missions in the Islands. The Spanish governor of Ponape, who last year forbade the missionaries to set foot on the island, has now permitted them to land from the "Morning Star" and visit the mission stations. The Spanish Governor has approved of the mission work on the island of Ruk, also at Kusaie; the Catholic officials of the Loyalty Islands are showing great favor to the missions, and a great revival is spreading among the people on the Gilbert Islands. The British Commissioner is not only favorable to the missions, but is aiding them by every means in his power, and the same is also true of the German *Komissar* in the Marshall group. The reason of the change of attitude toward the missions on the part of these political officials is that, after careful study of the islands and people, they have become convinced that the best aid to an orderly administration of their charges is the work of the Protestant missionaries among the people.



**“A HALF CENTURY IN BURMA”** is a very interesting and important addition to our Baptist missionary literature, being a sketch of Edward Abiel Stevens, D. D., by his son, Rev. Sumner W. Stevens of Philadelphia. More than any other, Dr. Stevens is entitled to be considered as the successor of Adoniram Judson in his work in Burma, since it was to him that Dr. Judson committed the corrections which he had noted to be incorporated in a new edition of his Burman translation of the Bible, and also the manuscript of his Burman-English dictionary. Dr. Stevens supervised the new edition of the Burman Bible, introducing Dr. Judson's corrections and others noted by himself, and superintended the publication of the Burman Dictionary. He also founded the Biblical class for the training of Burman preachers, which has now become the Burman department of the Baptist Theological Seminary at Insein. He also performed a large amount of other literary work during his fifty years' service in Burma, and this, in addition to constant and faithful labors in pastoral and evangelistic missionary work. A complete story of his life would cover a very large part of the mission work for Burmans from 1838 to 1888. Mr. Stevens' sketch of his father is of great interest and value. Our chief criticism is that it is too brief. It is published by the American Baptist Publication Society.



THE HENRY REED      THE PIONEER  
MISSION STEAMERS ON THE UPPER CONGO

**AMONG THE MARTYRS OF KUCHENG, CHINA**, were two sisters, Misses Eleanor and Elizabeth Saunders, of Australia. They were peculiarly happy in their home life, being surrounded with every comfort; but they gave up all to devote themselves fully to the service of Christ among the Chinese. Their missionary life was short, but they gave to the Lord all they had, and the gift was as acceptable as if long years of service had been granted them. As their young lives went out on earth under the murderous blows of the Chinese assassins, they were welcomed to the glorious company of those "that were beheaded for the witness of Jesus and for the Word of God," of whom it is said "and they lived and reigned with Christ a thousand years." A sketch of their lives under the title "The Sister Martyrs of Kucheng," by D. M. Berry, M. A., Canon of Melbourne, is republished in America by the Fleming H. Revell Co. of New York, Chicago and Toronto, at \$1.50.

## THE HIGHWAY TO CENTRAL AFRICA

**A**N examination of a modern map of Africa shows that the Congo river furnishes the shortest and easiest route to the heart of the continent. With the completion of the railway past Livingstone Falls, the upper Congo river furnishes a great natural highway to all of equatorial Central Africa, from the Sudan on the north to the great British province of Zambesia on the South. In this connection we reprint from *The Watchman* the following editorial note :

—Those interested in the problems of African geography are awaiting with interest news from M. Gentil, of the French Congo service. Last November, according to the New York *Sun*, Gentil took his steamship, the *Leon Blot*, far up the Congo and its Mobangi affluent to the mouth of the Kemo River coming from the north. The route of the explorer Miastre led through its valley, but when Gentil reached the Tomi tributary of the Kemo he turned his steamer up that river and struck out a new route in Africa. The *Leon Blot* reached the navigable limit of this important river. It had pushed north to  $5^{\circ} 46'$  N. lat., and ahead was the water parting between the Congo and the Shari, or Lake Tchad systems. The steamer was then divided into hundreds of pieces, which could be carried on the backs of men. A thousand natives of that region were engaged as porters, and with their aid the expedition was moved sixty-nine miles to the north, where it struck the navigable Nana River. On October 12, last, the vessel was afloat again, the pioneer steamer in the Lake Tchad basin. About forty miles further northwest the river empties into the Gribingui, which Maistre believed to be the Shari, though it may prove to be merely a large tributary of that river. If M. Gentil had good fortune, he hoped, in November last, to be steaming among the many islands of Lake Tchad. There is many a slip in Africa, and perhaps some obstacle has prevented the explorer from carrying out his interesting project. But if he has proved the practicability of reaching Lake Tchad, as he hoped to do, he has opened a new route to the heart of Africa. The completion of the Congo railroad is now only a question of months. When that important work is finished, a light railroad, sixty-nine miles long, across the Congo-Tchad water parting, will give communication, all the way by steam, between America and the most remote of Africa's great lakes.

France has already recognized that in its possessions on the Congo it has an important key to the treasures of Central Africa, and is spending large sums in its exploration and development. The weakness of the administration of the Congo Free State is leaving that territory somewhat behind in the race, notwithstanding its superior advantages, but there can be no question that with the completion of the Congo railway to Stanley Pool in 1898 or 1899 a tremendous impulse will be given to the commercial and political development of the whole region of Central Africa, reached through the many thousands of miles of navigable waterway of the upper Congo and its numerous and important branches. It will be the dawning of a new day for Africa, and the beginning of a new life for millions of its peoples. May the Sun of Righteousness also rise upon the vast regions of interior Africa with the glorious Gospel of Salvation, bringing life and immortality to light for those who now sit in the darkness and shadow of death.

## FOR THE PROTECTION OF THE CONGO PEOPLE

WE HAVE already referred to the fact that the King of Belgium, who is also President of L'Etat Independent du Congo, or, as it is usually called, the Congo Free State, has established a Commission for the protection of the natives. The cruelties and oppressions of the traders and State officials toward the Congo people have long been known, and at last have roused King Leopold to an action which we trust may be effective. We note that Rev. A. Sims, M. D., of our own mission, is on the commission on which large powers have been conferred. The great cause of conflict between the natives and State forces has been the great demands made on the natives to bring in rubber. Their refusal to do so has been punished by the destruction of their towns, by captivity and death. The demand for rubber has been reduced one-half.

The following is the text of the decree issued by King Leopold, constituting a Commission for the protection of natives in the Congo State :

"Leopold II., King of the Belgiums, Sovereign of the Independent Congo State. On the proposal of our Secretary of State, we have decreed and do decree as follows:—

"A permanent Commission is instituted, charged with the protection of the natives throughout the territory of the State. The members of this Commission will be nominated by the King-Sovereign for a term of two years, from among the representatives of philanthropic and religious associations. The following are the first nominations:

"Mgr. Van Ronste, Bishop of Thymbrum, Vicar Apostolic of the Vicariate of the Congo State, president; Father Van Hencxthoven, superior of the Jesuit Mission at Leopoldville; Father de Cleene, of the Congregation of Scheut; William Holman Bentley, of the Baptist Missionary Society; Dr. A. Sims, of the American Baptist Missionary Union; George Grenfell, of the Baptist Missionary Society, secretary.

"The members of the Commission will inform the judicial authorities of any acts of violence of which natives may have been victims. Each member, individually, will exercise the right of protection, and will communicate directly with the Governor General. The Commission will also advise the Government of the measures to be adopted to prevent slave trading, render more effective the prohibition or restriction of the sale of spirituous liquors, and to bring about gradually the disappearance of barbarous customs, such as cannibalism, human sacrifices, trial by poison, etc.

"Our Secretary of State is charged with the execution of the present decree.

"Given at Brussels, September 18th, 1896.

LEOPOLD.

"For the King,

"The Secretary of State

EDM. VAN EETVELDE."





HEAD OF LIVINGSTONE FALLS, CONGO RIVER.

The upper terminal of the Congo Railway will be at the foot of Stanley Pool, part of which is seen in the background.

## A TRIP ON THE CONGO RAILWAY

MRS. P. FREDERICKSON, KIFWA STATION, CONGO



WHILE the Congo railway is a great improvement over the native carriers, it is still quite primitive, as will be seen from Mrs. Frederickson's vivid and amusing account of the trip from Matadi to Tumba, which is now the end of the line. In a few years, with the advent of parlor coaches, this will read like ancient history.

**Taking the Train.** — You will like to hear how we travel in Congo since the railway has been opened from Matadi to Tumba. The train goes to Tumba one day and returns the next, and rests on Sunday. At half-past six in the morning we walked down from the mission house, and along the line with Mr. and Mrs. Bain and Mr. Harvey, to see us off. At the pier near by we saw the S.S. "Leopoldville," in which we came out. At last we stopped outside a kind of store. There was no platform, waiting-room, tea-room, cloak-room, or any such luxuries, so we lingered

on the line. The train was to start at half-past six, but did not till seven minutes past seven. We ascended from the line and found our seats and placed our rugs, food, and drinks on the floor, then waved goodbye to our friends, and were off. We had the old engine, which, however, has done a noble pioneer work out here, but which seems to be in the habit of "breaking down." There was also an open wagon for the goods, where the third-class passengers were seated on top of boxes, bundles, folding-chairs, etc. There was no second-class car except it was combined in the first one. This one had sixteen wooden seats, single ones, and a window up to the roof with a curtain, but without glass, for each seat, so we had plenty of fresh air all the time, and gladly put up with the rain of cinders which constantly covered our clothes. There was an iron floor, which was not too clean. It was a "ladies' car," as for the fact of there being ladies; it was a "smoking car," because the gentlemen smoke.

We were twelve passengers from Matadi, but I found that at every stopping-place where white men were doing railway-work some more came on, so that before we reached Tumba we numbered twenty-two.

**The Most Interesting Views** were seen between Matadi and Palabala. We were busy looking out through the open windows, now to the right, underneath large, overhanging pieces of clay, when we dared not put out one finger for fear of losing it; and then to the left, straight down into valleys and rivers, and where the line is laid near the edge. If we were afraid that something would happen in crossing the Mposso river, there was no cause for it. While winding our way up the steep hills of Mpalabala, we talked about how we used to travel by the caravan road, and how we crossed the Mposso in a small canoe, keeping up against the strong current. We had regular meals on the trip, and enjoyed much our sandwiches and cold tea and milk. The gentlemen spent the time by having meals with doubtful drinks, and by incessant smoking. We went along, as it seemed to me, very fast, when I compared it with my travelling in 1887. I could not recognize any places except stations and rivers, — the scenery passed too fast before my eyes. About ten o'clock we reached Nkenge station. The name was painted on a plain board outside one of the gentlemen's houses. We could not be mistaken. No bewildering advertisements were pasted around the name, such as "Colman's Starch," "Van Houten's Cocoa," or anything else. No strict conductor ever demanded our tickets; we gave them to Mr. Hill, our missionary at Tumba.

**Stopping to "rest."** — The first half of the journey was quite nice and so interesting and new, but after dinner our seats felt hard and we found little rest against the narrow board for our back. I began to think that it would have been wiser to have waited till the seventh. Twice the engine "broke down," and it took nearly an hour each time

to get it into its place again. While doing this the passengers went for a walk along the line and came back in time to start. There were many curves, and sometimes we would double back, near to the line which we had left a few minutes before. In the afternoon we had a heavy rain and all the passengers on the left side had to move, the rain coming in through the open windows.

**A Great Convenience.** — A colored man with a brass horn tied round his neck was standing at the entrance. I judged from my observations that he was a kind of porter. As to my guessing for what he used the horn, I was satisfied later on, when he made a noise with it and the train at once stopped. In a minute he had jumped down and I saw him run back a good distance along the track. After awhile he returned, carrying a folding-chair belonging to one of the passengers and which had dropped from the goods-wagon. We started again immediately. As nothing serious happened and all was quiet around us, the porter dropped off to sleep with his legs outside the door, so that Mrs. Billington had to rouse him. The same happened to the one who later on took this place, and really we saved him from going down on his head and perhaps injuring himself. Every now and then the engine stopped to have a drink of water, I think because of its being unable to hold much at a time.

**Darkness and Sleep.** — Luvu was passed at twelve-thirty and Songololo at two o'clock. Kuilu we crossed after dark. When the sun went down in its golden sea, or "drank blood" as the natives say, we naturally looked out for some light in our car. But the short twilight disappeared and we felt sleepy, and hour after hour passed away, but no lights came. For a little while we quite enjoyed the modest rays of a few inches of candle which one of the passengers very generously lighted and pasted on the back of a seat. Now and then we noticed a faint light in the distance before us, but always

found on approaching the place that it belonged to the railwayman there and went away with him when letters were delivered or other business done. We looked at our watches when able to do so through the long hours of darkness. Still, I think we owe to that a short "nap" which we were not able to obtain before because of our hard upright position.

**Arrived at last.** — We were roused out of a dream by hearing our names called out through the window. I was quite startled. We were at Tumba, and it was eleven o'clock. We were soon walking up to the mission house, and I enjoyed much that

night's rest and the kindness of Mr. and Mrs. Hill. Our luggage was not given out until next morning, and we received some of it wet through from the rain on the journey or at Tumba in the night. You may judge at how great speed we travelled when I tell you that the distance from Matadi to Tumba measures 188 kilometers which we made in sixteen hours. Still we are very thankful to be able to make this journey in one day, which by using carriers or walking would require eight. Next time we hope for a good personal car, a water-tight goods-wagon, and a safe engine.

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## AN UNSATISFACTORY EDUCATION

REV. JOSEPH S. ADAMS, HANYANG, CHINA

**J**UST now there seems to be a general demand among the Chinese for instruction in the English language. A Chinese merchant offered recently to give ten thousand taels of silver to a missionary society here if they would start an English school for Chinese. The offer was declined, and I think rightly so. The Chinese will give large sums to start a school, but will not be responsible for its maintenance. There is no idea of religion about it, simply of education. They are willing to pay for an English education for their children, but don't care for the responsibility of the machinery.

The results from an educational standpoint are not satisfactory. A very high percentage leave school with an education which is wretchedly imperfect from both the Chinese and English point of view. Grasping at both, they have secured neither. I have had several times a leading man here bring his English documents to me for revision and correction, and he is barely able to write a decent letter in Chinese. Yet he is a graduate from a Missionary College, and

holds, or held, his important position on the strength of his dual education. From a missionary and spiritual standpoint, I feel it is unsatisfactory. It gives a wider capacity for evil and temptation, without corresponding power of resistance. Of a number of English-speaking Chinese, from Tsai Pao Tai down to the telegraph clerks here, all mission trained men, some even church members, as a spiritual force for the regeneration of China all are unsatisfactory.

If the Chinese want schools and schoolmasters, and are able and willing to pay for them, let them send for the schoolmaster, and God bless them! Our business, I take it, is to preach the gospel, to teach the word, and use what education we have time and strength to give; not to make clerks and traders, but to fit the convert for the work of God and the salvation of his fellow-countrymen. First, the new birth, and the consecrated life, then the call to service, and just that much and kind of education as will make the man's ministry of service to Christ and His Church.

# HOW I PREACHED THE GOSPEL IN CENTRAL AFRICA

REV. E. V. SJOBLUM, BOLENGI STATION

[Mr. Sjoblom is a native of Sweden, and is supported in his missionary work by the Baptists of Sweden, through the American Baptist Missionary Union. For several years he has resided at Bolengi station, near the point where the Upper Congo river crosses the Equator, and has shown great vigor and earnestness in his efforts to reach the people in the towns scattered through the vast forests which extend back from the banks of the river. Some of his experiences in these untrodden fields as he toiled and suffered to preach Christ "where he was not known."]

**T**URNING straight into the forest from the river, I passed one village visited before. When we had delivered our message there and rested a little we went on again for a few hours, when we came to a marsh, which it took us a long while to wade through. At sunset we reached one of the towns I passed on my first journey. Here I spread out my waterproof and laid down a few minutes, and soon I was encircled by the natives. They continued to gather and soon I had a large congregation.

## A STRANGE FETISH.

As the dark came on I lighted a candle. The lighting of the match frightened a witch doctor sitting close by. He could not understand what kind of fetishes I had in my possession. After service he came closer and asked to see my box of matches. I told him to light one. He tried, but dropped both the match and the box. As they all laughed at him he tried once more and succeeded, though with shaking hands. After a while he asked if I could give the box to him; probably he thought to use it in his service in sight of some who had not seen it before. I could not spare it as it was the only box I had with me. The following day we had a short service before we started. By and by we came to another village, where we stopped and had a short service. After that we crossed a marsh, when we came to the three villages I visited on my first journey. The people came running towards me as they knew me as their friend. Here I crossed the way of my first journey and went farther inland. Before reaching the next lot of towns I had to wade three more marshes.

## DANGERS BY CANNIBALS.

Next day I visited five towns farther away, but as I heard it was near enough to return the same day I left all my things behind at the first place, leaving also two of the boys behind. I had only two boys and three men with me. We had again to cross two marshes, but at the first one we had so much water that I could be taken across in a small canoe. I had a service in each of the five towns, and we had a good gathering at each place. I had thought before to go across until I reached Lake Mantumba, but the people were rather wild yet. In fact, I heard afterwards that a large number of the wild cannibals had waylaid me in the forest only one hour from where I returned. I was afraid to get a fever being so far away and in a place from where it was too difficult to be carried, but I was thankful to God when I was able to start again the following morning. Before I started, and just after service, the chiefs gathered and asked me if I would not settle down amongst them, but I thanked them for the invitation and bade them farewell. We waded the marshes again all right, except that one man carrying my blankets fell in the mire.

## "SO MAKING PEACE."

At the first town of the three I visited on my first journey we stopped for dinner, when I had a service again. Meanwhile I waited for my meal to be ready. Just as I had finished the service, two chiefs began to quarrel. One at once drew his knife and ran at the other, who also drew his knife, the people only looking on ready to take sides if the fight began. In a minute I got

the knife from one and held the hand of the other, when I told all to be quiet a minute. They looked at me, wondering what I intended to do, when I took hold of the right hand of both the quarrelling ones and put one arm across the other as they do when they make blood brothers, addressing them thus :



AN AFRICAN CHIEF WITH KNIFE.

“In the sight of this large assembly, you two are making blood brothers, and, if so, it must be out of question for you both to fight each other.”

Both they and the spectators looked very much astonished, when at last one began to laugh, exclaiming, “How easy the white man can make peace!” In my heart I wished their bloody fights always could be stopped as soon and easy.

By and by we started again, stayed in another village and had a short service, crossed the marsh again and reached the village where I slept before. Amongst the first ones to meet me was the witch doctor I

mentioned before. I had a well attended service again and then came the time of rest. The following day, which was Saturday, I reached my home again, after having spent another week among the inhabitants of the forest.

#### ANOTHER JOURNEY.

The next week but one I took my third journey, when I went in another direction, coming to three large towns where I stopped for the night. Next day I went a short distance, when I came to a creek from where I was taken in a canoe to five other towns where I stopped the following day having as many as eight services in different places. At night I was so tired that I scarcely could take my supper. The following day I went a short distance in a canoe to three other towns where I had service in each town, returning again to the place where I slept the night before. The following morning I borrowed another canoe and turned my way towards home. I went on in the small stream until I reached five other towns where I stopped and had several services. In the night the people tried to break into the hut where I slept in order to steal some of my properties, but they were observed and stopped. Next morning we first came out in Basira river, and one hour later we saw the majestic Congo river again. I visited the commissary and a little later I reached home again.

#### A TRIP BY LAKE MANTUMBA.

The natives told me of a small stream flowing into Lake Mantumba, when I made up my mind to visit some inland towns by the waterway. I went down to Irebu and stayed a day, then to the lake. We passed several deserted towns at the entrance of the lake, and about two hours later we came to some towns very large and populous. When we returned these last mentioned towns had been destroyed by the state forces, and not a single person was to be seen, where we before saw thousands. Some of the people



have gone over to the French side of the Congo, and the others are scattered in every direction. Only a few can be expected back. All this on account of the India rubber question.

#### A FRIGHTENED PEOPLE.

Next morning we went up a stream, and after a few hours' paddle we came to a set of towns where Mr. Clark has paid a visit before. Only a short distance more and we came to another set of towns, but all the people ran away when we came, though we assured them we were their friends. We saw some far away on a plain of grass and called for them, but they did not like to come. We

large marsh. By and by we came to a place where we could pass only on one point, where the natives had cut down a lot of closely-standing trees in the water, that the state might not easily pass, if coming to fight them. My men saw the way entirely closed and advised me to go back. You will understand it needs very little to get these people to turn back. I took the only axe we had with us, stepped down in the water and cut off a tree. When they saw that, they were ashamed, and one man came and asked to take the axe, and then they worked in turn until we could pass. We went on a short distance, when we came to a similar place. There the men began to work



AMERICAN BAPTIST MISSION, BOLENGI, CONGO.

stopped for dinner and then we started again, and after a short row we came to seven other towns. Even here they ran away, but one man, having a sore foot, could not run so fast, and as I gave him some cloth as a present, he called the other people back. By and by they came back, and though it was not very late, I made up my mind to stop for the night. In all these towns they speak the language of the Lake Mantumba, though they understand a little Lunkundu. I had a service in the town. All these towns will be easily reached from the lake.

#### OVERCOMING OBSTACLES.

Next morning we started provided with a guide, but very soon he left us and turned home with one we met. It was very difficult to find the way, as the water flowed through a

at once, and soon we went on again. Often we had to stop and cut down branches from the trees and take up some of the poles the natives had put down for fishing. It was very tiresome. At last we came to the beach of the first set of towns of the Lunkundu-speaking people.

#### RUNNING AWAY FROM HIS FRIENDS.

One man came down in a small canoe, and as the boat had fastened in a fishing place we stood still and he did not see us before he was close to, when he, frightened, jumped down in the water, disappearing in the marsh. I do not think I ever saw a man so terror-stricken as this man; still he feared and fled from his best friends. When I reached Baolongu, I saw I could not go farther with the boat, but had to leave it there and go overland to Bolengi.

## “GIVE UP THE CONGO MISSION ?”

[Our missionary, Mr. C. H. Harvey, in replying to the suggestion of somebody that the work on the Congo be given up, on account of its difficulties, thus writes in “Regions Beyond.”]

LET me submit at the outset that the onus of proof rests with those who urge the giving up of the Congo work. They must show cause why the field should be abandoned, inasmuch as the work is not of yesterday, but was commenced some eighteen years ago. Moreover, it has established its right to exist by the hundreds and even thousands of natives who have been won from heathenism, and are to-day sincere followers of Christ. Further, it is not a question of the selection of a field. If it were, it might be desirable to weigh such matters as the healthiness of the climate and probabilities of success, in order to determine which was the open door. But having entered the door set open by God, we may not close it again by withdrawing. We have put our hands to the plough and must not look back, at the peril of being unfitted for the privilege of helping further in the extension of His Kingdom.

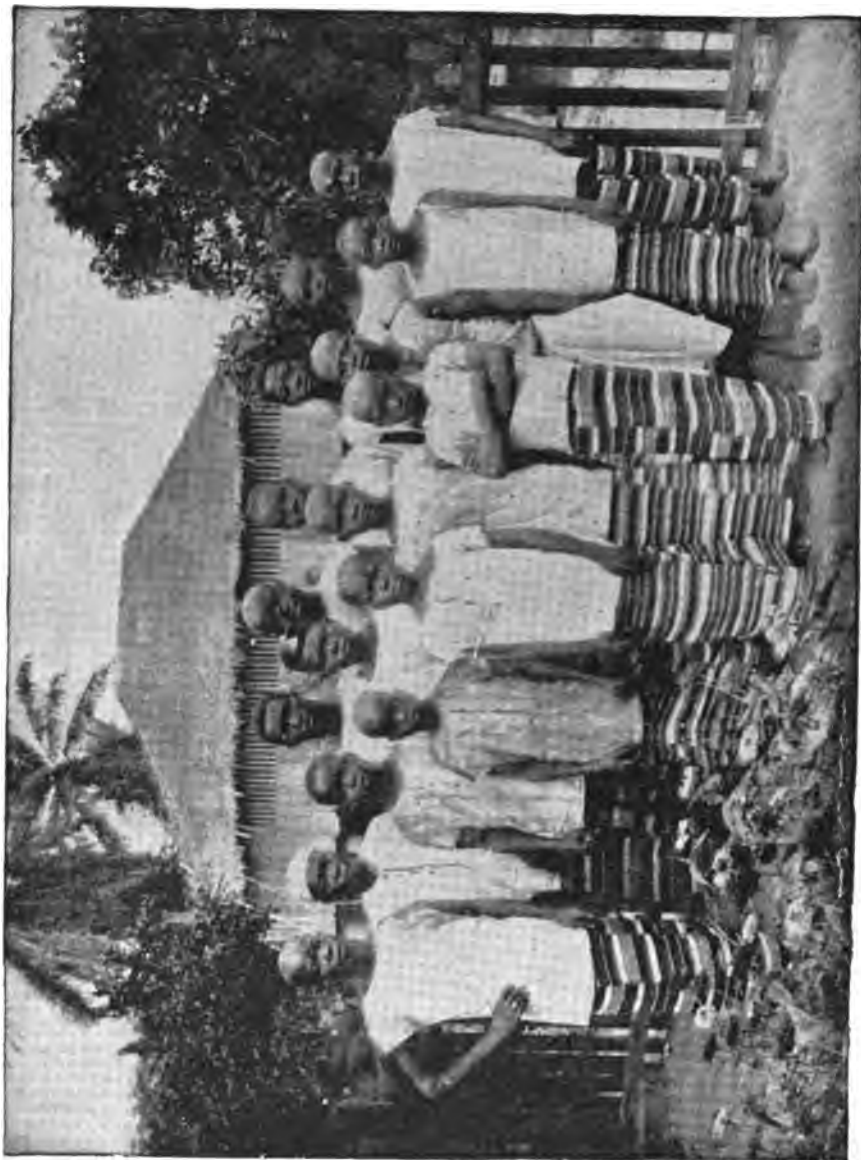
“Behold I have set before you an open door.” That the Congo field was an open door—set open by Divine Providence—was generally recognized by Christian people at the time that Mr. H. M. Stanley published his “Across the Dark Continent.” What has occurred since to alter this opinion? The situation is practically the same now as then, as regards the glorious opportunities that invite, with this important difference, that it is no longer a matter of trust as to whether the Congo natives are susceptible of being influenced by Christian teaching, for, thank God, that is abundantly evident. The principal reason put forward for abandoning the Congo is the sickness and death of some of the missionaries.

It cannot, of course be denied that a considerable number of men and women have died, or become disabled in connection with Congo work, nor is it to be wondered at. It

was only to be expected that in such an enterprise many must become victims to the climate, or fall out of the ranks through inability to bear up against adverse influences. But what then? Is it such an unheard-of thing that men and women should yield up their lives in a noble cause? Is not the same thing being done at home continually? Our firemen, life-boat crews, soldiers, and sailors by the thousand are ever hazarding their lives, and frequently they lose them; but no one thinks the sacrifice too great, or that it ought to be prevented. In what respect are the lives of missionaries more precious than others? Assume that it is expedient that some should die that whole nations perish not what is there in the nature of the sacrifice that warrants special interference?

If the sailor who sees a shipmate struggling in the water jumps in to rescue him and hazards his life, notwithstanding that he has no hope as regards the life to come, why should not the missionary attempt the rescue of his unfortunate fellow-men from their awful spiritual danger? What is there about death to the Christian that should make him shrink from it, when others brave it with sometimes the certainty of having to endure it? Is it right so to value this present existence that we hesitate to risk it even to aid in the enlightenment and salvation of those ready to perish for lack of knowledge? Disobedience to a Divine command, neglect of a plain duty, forbearing to stretch forth the hand to save those who might be rescued from the pit of destruction, — are not these worse things?

The conclusion we come to, therefore, is that there is not sufficient reason for giving up the Congo work. On the contrary, it may be contended that until the marching orders, “Go ye into all the world and preach the Gospel to every creature,” are countermanded we have simply *no option* in the matter.



MISSION SCHOOL BOYS, BOLENGI, UPPER CONGO

## WHY OUR BAPTIST YOUNG PEOPLE SHOULD GIVE TO FOREIGN MISSIONS

REV. E. A. DAVIS, OLDTOWN, MAINE.

**O**UR Baptist young people should begin their church life with systematic and proportionate giving for the work of the "Kingdom" at home and abroad, since "the field is the world; the good seed are the children of the kingdom."—Matt. 13:38.

The great commission of Matt. 28:18-20, and Acts 1:8 was given to the Apostles and to all who should accept Christ and be led by the Spirit in this age. Our Savior promised to be with his followers all the days until the bringing to an end of the age. [See R. V., margin.]

The age mentioned includes the time in which we live.

The great commission cannot be accepted in fragments without seriously disfiguring the atoning sacrifice of our Savior upon the cross from which he had a far-away look over coming Europe, the land of the Angles and Saxons, Britain, the future America, the cold north lands, the great dark continent, the Orient, and the isles of the sea. Where He looked we must look. Whom He loved we must love. For whom He prayed we must pray. For whom He gave we must give.

We must send the Gospel to the whole world and leave the results with God.

We should send out the light over the world-field because under the present administration of the Spirit we thus clear the way for the greater victories of the future. Our beloved New England secretary of our Missionary Union, Dr. W. S. McKenzie, in correspondence not long before his death emphasized the following little legacy of truth: "We can carry Christ to the whole world, and when *that* is done, Christ will bring the whole world into subjection to

himself. He will not permit any country or nation to have a monopoly of his Gospel."

Again, our young people should give to foreign missions because such beneficence insures rich spiritual blessing. Jesus is now manifested at the "right hand of God" interceding for the repentant and answering the prayers of believers; but soon after he went within the "holiest" the Holy Spirit descended to be with the church in power. Obedience in publishing the Glad Tidings to all the world brings into our lives and thus into our churches the energy of the Spirit which makes our mission delightful and soul-winning.

The church with the "far-away look" may not increase so rapidly in numbers nor see such waves of physical energy as neighboring churches with their auditorium crowded by the use of worldly devices, but the little band will have the power to touch the corners of the earth via the throne of God, and on the resurrection morn have a magnificent company of redeemed from every land as its "crown of life" and sheaves of the harvest. Again we quote from Dr. McKenzie's letter: "Too many are spending all their strength in getting a few converts and building up a church when they should be looking forward and laboring for the great ingathering and revelation of Divine glory when the 'Gospel of the kingdom' shall have been preached 'for a witness unto all nations.' (Matt. 24:14.) Hence there is such slow growth, such meagre success, in spite of the immense and earnest work that is done in the churches. Oh, for a broader, clearer, keener vision for our pastors and churches in relation to God's plans and purposes for the redemption

and re-conquest of the world!" Further he adds: "Then again we should place more stress upon prayer to God for success than on pleas addressed to men for money. We may, by touching appeals based on the wants and woes of perishing men, arouse human pity and enlist human aid, but by prayer we yoke into service the omnipotence of heaven."

Such is the prayer-born message of our departed leader. Dear young people of our God-blessed Baptist denomination, search the Scriptures and you will discover that our secretary left for us a ringing watchword for a new crusade of prayer and missionary activity. Our present splendid effort to pay the debts of our great societies is the product of many prayers to God from all parts of the field and culminating in a night of prayer in the "upper chamber" in the city of Boston.

This Jacob-like appeal moved the throne, and our extremity was God's opportunity.

Within three days the intense strain was sensibly relieved by prospective financial gifts. Let us with glad hearts make sacrifices and contribute our gifts toward lifting the great debt, and we may then properly pray for and expect the future to be teeming with genuine revival power and harvest.

Give to foreign missions, because you will thus become interested in the progress of the kingdom of which the church is a part. You will wish to learn the prospect of your investments. You will be incited to the study of the prophecies of God's Word concerning coming triumphs. Rom. 11th, with its term "fulness of the Gentiles" and the description of "Israel's" acceptance of Christ as a people before his second coming, will seem like a new chapter. Rev. 14:6, with its graphic reference to the angel of missions, will stir you to new spiritual and financial activities for the growth of the kingdom of our risen Christ in this missionary era of the program of redemption.

## DONATIONS

RECEIVED IN MARCH, 1897.

MAINE, \$1,622.74.			
Greenville, Union ch. for the debt .....	\$7 00	Skowhegan, Bethany ch....	\$6 59
Thomaston ch. per J. H. Parshley .....	17 92	Skowhegan, Bethany Y. P. S. C. E. ....	15 00
Warren ch. per J. H. Parshley .....	4 55	Skowhegan, 1st ch. ....	18 00
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Belfast ch. ....	3 25	South West Harbor, Mrs. A. W. Clark, for the debt ....	5 00
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North East Harbor Y. P. S. C. E. ....	1 29	Ellsworth ch. ....	1 00
North East Harbor S. S. ....	2 00	Cary ch. ....	2 00
Buckfield ch. ....	9 00	Portland, 1st ch. ....	155 30
Rumford Falls ch. ....	12 91	Portland, Free St. Y. P. S. C. E. ....	11 41
Lewiston ch. special, from two members .....	6 00	Portland, 1st ch. add'l primary class. ....	7 50
Lewiston, 1st ch. ....	42 28	Portland, Free St. ch. S. S. ....	25 00
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East Winthrop ch. ....	9 87	Harrington Y. P. S. C. E. tow. sup. n. pr. Willie L. Clark, care Rev. Joseph Clark, Congo .....	12 50
Auburn, Court St. S. S. ....	2 55	Harrington ch. ....	5 00
Auburn, Court St. ch. ....	37 00	Waterville, 1st ch. S. S. for sup. n. pr. Lamboram, care Rev. P. H. Moore, Assam .....	23 54
Auburn, Court St. Y. P. S. C. E. ....	6 50	Waterville, J. H. Philbrick, Waterville Y. P. S. C. E. ....	25 00
			10 00
		Waterville, 1st ch. ....	\$58 18
		Oakland ch. ....	2 58
		Sanford ch. ....	25 00
		Sanford Y. P. S. C. E. ....	2 50
		Bangor, 1st ch. Miss A. T. Giddings .....	5 00
		Bangor, 2d S. S. ....	14 70
		Bangor, 2d ch. ....	19 40
		Manset Primary Band. ....	5 00
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		Houlton ch. ....	8 00
		South Dover ch. ....	2 50
		Norway ch. ....	3 00
		Norway S. S. and Y. P. Soc'y .....	8 50
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		Lamoine ch. "Self-denial" offering .....	14 00
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		Gardiner, 1st ch. ....	13 00
		East Sumner ch. ....	15 00
		West Sumner ch. ....	5 00
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		Saco, Main St. ch. ....	10 78
		North Vassalboro Y. P. S. C. E. ....	2 00
		Fairfield, 1st ch. ....	17 76
		Dexter ch. for the debt. ....	11 35

Hallowell C. E. Society and friends.....	\$5 85
Castine, Wm. H. Sargent.....	50 00
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Caribou ch.....	7 00
Caribou, C. E. Young.....	5 00
South Arrostook Quarterly Meeting.....	8 00
Calais, 2d ch. add'l.....	48 45
Presque Isle Y. P. S. C. E., Harrison, Murray Mission Band.....	2 00
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Wayne Y. P. S. C. E.....	5 00
Wayne Willing Workers.....	2 20
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Augusta ch.....	50 00
So. Waterboro ch.....	3 00
Buxton Center ch.....	20 00
Tenant's Harbor ch.....	25 00
Freeport ch.....	10 18
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Eastport ch.....	15 58
Cambridge ch.....	3 00
Bradford ch.....	6 00
Montague ch.....	3 00
East Corinth ch.....	53 00
Oldtown ch.....	9 80
West Hampden ch.....	2 75
Great Works ch.....	88 00
Lincoln Centre ch.....	1 11
Damariscotta ch.....	60 00
Eden ch.....	7 50
Cornville ch.....	1 00
St. George ch.....	6 10
Alna Y. P. S. C. E. tow. the debt.....	6 00
Alna ch. tow. the debt.....	20 00
Alna S. S. tow. the debt.....	5 00
South Norridgewock, Miss Sarah E. Taylor, tow. the debt.....	5 00
Franklin S. S.....	2 50
South Berwick, ch. of wh. \$10 is from Rev. I. B. Mower, for the debt.....	109 00
South Berwick Y.P.S.C.E.....	13 76
South Berwick S. S.....	12 00
Charleston ch. tow. sup. n. prs. Saw-She-Sho and Saw-Ka-Moo, care Dr. A. Bunker.....	25 00

NEW HAMPSHIRE, \$1,465.79.

Amherst S. S.....	\$1 00
Amherst Y. P. S. C. E.....	1 73
Plaistow ch.....	7 00
Plaistow Y. P. S. C. E.....	3 00
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Claremont, 1st ch. Y. P. S. C. E.....	5 00
Claremont ch. for the debt.....	12 00
Chesham ch.....	25 00
Sanbornton, 2d ch.....	6 02
Sanbornton 2d ch. Y. P. S. C. E.....	3 00
Sanbornton, 1st ch.....	3 52
Sanbornton, 1st ch. tow. the debt.....	1 00
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Manchester, Merrimack St. ch.....	50 00
Manchester, People's ch.....	200 00
Manchester, Merrimack St. S. S. tow. the debt.....	5 00
Manchester, 1st ch.....	82 00
Manchester, People's ch. Y. P. Soc'y.....	13 00
Greenville S. S.....	5 00
North Sanbornton ch.....	2 10
Woodstock ch.....	2 50
Brentwood Corner ch. for the debt.....	59 00
Stratford ch.....	16 00

Salem Depot ch.....	\$10 35
Salem Depot S.S.....	9 00
Campton Village ch.....	3 00
Lyme Centre, E. P. Merri-field.....	10 12
East Jaffrey, Y. P. S. C. E.....	1 52
Wilton, Mrs. C. Sheldon, \$5, Miss H. Hardy, \$5, tow. the debt.....	10 00
Deerfield ch.....	1 59
Plainfield Y. P. S. C. E.....	3 00
E. Weare, G. Mayo.....	3 00
Berlin ch.....	2 00
Stratham ch.....	12 00
Stratham Y. P. S. C. E.....	3 00
Newton Junction ch.....	7 00
North Conway ch.....	3 50
Nashua, Crown Hill ch.....	12 00
Nashua, 1st ch.....	119 07
New London, a friend.....	2 50
New London ch.....	107 07
Newport ch. add'l.....	3 00
Franklin Falls, 1st ch.....	16 07
South Lyndeboro S. S. and Y. P.....	15 00
Londonderry ch.....	2 50
New Boston ch. add'l.....	3 50
New Boston S. S.....	5 00
New Boston Y. P. Soc'y.....	7 35
Dover, Central Ave. ch.....	32 00
Dover ch.....	7 91
Somersworth Y. P.....	6 52
Somersworth ch.....	45 00
North Sutton ch.....	22 59
Hopkinton, 1st ch.....	3 45
Dunbarton, 1st ch.....	4 00
Troy ch.....	5 35
Troy, A. S. Clark.....	25 00
Peterboro ch.....	14 00
Antrim ch.....	20 00
Wilton ch.....	8 10
Millford, 1st ch.....	181 66
Exeter, 1st ch.....	44 36
Exeter, 1st ch. Y. P. S.....	9 64
Concord, Pleasant St. ch.....	82 00
Concord, Swedish ch. Y. P. Soc'y.....	9 40
Conway, Miss L. H. Hamblen.....	3 00
Warner S. S.....	1 56
Hudson Centre ch.....	12 00
Derry Depot ch.....	45 00

VERMONT, \$1,338.25.

Windsor ch.....	9 25
Passumpsic ch. and S. S.....	16 00
Middletown Springs ch.....	10 00
Bennington, 1st ch.....	362 00
Bennington, 1st ch. Y. P. S. C. E.....	25 00
Bennington, 1st ch., friend.....	5 00
North Bennington ch.....	32 00
To apply on sal. of Miss Converse.....	25 00
Bennington ch. Y. P. S. C. E., to apply on sal. Miss C. A. Converse.....	16 42
Rutland, Mrs. M. T. Hamilton.....	5 00
Rutland ch.....	64 23
Rutland ch., for Miss Converse's salary.....	50 67
Johnson Y. P. S. C. E.....	5 10
Burlington, 1st ch. (of wh. \$19.10 is tow. sup. n. pr. Potheogun Henry, care of Rev. W. R. Manley Udayagiri).....	50 67
Georgia Plain ch.....	10 00
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Ludlow chs., for famine sufferers in India, care Rev. F. Kurtz, Vinnkonda.....	12 00
Ludlow ch.....	88 60

Ludlow Y. P. S. C. E. for the debt.....	\$3 81
Fairfax ch.....	13 00
E. Charlotte ch.....	10 00
E. Charlotte Y. P. S. C. E.....	2 00
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Pownall ch.....	21 00
Wallingford ch.....	19 02
E. Bethel ch.....	2 75
Newfane, Mr. C. W. Stebbins.....	5 00
Newfane, Mrs. C. W. Stebbins.....	5 00
Randolph, 1st ch.....	35 35
Hinesburg ch.....	9 00
Derby ch.....	13 50
Derby B. Y. P. U.....	3 00
Manchester Centre, to apply on salary of Miss C. A. Converse.....	5 00
Sharon ch.....	15 00
Brattleboro, "S".....	10 00
Brattleboro, 1st ch.....	176 58
Brattleboro, 1st ch. S. S.....	4 46
West Brattleboro ch.....	12 50
West Brattleboro Y.P.S.C.E.....	10 00
East Dover ch.....	4 00
East Hubbardton ch.....	3 50
West Rutland ch. (of wh. \$5 is for Rev. Geo. H. Natt).....	9 00
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Whitingham ch., for the debt.....	5 00
Shaftsbury ch. (of wh. \$15 is for sal. of Miss C. A. Converse).....	31 20
Cavendish ch.....	20 00
Monkton ch.....	1 00
Bristol ch.....	76 48
Bristol Y. P. S. C. E.....	8 00
Whiting ch.....	3 54
N. Troy ch.....	7 00

MASSACHUSETTS, \$26,697.72.

Fitchburg, 1st ch. Mrs. Mial Davis, tow. the debt, and to const. herself H. L. M.....	\$100 00
Fitchburg, 1st ch. Mrs. A. C. Parkhurst, deceased, tow. the debt.....	500 00
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Somerville, Adam Dods.....	25 00
Somerville, Perkins St. ch. on Cross st.....	149 60
East Somerville ch. S. S.....	15 00
East Somerville ch. B. Y. P. U.....	10 00
Winchester, 1st ch.....	20 00
Winchester, A. S. Palmer, tow. the debt.....	5 00
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Haverhill, 1st ch.....	32 76
Haverhill, Mt. Washington ch. (of which \$1.75 is from Jr. Union, and \$6.25 for work among the Chinese).....	16 00
Haverhill, 1st ch. B.Y.P.U.....	3 75
East Haverhill ch., of which \$5.00 is for Rev. D. C. Bixby.....	10 00
South Framingham, Park St. ch.....	12 60
Sutton, 1st ch.....	5 00
Cambridge, 1st ch. B. Y. P. U. for Rev. Alfred C. Fuller's work, Podili, India.....	68 00
Cambridge, Broadway ch.....	31 19

## Donations

Cambridge, Inman Sq. S. S.	\$10 00	Charlestown, F. O. Reed	..\$200 00	West Acton S. S.	.....\$25 00
Cambridge, 1st ch. S. S.	20 00	Charlestown, Bunker Hill	ch. .... 100 00	North Marshfield, No. ch.	S. S. .... 7 00
Cambridge, Inman Sq. ch.	5 25	Charlestown, Bunker Hill	S. S. .... 15 00	North Reading ch.	..... 5 25
Cambridge, 1st ch.	764 49	West Dedham ch.	..... 13 58	Shelburne Falls, Jc. Union.	..... 2 50
Cambridge, J. S. Paine	200 00	West Dedham Y.P.S.C.E.	..... 2 50	Shelburne Falls ch.	..... 40 00
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Kingsley	800 00	Randolph B. Y. P. U.	to apply tow. sup. n. prs. Da-	West Townsend ch.	..... 5 00
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from Mrs. H. R. Glover, for	work of Mrs. Ingalls	Newcomb	12 50	Easton B. Y. P. U.	..... 2 00
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Hudson, Geo. H. Cass and	wife, tow. sup. D. Chinish	Worcester, Miss Cora L.	Morse, for the sup. Moun-	Easton, Mrs. Howard	..... 2 00
n. pr. care Rev. W. S.	Davis, Nellore	Shway Paw Oo, n. pr. of	Sandoway, Burma, care	Easton, Geo. H. Howard	..... 2 00
Hudson ch.	41 67	Rev. C. L. Davenport	15 00	Boston, Warren Ave. ch. of	wh. \$200 is for sup. Kity-
Hudson, Mr. and Mrs. G. H.	Cass, tow. sup. Sah Kler,	Worcester, Adams Sq. ch.	15 00	ang Mission, care Rev.	William Ashmore, D.D.
care Dr. Bunker	7 00	Worcester, Adams Sq. Y. P.	10 70	Boston, Warren Ave. ch.,	Mr. Susan E. Parker
Melrose, 1st ch. S. S.	35 05	Worcester, South ch.	61 23	Boston, Mariners' ch.	..... 15 00
Melrose, 1st ch.	834 05	Worcester, South ch., Wo-	man's Circle	Boston, Mariners' ch. B. Y.	P. U.
Melrose, Fells ch.	7 00	Worcester, 1st ch. Y. P. S.	C. E. for sup. n. pr. Moun-	Boston, a friend	..... 5 00
Melrose, 1st ch. B. Y. P. U.	17 34	Shway Paw Oo, care of	Rev. C. L. Davenport, San-	Boston, East, Central Sq. ch.	111 28
Melrose Highlands ch. S.S.	and Y. P.	doway	15 00	Boston, East, Central Sq.	Y. P. S. C. E.
North Adams, 1st ch. tow.	sal. Samuel Tarce, care	Worcester, Rev. B. D. Mar-	shall (of which \$75 is	Boston, East, Central Sq.	S. S.
Rev. E. N. Harris	100 00	towards the debt)	100 00	Boston, 1st ch. of wh. \$90 is	for the debt
North Adams ch.	250 00	Worcester, a friend	20 00	Boston, Roxbury, Bethany	ch.
North Adams S. S.	25 00	Worcester, Wm. H. Newton,	15 00	Boston, Roxbury, Bethany	Y. P. S. C. E.
North Adams B. Y. P. U.	25 00	Worcester, Dewey St. ch.	Y. P. S. C. E.	Boston, Clarendon St. ch.	Y. P. S. C. E. of wh. \$100
Littleton Y. P. S. C. E.	5 00	Y. P. S. C. E.	11 75	is fr. Miss Ella D. Mac-	Laurin. Also \$125 tow.
Littleton ch.	22 00	Worcester, Main St. ch.	264 27	sal. Mr. and Mrs. Thomas	Hill, Congo, and \$5.00
Mt. Hermon School Mission-	ary Society, for the debt.	Worcester, Pleasant St. ch.	60 50	from Rev. W. E. Witter	410 36
Southboro, a friend	10 00	Worcester, Lincoln Sq. ch.	105 03	Boston, 1st German ch.	..... 35 00
Lowell, Immanuel ch. B. Y.	P. U.	Chelsea, Cary Ave. ch.	100 00	Boston, Dudley St. ch.	..... 260 00
Lowell, 1st ch.	143 33	Chelsea, Cary Ave. Y. P. S.	C. E.	Boston, a friend for the debt,	..... 5 00
Lowell, Worthen St. ch.	27 18	Chelsea, 1st ch.	342 58	Boston, South, 4th St. ch.	Y. P. S. C. E.
Lowell, Immanuel ch. tow.	sup. Guddela Henry, care	Chelsea, 1st ch. B. Y. P. U.	10 00	Y. P. S. C. E.	..... 5 00
Rev. W. A. Stanton	8 00	Chelsea, 1st ch. D. W. Lee	25 00	Boston, Ruggles St. ch.	..... 425 00
Lowell, Branch St. S. S.	27 72	West Royalston ch.	8 00	Boston, Ruggles St. S. S.	..... 100 00
Lowell, Branch St. ch. (of	which \$12.48 is for W. F.	West Royalston S. S.	5 00	Boston, Ruggles St. B. Y.	P. U.
Hills and family, for Rod-	amulla Relly, care of Dr.	West Royalston Y. P. S.	C. E.	P. U.	..... 18 99
Clough)	76 64	Springfield, State St. ch.	54 83	Boston, Brighton Ave. Y.	P. S. C. E. tow. sup. Nak-
Brookville S. S.	5 00	Springfield, Highland ch.	50 00	gawa San, care Rev. S. W.	Hamblen, Sendal
Brookville ch. add'l	5 00	Springfield, Highland S. S.	15 00	Hamblen, Sendal	..... 12 50
Brockton, 1st ch. B. Y. P. U.	5 00	Springfield, Highland Y. P.	S. C. E.	Boston, Hyde Park ch.	..... 136 66
Brockton, 1st ch.	57 57	Springfield, 1st ch. (of wh.	\$2.30 is for the debt)	Boston, 1st ch., Samuel N.	Brown
Brockton, Warren Ave. ch.	17 55	Springfield, a friend	75	Boston, Clarendon St. ch. of	wh. \$10 is from Rev. W. E.
Brockton, Sw. ch. tow. sup.	Mah La, care of Rev. C. L.	Springfield, Geo. Billings,	tow. sal. Rev. John Mc-	Witter	..... 340 73
Davenport	12 50	Guire, Mandalay	5 00	Boston, Roslindale ch.	..... 304 68
Brockton, North ch.	10 07	Springfield, Carlisle Mission	4 40	Boston, Roslindale Y. P. S.	C. E.
Jamaica Plain Y. P. S. C. E.	("C. E. Day" offering,	Whitman, 1st ch.	10 25	Boston, Tremont Temple ch.	976 72
\$6.05)	7 80	Dighton ch.	5 25	Boston, Tremont Temple Y.	P. S. C. E. tow. the debt.
Jamaica Plain, Centre St. ch.	16 00	Dighton ch. B. Y. P. U.	7 50	Boston, Wollaston Heights	ch.
Jamaica Plain S. S.	10 00	Dighton ch. S. S.	4 85	Southbridge, Central S. S.	for sup. n. pr. Moun-
Jamaica Plain Y. P. S. C. E.	5 00	New Bedford, North S. S.,	Miss Montgomery's class	Hmay, care Rev. C. L.	Davenport, Sandoway
Fairhaven, F. C. Lyon, for	famine sufferers, care of	Rev. W. E. Hopkins	2 10	Southbridge, Robert H. Cole	150 00
Rev. W. A. Stanton, Kur-	nool	New Bedford, North ch. (of	wh. \$3.62 is fr. S. S.	Southbridge, Central ch.	..... 187 23
Dorchester, Temple ch. (by	Rev. D. B. Gunn, \$15)	New Bedford, 1st ch. S. S.	15 00	Rochdale ch.	..... 2 45
Dorchester, Temple ch. Y. P.	S. C. E.	New Bedford, 1st ch.	80 40	Holyoke, 1st ch. and Y. P.	S. C. E. (of wh. \$25 is for
Dorchester, Immanuel ch. (of	which \$1 is fr. Miss Smith)	Warwick ch.	50	the debt)	..... 125 00
Dorchester, a friend	5 00	Vineyard Haven ch., Rev.	and Mrs. D. F. Chessman,	Holyoke, 2d ch.	..... 150 00
North Scituate S. S. for the	debt	Canton ch.	14 00	Bolton ch. for the debt.	..... 22 67
North Scituate ch.	5 12	Canton Ladies' Mission Cir-	cle, for the debt	Bolton, Mrs. Pamela Ann	Fowers, deceased
Rockland Y. P. S. C. E.	2 00	Russell ch.	10 00	Danversport, Rev. and Mrs.	Chas. F. Holbrook, in
Rockland ch.	38 00	Russell Y. P. Fairfield	Branch		
Winthrop, 1st ch.	40 00	Needham, 1st ch.	52 00		
Charlestown, 1st S. S.	50 00	West Acton ch.	46 25		

memory of Carl E. Holbrook, and const. Dea. C. H. Whipple, Peabody, Mass., H. L. M.	\$100 00	Grafton ch.	\$8 65	Clinton ch. (of wh. \$5 is for the debt, and \$19.23 for sup. Solomon Vencutiah).	\$24 23
Danversport S. S.	15 00	Coleraine, 1st ch.	20 00	Mansfield Y. P. S. C. E.	15 00
Danversport ch.	30 00	Coleraine, 1st ch. S. S.	2 34	Pittsford, 1st ch. Y. P. S. C. E.	14 40
Charlemont ch.	10 50	Coleraine, 1st ch. Y. P. S. C. E.	4 66	Three Rivers ch.	11 00
Marlboro	22 00	Northampton, Miss Emma Beckman for the debt	3 00	Framingham, 1st ch.	42 05
Marlboro Y. P. S. C. E.	3 00	Higham S. S.	8 50	Chelmsford Central ch. tow. the debt.	25 00
Billerica ch.	11 87	South Gardner ch.	44 85	Mass., a friend	3,150 00
Ashland ch.	1 74	Lawrence, 1st ch.	12 50		
Malden, 1st Y. P. S. C. E. tow. sal. of Rev. J. E. Cummings	25 00	Lawrence, 2d ch. for sup. Rev. Thomas Adams	305 00		
Lynn, Essex St. ch.	15 00	Lawrence, 2d ch. "Light Bearers," for sup. Rev. Thomas Adams	20 00		
Lynn, Essex St. Y. P. S. C. E.	5 00	Dedham, 2d ch.	15 72		
Lynn, Essex St. Y. P. S. C. E., Jr.	1 00	Sharon, Rev. E. F. Merriam, to const. Mrs. W. E. Witter, an H. L. M.	100 00		
Lynn, East ch.	105 50	Chicopee Central ch.	15 00		
Lynn, 1st ch.	25 00	Chicopee Falls ch.	150 00		
Lynn, Washington St. ch.	624 02	Wollaston ch. Y. P. S. C. E. tow. the debt.	7 50		
Sheldonville ch.	7 27	Chatham, Mrs. J. B. Read	3 00		
Glooucester, a friend	500 00	Chatham, Miss Rhoda Atkins	1 00		
Glooucester Woman's Circle of 1st ch. tow. sup. n. tr. "Rebecca"	30 00	Chatham Y. P. Union	1 00		
Glooucester, Chapel St. ch.	22 28	Raynham Y. P. Union	10 00		
Middlefield, Lucy S. Newton, tow. the debt.	5 00	Raynham ch.	18 75		
Fall River, 2d ch. Hon. J. M. Leonard	100 00	Still River ch.	12 34		
Fall River, 2d ch. Y. P. S. C. E., tow. sup. Bu. Tha	20 00	Orange, 1st ch.	20 00		
Fall River, 1st ch.	758 50	Amherst ch.	13 50		
Fall River, 3d ch.	1 50	Huntington ch.	19 00		
Williamansett, Beulah ch.	5 00	Huntington S. S.	10 00		
Fiskdale	13 55	Huntington Y. P. U.	5 00		
Princeton Depot, H. H. Bartlett	5 00	West Medway ch.	4 00		
West Roxbury ch.	15 00	Oxford, Mrs. Eliza L. Newton	25 00		
Waltham, Beth-Eden ch.	67 20	North Billerica ch.	45 00		
West Fitchburg, Beth-Eden ch.	5 00	Amesbury ch.	11 63		
Edgartown, 1st ch.	2 50	Holden ch. (of wh. \$22.41 is fr. Y. P. S. C. E. for work of Rev. S. W. Hamblen, Japan)	77 68		
Natick, 1st ch. S. S.	10 00	Weymouth, 1st ch.	108 50		
Natick, 1st ch. Jr. C. E.	2 00	Highlandville ch. (of wh. \$10 is for the debt)	70 50		
Natick, 1st ch.	35 14	Highlandville Y. P. S. C. E. tom. sup. n. pr. c. o. Rev. C. L. Davenport, Sandoway	15 00		
Newton, Immanuel Y. P. S. C. E. for the debt	10 00	Kingston ch. Burditt Mission Circle	10 00		
Newton Centre, Society of Missionary Inquiry, Theol. Seminary	52 69	Newburyport ch.	50 00		
Newton Centre ch.	273 69	North Leverett ch.	12 25		
South Hanson ch.	11 34	North Attleboro ch.	5 00		
North Oxford ch.	5 70	Lower Mills ch.	10 00		
Norwell, Miss Lucy Turner, Westfield, Central ch. Jr. Union tow. debt	10 00	Foxboro ch.	28 59		
Westfield Central ch.	36 88	Leominster Central ch.	101 00		
Westfield, Central ch. B. Y. P. U.	15 00	Palmer ch.	20 53		
Westfield Central ch. S. S.	10 00	East Brookfield ch.	15 87		
Ayer ch. and Y. P. S. C. E.	12 50	Becket ch. (of wh. \$10 is tow. the debt)	33 00		
Baldwinville ch.	20 00	Tyringham ch.	5 00		
Baldwinville ch. tow. the debt	7 00	Hanover ch.	75 00		
North Grafton ch.	45 00	Methuen ch.	36 67		
Carver ch.	7 00	Methuen Y. P.	1 65		
Petersham Y. P. S. C. C.	2 50	Granville ch.	16 35		
Petersham, a friend	2 00	Granville S. S.	10 00		
Bellingham ch.	13 25	Watertown ch.	350 00		
A friend for the debt of the Union	10 00	New Marlboro ch.	13 00		
Brookline, 1st ch.	463 75	Taunton, Winthrop St. ch.	418 10		
Medford, 1st ch.	186 85	Westminster ch.	45 00		
Norwood, 1st ch. (of wh. 50 cts. is fr. Jr. Society, fr. Y. P. S. C. E.; \$5, fr. S. S.)	55 90	Agawam, 1st ch.	131 30		
Arlington ch.	127 36	Agawam, 1st ch. S. S.	3 43		
Reading, 1st ch.	3 00	Agawam, 1st ch. Y. P. S. C. E.	3 27		
Woburn, 1st ch. (of wh. \$25 is fr. Y. P. S. C. E.	150 54	Athol S. S.	10 00		
Woburn, St. John's ch.	8 00	Athol Y. P. S. C. E.	8 26		
		Salem Central ch.	32 26		
		Salem, 1st ch.	200 00		
		Marshfield, North ch.	20 00		
		Medfield, 1st ch.	82 81		
		Medfield Y. P. S. C. E.	12 25		
		Cummington ch.	5 00		

RHODE ISLAND, \$1,830.54	
Point Judith ch.	60 00
Pawtucket, Woodlawn ch.	12 78
Pawtucket, Woodlawn S. S.	20 12
Pawtucket, 1st ch.	231 48
Pawtucket, Woodlawn ch. Robert Wilson, Thank-offering.	5 00
Providence, South ch.	20 00
Providence, 1st ch. (of wh. \$11.80 is con. coll.)	110 48
Providence, 1st ch. S. S.	23 82
Providence, Jefferson St. ch. (of wh. \$34.60 is tow. the debt)	95 78
Providence, Jefferson St. S. S.	16 00
Providence, Mt. pleasant ch.	19 64
Providence, Geo. W. Wilson, ch.	25 00
Providence, Broadway ch.	68 55
Providence, Stewart St. ch.	60 00
Providence, Stewart St. ch. S. S.	54 21
Providence, Central ch.	110 00
Providence, Cranston St. ch. Y. P. S. C. E. (of wh. \$20 is bal. tow. sup. Saw Koo Keh, n. pr. care Dr. Barker)	25 87
Providence, Cranston St. ch.	225 63
Providence, Pearl St. ch.	60 00
Mt. Vernon ch.	3 50
Block Island ch.	5 00
Block Island Y. P. S. C. E.	10 00
E. Greenwich ch.	5 59
E. Greenwich S. S.	15 00
Jamestown Y. P. S. C. E. tow. sup. Modunath Momin, care Rev. E. G. Phillips, Tura, Assam	7 50
Jamestown, Central ch.	10 00
Newport, 1st ch. S. S.	8 84
Newport, 1st ch. Y. P. S. C. E.	25 00
Newport, 1st ch.	22 33
Newport, Shiloh ch.	5 00
Newport, Central ch.	82 30
Newport, and ch.	25 00
East Providence, and ch.	7 14
East Providence, and ch. Y. P. S. C. E.	5 65
Wickford S. S.	15 00
Warwick, Shawomet ch.	7 50
Warwick, Shawomet ch. Y. P. S. C. E.	5 00
Central Falls, Broad St. Y. P. S. C. E.	6 00
Harrisville ch. and Y. P.	6 00
Exeter ch. tow. the debt.	12 00
Exeter, 1st ch.	6 00
Bristol, 1st ch.	15 71
Tiverton, Central ch.	20 00
Warren S. S.	15 10
Warren S. S., for famine sufferers in India	11 02
Narragansett Pier B.Y.P.U.	10 00
Allenton, 1st North Kingston ch.	11 09
Allenton, B. Y. P. U.	3 50
Allendale ch.	10 00
Lonsdale, 1st ch.	15 00
Warren Y. P. S. C. E. tow. the debt	10 00



Warren ch.....\$64 41  
 Narragansett ch.....15 00  
 Pawtuxet ch.....7 00  
 Natick ch.....25 00  
 Rockville, Thos. A. Hall...5 00

## CONNECTICUT, \$4,932.16.

Norwich, Ladies Benevolent Union, for the debt.....\$5 00  
 Norwich, Central ch. to constitute Geo. W. Wheeler, H. L. M.....100 00  
 Norwich, Central ch. B. Y. P. U. for medical work...5 00  
 Danielson Y. P. S. C. E.....5 00  
 Danielson ch.....27 77  
 New London, Huntington St. Y. P. S. C. E.....8 15  
 New London, 1st ch.....90 04  
 Mansfield ch.....12 00  
 Quaker Hill, Mrs. J. Chester Hyde, to constitute Grace Hyde, H. L. M.....100 00  
 Quaker Hill B. Y. P. U. (of wh. \$1 is fr. W. T. Phillips: 25c. fr. Geo. Hester; soc. fr. M. J. C.; \$1.50 fr. Ethel Douglas; 15c. fr. M. E. C.; \$1 fr. Jessie A. Hyde. Add'l soc.....4 90  
 Quaker Hill ch.....7 95  
 New Britain, 1st ch.....98 00  
 Suffield, and ch.....8 00  
 Suffield, and ch. Y.P.S.C.E., Hartford, Asylum Ave. ch., Hartford, Asylum Ave. ch. "Co-workers" Soc. tow. the debt.....25 00  
 Hartford, Swedish ch. and Y. P.....7 92  
 Hartford, Olivet ch.....4 32  
 Hartford, 1st ch. Y. P. for work of Rev. J. S. Timpany.....205 65  
 Hartford, Memorial ch.....9 00  
 Hartford, Mrs. Maria M. Perry.....5 00  
 Hartford, South ch.....25 00  
 North Lyme ch.....20 00  
 Winsted ch.....17 57  
 Sterling Hill ch.....6 25  
 Wallingford ch.....59 43  
 West Suffield, W. S. Pomeroy (of wh. \$25 is tow. sup. of pupil in Seminary, care Rev. W. F. Thomas).....55 00  
 New Haven, Calvary ch.....514 80  
 New Haven, Calvary ch. for the debt.....526 50  
 New Haven, Calvary ch. S. S.....110 21  
 New Haven, Calvary ch. Y. P. S. C. E. for the debt...62 85  
 New Haven, Calvary ch. King's Daughters for the debt.....8 08  
 New Haven, Olivet ch.....46 16  
 New Haven, Mrs. Frances Wayland, for the debt...1,000 00  
 New Haven, 1st ch.....238 75  
 Mystic Union ch.....165 37  
 Voluntown ch.....9 00  
 Montville, Union ch.....6 04  
 West Hartford ch.....3 50  
 Meriden, Main St. ch. Y. P. S. C. E.....15 00  
 Meriden, Main St. S. S. sup. n. pr. Newton White, care Rev. W. R. Manley.....50 00  
 Meriden, 1st Swedish ch.....15 00  
 Putnam, 1st ch. S. S.....100 45  
 Putnam, 1st ch. S. S.....15 00  
 Putnam, 1st ch. B. Y. P. U.....15 00  
 Putnam, 1st ch. Boys' Mission Band.....20 00

Noank ch.....\$50 00  
 Noank S. S.....20 00  
 Noank B. Y. P. U.....10 00  
 Rowayton ch.....10 00  
 Rowayton S. S.....10 00  
 Rowayton Jr. Y. P. S. C. E., \$6 of wh. tow. sal. Rev. F. F. Haggard.....7 10  
 New Hartford B. Y. P. U.....1 75  
 Clinton, Mrs. P. M. Watrons, Jewett City, 1st ch.....37 00  
 Jewett City, 1st ch. S. S.....15 00  
 Jewett City, 1st ch. Y. P.....10 00  
 North Stonington ch.....1 00  
 North Stonington, 3d ch.....7 45  
 North Stonington, 3d ch. B. Y. P. U.....3 00  
 Groton Heights ch.....5 10  
 Andover ch.....18 50  
 New Britain, Mrs. E. M. Wooster, in mem. of Ann Eliza Woodruff.....20 00  
 Willimantic ch.....54 00  
 Stamford Y. P. S., of which \$3.03 is for the debt.....16 64  
 Thompson, Central ch.....16 71  
 Stafford ch.....13 50  
 Stafford Y. P. S. C. E.....2 50  
 South Windsor S. S.....3 00  
 South Windsor Y.P.S.C.E.....10 00  
 Montowese ch.....35 00  
 Suffield, 1st ch. of wh. \$40 is for the debt.....75 88  
 Waterbury, 1st ch. Y. P. S. C. E.....20 00  
 Southington, 1st ch. and S.S. Branford ch.....20 60  
 Branford ch.....29 12  
 Branford, a member of the church, for the debt.....25 00  
 Torrington, a member for the debt.....5 00  
 Essex, 1st ch.....57 69  
 Cromwell ch.....17 57  
 East Lyme ch.....8 00  
 Wellington ch.....5 00  
 Wellington Y. P. S. C. E.....5 00  
 Preston ch.....15 38  
 Preston Y. P. S. C. E.....1 64  
 East Haddam, 1st ch. "Moodus".....10 00  
 Ansonia ch. of wh. \$25 is for Y. P. S. C. E. and \$25 for S. S.....150 00

## NEW YORK, \$18,046.18.

Hamilton, 1st ch.....\$258 69  
 Hamilton, 1st ch. Mrs. Mary Clarke Murdock.....5 00  
 Schenectady, 1st ch.....31 38  
 Schenectady, 1st ch. S. S.....17 45  
 Schenectady, Villa Road ch. Greenville, Catherine F. Boyce.....2 12  
 Boyce.....1 00  
 Jefferson and Gilboah ch.....10 00  
 Rochester, 1st ch. add'l.....5 00  
 Rochester, Lake Ave. ch. Rev. C. A. Barbour, for sup. Rev. Thos. Moody.....50 00  
 Rochester Farther Lights Soc.....50 00  
 Rochester, 2d ch.....168 55  
 Rochester, 1st ch. B.Y.P.U. 16 59  
 Rochester, 1st ch. S. S.....28 32  
 Rochester, Meigs St. ch. Y. P. S. C. E.....5 00  
 Rochester, Bronson Ave. ch. Rochester, Mumford ch.....10 50  
 Rochester, Child ch.....13 06  
 Rochester, South ch.....7 51  
 Rochester, Wilder St. ch.....3 00  
 Rochester, Mr. J. H. Lanes, Evans, Miss J. M. Carter in the name of Mrs. J. Carter, South Livonia ch.....50 00  
 Salem, 1st ch.....25 00  
 Salem, 1st ch.....5 00

Scriba, a friend for the debt, \$400 00  
 Granville (of wh. \$5 is for S. S.).....36 18  
 New York City, James B. Colgate.....1,000 00  
 New York City, Dwight Spencer.....25 00  
 New York City, Mrs. W. R. Williams, for famine sufferers, care Rev. G. H. Brock.....1 00  
 New York City, W. 33d St. ch.....47 01  
 New York City, Fifth Ave. ch. in part (of wh. \$125 is for the debt, \$50 fr. Armistage House S. S. for sup. n. pr. care Rev. C. L. Davenport, Sandaway).....1,850 00  
 Brooklyn, 1st German ch. Jr. S. S. workers for the famine sufferers, care Rev. W. A. Stanton.....2 00  
 Brooklyn, Hanson Place ch. tow. furnishing room for K. Kalataye in Sem. at Tokoyo, care Prof. E. W. Clement.....50 00  
 Brooklyn Central ch. and with other donations to constitute Rev. Albert Beacon Sears, H. L. M.....96 00  
 Brooklyn, Rev. John Sheridan, deceased.....500 00  
 Brooklyn, 1st ch.....461 56  
 Brooklyn, F. T. Lusk.....200 00  
 Brooklyn, "Friendship".....5 00  
 Brooklyn Tabernacle ch.....264 77  
 Whaley Pond ch. and Rev. S. H. White.....60 00  
 Ludingtonville ch.....10 00  
 Ballston Spa ch.....28 20  
 Ballston Spa S. S.....11 50  
 Crosby, Lake Keuka ch. Y. P. S. C. E.....5 00  
 Hoosick Falls Y. P. S. C. E. 12 41  
 Perry, Mrs. L. P. Chapin.....10 00  
 Mansville, D. H. Wheeler.....10 00  
 Mansville, Hattie Rounds...3 50  
 Lansingburgh ch.....17 76  
 Lansingburgh B. Y. P. U.....40 00  
 Lansingburgh S. S.....9 85  
 Montour Falls ch.....15 11  
 Watertown ch.....73 38  
 Southport ch.....8 25  
 Southport Y. P. S. C. E. and Jes.....2 00  
 Gilbertsville ch.....7 17  
 Gilbertsville Y. P. S. C. E. 1 00  
 Utica, Tabernacle Y. P. S. C. E.....34 00  
 North Tonawanda, F. A. Myrick.....50 00  
 Potsdam, from "friends" for the debt.....10 00  
 Potsdam ch.....30 00  
 Waterville ch.....11 19  
 Waterville C. E.....10 00  
 Waterville S. S.....2 73  
 Altay, Father Lights Soc...6 84  
 Alps, Mrs. M. Wright.....6 00  
 Alps, Mrs. T. E. Saxby (both for the debt).....1 00  
 Buffalo, 1st ch., Young People's Soc. tow. sup. Levi, n. pr. care Rev. A. Friesen, Nalgonda.....60 00  
 Buffalo, 1st ch.....110 00  
 Appleton R. W. Noble.....60 00  
 Brockport ch.....52 90  
 Junius and Tyre Y.P.S.C.E. 3 00  
 Belfast, 1st ch. B. Y. P. U. 5 00  
 Belfast ch. for famine sufferers, care Rev. W. E. Hopkins.....10 00

Panama, Rock Grange Pa- trons of Husbandry for famine sufferers, care Rev. W. E. Hopkins..... \$10 00	Northville ch..... \$25 00	Newburgh, 1st ch..... \$68 80
Binghamton, Mrs. C. A. Johnson, for famine suf- ferers, care Rev. W. E. H. Clifton Park, Mrs. C. P. B., for same..... 1 00	Wilson ch..... 20 00	Newburgh, 1st ch. S. S..... 10 00
Harpersfield ch..... 16 00	South West Oswego Y. P. S. C. E..... 1 35	Newburgh, 1st ch. B. Y. P. U..... 10 00
Wappingers Falls ch., a member..... 1 00	Clifton Springs, Rev. D. Gimmore..... 3 00	Cold Spring ch..... 2 00
Wells ch..... 13 50	New York City, North ch... 35 63	Liberty Y. P. S. C. E..... 2 25
Wells C. E. Society..... 3 00	New York City, Mt. Morris ch..... 60 00	Newburgh, Moulton Mem'l ch. S. S..... 34 03
Nunda ch., Miss S. L. Still- son..... 5 00	New York City, Calvary ch., New York City, Sixteenth ch. 29 52	Newburgh, Moulton Mem'l ch. S. S..... 25 00
Newport, 1st ch..... 18 00	New York City, Amity ch... 69 53	Newburgh, Moulton Mem'l ch. Jr. C. E., for Chinese field..... 3 00
Ovid Center ch..... 14 15	New York City, 2d German ch..... 154 72	Olive, Shokan ch..... 2 00
Kent and Fishkill ch..... 5 00	New York City, 2d German, Anon..... 30 00	The Corner ch..... 1 00
Kent and Fishkill S. S..... 3 00	New York City, Nepperhaus Ave. ch. (for sup. of a Bible Woman)..... 30 00	Cross River ch..... 7 00
Kent and Fishkill B.Y.P.U. Kent and Fishkill, M. Miller..... 5 00	New York City, Nepperhaus Ave. Anon..... 13 00	Patterson ch..... 2 30
Delhi ch..... 10 00	New York City, Nepperhaus Ave. B. Y. P. U..... 13 00	Patterson B. Y. P. U..... 7 20
Sidney, 1st ch. Y. P. S. C. E. Royalton ch..... 11 00	New York City, Madison Ave. ch..... 10 00	Dykeman ch..... 17 50
Greenwich, Botskill ch..... 116 00	New Rochelle, Salem ch. S. S. Mt. Vernon ch..... 132 58	Croton Falls, Indiv..... 5 00
Norwich, Mrs. T. L. Palmer North Hector ch..... 14 00	Lexington Ave. ch. (of wh. \$25 is from W. H. Holton and family, for helper of Dr. John MacLaurin)..... 130 90	South Dover, 1st ch. Y. P. S. C. E..... 6 18
Wayne Village ch..... 21 06	Lexington Ave. Y. P. S. C. E., for sup. n. pr..... 25 00	Amenia ch..... 46 83
Wayne S. S..... 3 00	Lexington Ave. S. S..... 75 72	Central Pawling ch..... 21 54
Wayne Village C. E. Soc... 6 00	Tremont S. S..... 5 00	Second Dover ch..... 18 00
Locke, Milon ch..... 10 00	White Plains Y. P. S. C. E., Brooklyn, Bushwick Ave. ch..... 1 00	Second Dover ch. Y. P. S. C. E..... 6 00
Locke, Milon ch. Y. P. U... 3 00	Brooklyn, 2d German ch. S. S..... 2 50	Rochester, Miss L. M. Guy- att..... 15 00
Locke, Milon ch. S. S..... 1 00	Greenport, Mr. D. T. La- tham..... 35 00	Belfast ch..... 7 00
Fulton ch..... 7 10	East Marion ch..... 30 87	Angelica ch..... 34 05
Fulton S. S..... 7 79	Brooklyn, East End ch..... 15 00	Angelica ch. S. S..... 5 00
Syracuse ch..... 75 00	Brooklyn, East End ch. S. S., Brooklyn, Central ch. S. S., Brooklyn, Wyckoff Ave. S. S..... 4 00	Belmont ch..... 41 00
Syracuse Y. P. S. C. E..... 25 00	Brooklyn, Washington Ave. ch..... 263 05	Belmont ch. Y. P. S. C. E... 10 00
Jordan ch..... 11 42	Brooklyn, West End ch..... 54 38	Cuba S. S..... 5 00
Jordan B. Y. P. U..... 2 83	Brooklyn, Greenwood ch. S. S..... 6 32	Adams Y. P. S. C. E..... 5 00
Troy, 1st ch..... 10 00	Brooklyn, Strong Place ch., Oyster Bay ch..... 8 00	Clayton ch. S. S..... 2 50
Troy, Fifth Ave. S. S..... 100 00	Brooklyn, Central Williams- burg ch..... 46 00	Belleville ch..... 37 17
West Oneonta S. S..... 5 00	Brooklyn, First E. D. ch... 20 00	Belleville ch. Y. P. S. C. E., add'l..... 5 15
Troy, 1st ch. S. S. (\$25 is for sup. boy in school for Miss Susie Haswell, \$50 for two boys, care Mrs. J. H. Vinton; balance for maintenance of Miss Has- well's work..... 186 81	Brooklyn, Greenwood ch. B. Y. P. U..... 125 00	Philadelphia Y. P. S. C. E., Lowville ch..... 41 73
Smyrna S. S..... 2 00	Brooklyn, Union Ave. ch... 89 74	Binghamton, 1st ch. (\$100 of wh. is tow. sal. of Rev. G. H. Brock, Kanigiri, India) Candor Y. P. S. C. E., Free Will offering..... 3 83
Toledo, Florence Kendrick Cooper, for the debt..... 5 00	Brooklyn, Hanson Place ch., for work in Japan..... 687 45	Binghamton, Memorial ch., Binghamton, Conklin Ave. Y. P. S. C. E..... 15 00
W. Henrietta ch..... 17 50	Brooklyn, Marcy Ave. ch... 479 18	Binghamton, Park Ave. Y. P. S. C. E., add'l..... 3 96
Rondout, Wurts St. ch. Y. P. S. C. E. of wh. \$10 is for sup. Ko-Kyon Zon, care Rev. L. H. Mosier, and \$15 tow. sal. Rev. Jacob Speicher..... 25 00	Brooklyn, Emmanuel ch... 250 00	Maine ch..... 18 00
Corning Y. P. S. C. E. .... 12 18	Flushing, 1st ch..... 13 00	Maine ch. S. S..... 2 86
East Aurora ch. (of wh. \$7.05 is for famine suf- ferers in India)..... 14 10	Tarrytown, 1st ch. Y. P. S. C. E..... 17 00	Owego ch..... 110 00
Redwood ch..... 11 00	Sing Sing, 1st ch..... 123 40	North Tonawanda ch..... 15 41
Middlebury ch..... 2 80	Lackawack ch..... 25 00	Buffalo, Prospect Ave. ch... 364 24
Middlebury S. S..... 2 50	Tarrytown, 1st ch..... 56 50	Buffalo, Reid Memorial ch., Buffalo, Reid Memorial ch. Y. P. S. C. E..... 5 80
Sherburne Village Y. P. S. C. E..... 16 99	Nyack, 1st ch. Y. P. S. C. E., Matteawan, Pilgrim ch. S. S. Matteawan, Pilgrim ch. B. Y. P. U..... 25 59	Franklinville ch..... 21 50
Poughkeepsie ch..... 88 33	Middletown, 1st ch. S. S... 28 00	Olean Y. P. S. C. E., add'l... 10 00
Albion, 1st ch..... 197 38	Port Jervis S. S..... 15 20	Farmersville Station ch... 3 00
White Plains, 1st ch..... 6 11	Warwick, Calvary ch..... 86 51	Sandusky ch..... 8 25
Greece ch..... 30 00	Liberty ch..... 5 00	Ira S. S..... 1 00
Fairport, 1st ch..... 117 25	Rhinebeck ch..... 100 00	Ira Y. P. S. C. E..... 1 00
Romulus ch..... 35 00	Rhinebeck ch. S. S..... 5 00	Auburn, 2d ch..... 52 00
Northport ch..... 2 70	Rhinebeck ch. B. Y. P. U... 5 00	Fleming S. S..... 3 00
Kent Second ch..... 11 20		Union Springs Y. P. S. C. E. 10 00
Kent Second ch. B. Y. P. U. Kent Second ch. S. S..... 7 43		Victory ch..... 3 07
Lenox ch..... 3 00		West Portland ch..... 27 00
Jay ch..... 10 00		First Portland and Y. P. S. C. E., First Portland, a member .. 75
Albany, Calvary ch. Y. P. Asso..... 162 53		Forestville ch..... 6 00
Albany, Immanuel ch..... 431 50		Frewsburg ch..... 3 15
		Elmira, South Side ch..... 2 73
		Elmira, South Side ch. S. S., Elmira, South Side ch. Y. P. S. C. E..... 2 88
		Big Flats ch..... 23 80
		Big Flats ch. Y. P. S. C. E., Campbell and Irwin ch..... 8 52
		Corning ch..... 63 50
		Addison S. S..... 5 65

Addison Y. P. S. C. E.....	\$1 00	of Rev. E. G. Phillips,	Medina ch. ....	\$45 50
Elmira, 1st ch. ....	40 00	Tura, Assam.....	Medina Y. P. Miss'y Soc'y.	10 50
Elmira, 1st ch. S. S. ....	20 00	York S. S. for the famine	Yates ch. ....	22 55
Hornellsville, So. Side ch. ....	5 00	sufferers, care of Rev. G.	Yates ch. Y. P. S. C. E.....	2 00
Painted Post ch. ....	71 31	H. Brock, Kanigiri.....	Mexico ch. & S. S. ....	10 00
Painted Post Jr. B. Y. P. U.,	10 75	Lima Y. P. S. C. E. ....	Central Sq. S. S. ....	3 70
Painted Post S. S. ....	10 00	Geneseo ch. ....	West Oswego ch. ....	268 79
Painted Post B. Y. P. U. ....	2 50	Geneseo Y. P. S. C. E. add'l,	West Oswego S. S. ....	25 00
Bainbridge, 1st ch. ....	4 00	with previous offerings	Hartwick ch. ....	5 00
Pitcher ch. ....	10 00	(\$24.68) to const. Rev. H.	Scotia ch. ....	26 08
Afton ch. ....	19 05	A. Pearce H. L. M. ....	Scotia ch. S. S. ....	5 00
South New Berlin Y. P. S.		Lavonia Station (of which	Scotia ch. B. Y. P. U. ....	5 12
C. E. ....	2 00	\$25 is towards work of	Scotia ch. Jr. B. Y. P. U. ....	1 00
Triangle ch. ....	5 40	Rev. T. D. Holmes, Kin-	Saratoga Springs, Regent	
Triangle Y. P. S. C. E. ....	2 00	hwa, China).....	St. ch. of wh. \$3 is for	
Plymouth ch. ....	5 00	Dansville B. Y. P. U. ....	Ladies' Dime collection for	
Greene ch., additional .....	10 10	De Ruyter ch. additional ...	the debt .....	45 31
Greene ch. Y. P. S. C. E. ....	22 27	Madison ch. ....	Saratoga Springs, Regent	
Cincinnati ch. ....	5 00	Madison ch. S. S. ....	St. Y. P. S. C. E. ....	5 00
Blodgett Mills ch. ....	5 22	Lebanon ch. ....	Saratoga Springs S. S. ....	1 69
Blodgett Mills ch. S. S. ....	3 00	Cazenovia Village ch. ....	Gloversville ch. ....	110 40
Freetown ch. ....	2 00	Cazenovia Village Y. P. S.	Gloversville Primary S. S. ....	10 00
Homer ch. ....	99 50	C. E. ....	Fultonville ch. ....	3 47
Homer ch. S. S. ....	12 00	Randallville ch. (of which	Fultonville ch. S. S. ....	2 00
Homer ch. B. Y. P. U. ....	10 00	\$6.35 is on the old debt)...	Greenfield ch. ....	3 50
Homer ch. Jr. B. Y. P. U. ....	1 50	Randallville S. S. ....	Wilton ch. ....	2 25
Lansing and Groton ch. ....	12 00	Canastota ch. ....	Bollston Spa Y. P. S. C. E.,	
Milan ch., Mrs. H. Weeks..	1 00	Mohawk S. S. ....	of wh. \$5 is in memory of	
McGranville ch. ....	20 50	Ilion ch. ....	Hattie Wooley by her	
Solon ch. ....	2 60	Ilion ch. Y. P. S. C. E. add'l.	mother.....	9 22
Solon ch. S. S. ....	3 00	Ilion ch. S. S. ....	Half Moon, 2d ch. ....	5 00
North Lansing S. S. ....	2 00	Russia Y. P. S. C. E. ....	Stillwater, 2d ch. ....	50 00
Cortland, 1st ch. Y. P. S. C. E.		F. Plain S. S. ....	Johnstown ch. ....	34 01
tow. salary Saya Timothy,		Rochester Theol. Sem. mem-	Johnstown S. S. ....	2 54
care of Rev. E. W. Kelly,		bers of Junior Class.....	Johnstown Y. P. S. C. E. ....	3 73
Rangoon, Burma.....	12 50	Rochester, 2d ch. Y. P. S.	Waterloo ch. ....	12 43
Cortland, 1st ch. (of which		C. E. tow. sal. of Rev.	Ithaca, 1st ch. add'l.....	27 57
\$10 is for debt).....	122 04	Thomas Moody, Irebu,	Ithaca, 1st ch. Int. C. E. ....	2 05
Cortland, 1st ch. S. S. ....	35 00	Congo.....	Ithaca, 1st ch. S. S. ....	17 26
Harpersville S. S. ....	1 60	Hilton, 1st ch. ....	Ithaca Y. P. S. C. E., tow.	
Deposit ch. ....	28 88	Hilton, 1st ch. S. S. ....	sup. of M. James, care	
W. Colesville S. S. ....	2 30	Parma, 2d ch. additional....	Prof. L. E. Martin, On-	
E. Branch ch. ....	11 84	Akron ch. ....	gole, India.....	25 00
E. Branch ch. Y. P. S. C. E. ....	3 80	Akron ch. Y. P. S. C. E. ....	Romulus Y. P. S. C. E.,	
E. Branch ch. S. S. ....	1 94	Akron ch. S. S. ....	tow. sup. n. Garo, pr. care	
Ticonderoga Y. P. S. C. E. ....	8 48	Hartland ch. ....	Rev. E. G. Phillips, Tura,	
Jay Y. P. S. C. E. ....	3 00	Niagara Falls ch. ....	Assam.....	25 26
Adirondack ch. ....	1 65	Niagara Falls ch. Y. P. S.	Enfield ch. ....	3 75
Westport ch. ....	30 00	C. E. ....	Lexington ch. ....	3 25
Mt. Upton S. S. ....	3 00	Niagara Falls ch. S. S. ....	Sloansville ch. ....	10 00
Treadwell S. S. ....	3 00	Bardwell, Miss L. Pray .....	Sloansville Y. P. S. C. E. ....	2 00
Treadwell ch. ....	20 31	Trenton, 1st ch. (of which	Grosvener Corners ch. ....	1 00
Treadwell ch. Y. P. S. C. E.,	2 86	\$3.50 is tow. the old debt),	Flat Brook ch. ....	3 00
Sand Hill and Wells Bridge		Utica, Park ch. ....	Petersburg ch. ....	14 00
S. S. ....	4 05	Utica, Calvary ch. ....	Howard ch. ....	5 00
Oneonta ch. to constitute		New Hartford ch. ....	Avoca ch., tow. sup. of Tong	
Rev. Edson J. Farley, H.		New Hartford S. S. ....	Kwee-zioo, n. pr. care	
L. M. ....	112 35	New Hartford Y. P. S. C. E. ....	Rev. W. H. Cossum,	
Sidney, Centre ch. ....	9 52	Memphis Y. P. S. C. E. ....	China.....	12 50
Unadilla ch. ....	35 00	Elbridge Y. P. S. C. E. ....	Dundee ch. ....	16 76
Elba Y. P. S. C. E. ....	4 00	Elbridge S. S. ....	Dundee ch. S. S. ....	1 75
Pavilion ch. ....	24 13	Elbridge, Miss Emily Cole,	Townsend S. S. ....	1 59
Wyoming B. Y. P. U. ....	5 00	with previous offerings	Nicholville ch. ....	7 75
Middlebury ch. ....	12 00	(\$63.28) to const. Clarence	Nicholville S. S. ....	14 27
Attica Y. P. S. C. E. tow.		Howard Richmond H. L.	Malone ch. ....	36 51
salary of Rev. M. C. Ma-		M.....	Madrid S. S. ....	1 25
son, Tura, Assam.....	13 00	Syracuse, Immanuel Y. P.	Richville ch. ....	19 00
Warsaw Y. P. S. C. E. tow.		S. C. E. ....	Gouverneur S. S. ....	2 00
support V. Jacob, care of		Syracuse, Delaware St. ch. ....	Ogdensburg, Rev. & Mrs.	
Rev. J. Heinrichs, Rama-		Baldwinsville ch. ....	A. M. Prentice, tow. the	
patam.....	13 80	Camillus ch. ....	debt .....	10 00
Leroy ch. ....	23 41	Camillus S. S. ....	Bottskill Y. P. S. C. E. ....	1 86
Leroy ch. Y. P. S. C. E. ....	3 44	Clifton Spring ch. ....	Glens Falls ch. ....	136 66
Castile S. S. ....	2 10	Bethel ch. ....	Glens Falls ch. S. S. ....	5 00
Castile Y. P. S. C. E. ....	1 33	Bethel ch. S. S. ....	Sandy Hill ch. ....	150 10
La Grange Y. P. S. C. E. ....	2 72	Bethel ch. Y. P. S. C. E. ....	Sandy Hill ch. S. S. ....	50 00
Albany Memorial ch. ....	49 47	Geneva ch. ....	St. Edward Village ch. ....	78 81
Albany Memorial ch. S. S. ....	2 52	Geneva B. Y. P. U. ....	Rose ch. ....	31 00
Cohoes, 1st ch. ....	135 21	Geneva S. S. ....	Palmyra ch. add'l.....	15 50
Waterford ch. ....	20 25	Knowlesville Y. P. S. C. E.,	Palmyra ch. Y. P. S. C. E.,	
Waterford Y. P. S. C. E. ....	7 00	Knowlesville ch. add'l.....	add'l tow. work of Rev. A.	
Half Moon, 1st ch. ....	5 32	Knowlesville ch. S. S. ....	V. B. Crumb, Tougoo,	
Portage ch. ....	2 50	Gaines and Murray ch. ....	Burma.....	10 00
Hemlock Lake S. S. towards		Gaines and Murray S. S. ....	Williamson Y. P. S. C. E. ....	3 00
support n. pr. Bago, care		Alabama Y. P. S. C. E. ....	Red Creek ch. ....	2 17

Wolcott ch.....	\$7 00
Wolcott ch. Y. P. S. C. E.....	3 00
Lyons ch.....	7 70
Leesville ch.....	8 50
Leesville, Miss Abigail Burch.....	100 00
Cherry Valley ch.....	4 00
Middlefield ch.....	2 00
Westford ch.....	7 72
Schenevus ch.....	3 51
Harpersfield S. S.....	2 25
Richmondville ch.....	5 50
Richmondville S. S.....	1 50
Seward ch.....	4 00
Summit, 1st ch. S. S.....	1 60
Worcester, 2d ch.....	23 50
Westville ch.....	7 56
Westville Y. P. S. C. E.....	2 96
Westville S. S.....	1 10
Cobleskill ch.....	11 23
Cobleskill ch. S. S.....	7 00
E. Worcester Y. P. S. C. E.....	4 00
Second Mile ch.....	21 65
South Pulteney ch.....	7 85
South Pulteney Y.P.S.C.E.....	1 22
South Pulteney S. S.....	1 03
Prattsburg ch.....	12 52
Prattsburg ch. S. S.....	3 90
Prattsburg ch. B. Y. P. U.....	1 60
NEW JERSEY, \$5,507.16.	
Jersey City Heights, German Pilgrim ch.....	\$12 00
Asbury Park, Mrs. A. E. A. Griffin, for famine sufferers, children, care Rev. W. E. Hopkins, Palmur.....	10 00
Asbury Park, 1st ch. (of wh. \$5 is fr. Y. P. S. C. E.).....	10 00
Asbury Park, 1st ch. Y. P. S. C. A. tow. sup. n. stu., care Rev. J. W. Carlin.....	17 50
New Brunswick ch. (of wh. \$50 is for sup. Kah Law Thoon).....	87 49
Lyons Farms ch.....	17 50
Hightstown, Farther Lights Soc., for the debt.....	1 00
New Brunswick, Louisa Willet, deceased.....	500 00
La Fayette ch.....	5 00
Mateawan ch. (of wh. \$9.73 is from the S. S.).....	34 73
Westfield, Primary S. S. for sup. n. pr. Kye Ya. Tavoy, Burma, care Rev. H. Morrow, \$7.50; for the purchase of a Bible for the same, \$2.60.....	10 10
Westfield ch. Y. P. S. C. E., Elizabeth, Central ch. S. S. for sup. n. pr. De-Ko-Baw, Toms River, 1st ch.....	23 35
Caldwell, 1st ch.....	25 40
Newton ch.....	17 89
Patterson, Alex. W. Rogers, for work at Kurnool.....	21 00
Haddonfield ch.....	300 00
Haddonfield Y. P. S. C. E. (\$5 for Rev. J. Dussman's chapel, and \$16.50 for starving poor, care of Rev. W. R. Manley, Udayagiri).....	149 15
Moorestown Y. P. S. C. E.....	26 50
Camden, North ch.....	5 25
Camden, North ch.....	121 53
North ch., Little Helpers, for girl in Miss Kidder's school.....	25 00
Atlantic City, 1st ch.....	120 00
Atlantic City Y. P. S. C. E. Self-denial Fund.....	11 77
Atlantic City Y. P. S. C. E. n. pr., care of Rev. I. S. Hankins.....	9 00
Linden ch., additional.....	35

Camden, Immanuel ch.....	\$4 10
Camden, Immanuel S. S.....	2 90
Florence ch., additional.....	22 54
Bethany Mission, Atlantic City.....	5 00
Burlington, 1st ch.....	85 51
Burlington, 1st ch. S. S.....	20 00
Burlington, 1st ch. Jr. B. Y. P. U., for Peddala Kondiah, care of Rev. W. R. Manley.....	15 00
Junction ch.....	12 00
Lambertville ch.....	13 50
Mansfield ch. (\$7.14 fr. S.S.), Marlboro' ch.....	40 00
Central Trenton Y.P.S.C.E. for Palipati Jacob, care of Rev. W. A. Stanton.....	3 37
Holmdel ch.....	12 50
Holmdel S. S. for starving poor, care of Rev. W. B. Boggs, D.D., India.....	105 00
Upper Freehold ch.....	5 00
Trenton, Clinton Ave. ch.....	12 25
Keyport ch., special P.V.B., Belmar, Memorial ch.....	40 89
Millville ch.....	10 00
North Millville ch.....	2 17
Bridgeport, 1st ch., add'l.....	18 20
Greenwich ch.....	6 80
Newport ch.....	2 20
Cape May ch. for starving poor, care of Rev. W. B. Boggs, D.D., India.....	10 00
Cape May Y. P. S. C. E. for add'l n. pr., care of Rev. L. W. Cronkhite.....	20 10
Salem Memorial ch.....	6 57
J. C. S., for n. pr., care of Rev. J. Dussman.....	40 56
Cape May, 1st (C. H.) ch. B.Y.P.U. for Ko Hmwa Kalay, care of Rev. C. L. Davenport.....	52 69
Salem, 1st ch.....	7 24
Pedricktown ch., add'l.....	28 74
Quinton ch.....	11 53
Dover B. Y. P. U.....	9 00
Morristown Y. P. S. C. E.....	3 00
Milburn ch.....	10 00
Bloomfield, 1st ch.....	11 00
Bloomfield, 1st ch. S. S.....	149 89
East Orange, 1st of the Oranges ch.....	100 00
Millington ch.....	30 72
Millington Y. P. S. C. E.....	79 08
Mt. Olive ch.....	17 58
North Orange ch.....	11 25
Hoboken, 2d ch. Y.P.S.C.E., Jersey City, Summit Av. ch., Paterson, Union Ave. ch. S. S.....	1100 00
Hoboken, 1st ch. Y.P.S.C.E., Glenwood ch.....	3 00
Deckertown ch. S. S.....	16 30
Arlington, 1st Sw. S. S.....	5 00
Rutherford ch. S. S.....	50 50
Paterson, 1st ch.....	10 00
Paterson, 1st ch., from Miss Ruth Vernon's S. S. class, for work in India.....	127 00
Demarest, 1st ch. S. S.....	11 13
Hamburg ch.....	42 35
Bayonne, 1st ch.....	10 40
Bayonne, 1st ch. S. S.....	62 79
Bayonne, Bergen Point ch., Ridgewood, Emmanuel ch., for general fund.....	2 31
Ridgewood, for debt.....	5 00
Ridgewood S. S. for general work.....	55 00
Ridgewood S. S., for debt.....	50 00
Paterson, Bethany S. S.....	10 00
Harrison, 1st ch.....	5 00
Passaic, 1st ch.....	8 29

Passaic, 1st ch. S. S.....	\$10 00
Passaic, 1st ch. C. E.....	3 49
W. Hoboken, 1st ch. S. S.....	10 00
Hasbrouck Heights ch.....	2 50
Paterson, Park Ave. ch.....	30 00
New Market, 1st ch., "Farther Lights".....	10 00
New Market, 1st ch. Y. P. S. C. E., for sup. n. pr.....	25 00
New Market, C. F. Dayton bal. due on sup. n. pr. M. Kondiah, care Rev. W. S. Davis, Allur.....	15 00
New Market, M. Dayton.....	2 00
Jersey City, North ch. Y. P. S. C. E.....	5 00
Newark, Tabernacle ch. Y. P. S. C. E.....	1 10
Jersey City, Bergen ch. Y. P. S. C. E.....	15 00
Newark, Emanuel ch. S. S.....	4 95
Mt. Bethel ch.....	23 49
South Plainfield, 1st ch. Y. P. S. C. E.....	2 54
Roselle, 1st ch.....	20 00
Newark, Peddie Mem'l ch. S. S.....	75 00
Newark, Peddie Mem'l ch.....	600 00
Jersey City, North ch.....	13 00
Westfield ch.....	91 15
Westfield S. S.....	25 00
Westfield Y. P. S. C. E.....	3 16
Roselle, 1st ch. Y.P.S.C.E., Newark, Peddie Mem'l Jr. C. E.....	5 00
Newark, South ch.....	4 50
Red Bank S. S.....	100 00
PENNSYLVANIA \$11,665.01.	
Pittsburgh, Fourth Ave. ch. C. E. Day offering.....	3 00
Pittsburgh, Fourth Ave. ch. Ladies' Society.....	25 00
Mt. Pleasant Y. P. S. C. E., West Chester, for work in Africa, from Miss Anna Dutton.....	5 75
Hillsville, Zoar ch.....	2 00
Gillett, South Creek Y. P. S. C. E.....	30 00
S. C. E.....	2 25
Johnstown, Welsh ch.....	15 00
North East, Miss Emma Griffin.....	1 00
North East, Miss Stella M. Griffin.....	5 00
Bethlehem, Mrs. Levi G. Clark, tow. the debt.....	10 00
Philadelphia, Blockley ch. Y. P. S. C. E. tow. sup. Saw She, care Rev. D. A. W. Smith.....	5 00
Williamsport, 1st ch. C. E., Philadelphia, 1st ch. L.B.M., Philadelphia, "W. W." for nat. workers, c. o. Rev. H. Richards, Congo.....	3 50
Philadelphia, Baltimore Ave. chapel.....	12 50
Philadelphia, Chestnut Hill ch.....	225 00
Philadelphia, R. M. Hunsiker, add'l.....	21 55
Lower Merion ch.....	15 00
Lower Merion S. S.....	225 04
A Steward.....	144 50
Immanuel Mission Y. P. S. C. E. of wh. \$30 is for n. pr. c. o. Rev. L. W. Cronkhite.....	230 06
Philadelphia, Grace ch.....	38 66
Roxborough ch.....	106 00
Roxborough S. S. (of wh. \$50 is fr. G. W. Blakie's class for n. pr. c. o. Dr. Downie).....	33 00
Downie.....	100 00

J. Lewis Crozer (of wh. \$65 is for n. pr. c. o. Rev. W. Carey Calder) ..... \$2,500 00  
 Bethlehem ch. add'l ..... 2 25  
 Bethlehem ch. S. S. .... 24 30  
 Frankford Ave. ch. .... 20 00  
 Frankford Ave. ch. S. S. .... 11 54  
 Pilgrim ch. .... 6 05  
 Pilgrim ch. Y. P. S. C. E. .... 20 83  
 Gethsemane ch. .... 206 00  
 Gethsemane ch. S. S. .... 31 70  
 Gethsemane Band, "Lecture" ..... 10 00  
 Oak Lane S. S. .... 3 00  
 Second ch. .... 114 00  
 Second ch. Lord's Day School ..... 30 00  
 Second ch. Friends for n. pr. c. o. Dr. Downie and Rev. W. H. Cossum ..... 10 00  
 Fifth ch. Dr. G. M. Spratt ..... 10 00  
 Memorial ch. .... 102 37  
 Germantown 2d ch. .... 139 50  
 E. M. C. .... 50 00  
 Blockley ch. n. pr. c. o. Rev. Joseph Clark, Ikoko, Congo ..... 28 00  
 Chester Ave. ch. add'l ..... 19 52  
 Fifth ch. B. Y. P. U. Gunrith, c. o. Dr. Downie ..... 8 00  
 Mrs. Emma W. Bucknell for sup. Messrs. Perrine and Huggard ..... 1,600 00  
 First ch., add'l, of wh. \$60 is for the debt ..... 718 80  
 Snyder Ave. ch. .... 11 65  
 Rev. B. MacMackin ..... 5 00  
 R. H. Crozer ..... 2500 00  
 Broad St. ch., to apply on salary of Rev. W. F. Beaman, Broad St. Y. P. S. C. E., for same ..... 57 44  
 Trinity ch. .... 70 00  
 Trinity ch., W. E. Burk Band, to be added to approp'n of Rev. A. E. Seagraves ..... 56 00  
 Mantua ch., Mrs. Bertollet ..... 30 00  
 Tenth ch. .... 5 00  
 Frankford ch., add'l ..... 26 38  
 North Frankford ch. .... 6 87  
 Jenkintown ch. .... 28 00  
 Jenkintown ch. S. S. .... 29 96  
 Jenkintown ch. B. Y. P. U. .... 3 30  
 Lower Providence ch. .... 3 61  
 Evangel. ch., Rev. W. C. Stiver, add'l ..... 27 40  
 Hatboro Helping Hands ..... 10 00  
 Germantown, 3d ch., quarterly coll. .... 5 00  
 Germantown, 3d ch. B. Y. P. U., for n. worker, c. o. Rev. P. Frederickson, Congo ..... 13 48  
 South Broad St. ch. .... 16 00  
 Davisville ch. .... 102 40  
 Holmesburg ch. .... 34 14  
 York ch. .... 23 69  
 Nicetown ch. .... 3 52  
 Germantown, 1st ch. Y. P. S. C. E. .... 28 00  
 Clark's Summit ch. .... 5 00  
 Blakely P. P. (76 cts. fr. Aunt Jane's self-denial birthday offering) ..... 1 69  
 Forest City ch. .... 5 76  
 Forest City ch. Band ..... 25 25  
 Forest City ch. Band ..... 1 50  
 Carbondale, Berean ch. .... 23 78  
 Carbondale S. S. .... 5 00  
 Peckville ch. .... 12 00  
 North Main Ave. Scranton S. S. and Y. P. S. C. E., for Mg. Tone Aye, c. o. Rev. L. W. Cronkrite ..... 12 50  
 Penn Ave. ch. .... 110 10  
 Penn Ave. ch. S. S. .... 119 70

Elkdale ch. .... \$3 20  
 Green Ridge Band, n. pr., care Rev. W. A. Stanton, ..... 6 00  
 Annincreek ch. .... 2 50  
 Amarna ch. .... 18 06  
 Beaver Falls ch. .... 12 00  
 Sharon ch. .... 20 68  
 Middletown ch. .... 2 60  
 Forest Lake ch. .... 4 00  
 Forest Lake S. S. .... 1 50  
 Auburn ch. .... 2 00  
 Gelatt ch. .... 2 00  
 Wyalusing ch. .... 3 00  
 West Chester ch. .... 44 00  
 Norristown, 1st ch., add'l ..... 10 00  
 East Nantmeal ch. (\$5 for the debt) ..... 10 00  
 Altoona, 1st ch. .... 1 00  
 Altoona, Memorial ch. B. Y. P. U., for special student, Rangoon Theol. Seminary ..... 15 00  
 Hollidaysburg ch., in part ..... 70 09  
 New Bethlehem ch. .... 35 00  
 Meadville ch. .... 31 25  
 Erie, 2d ch. .... 4 00  
 Transfer ch. .... 12 11  
 Indiana ch. .... 8 25  
 J. W. Furman ..... 1 00  
 Crooked Creek ch. .... 3 50  
 Scottdale ch. .... 6 01  
 Scottdale ch. S. S. .... 6 55  
 Scottdale ch. B. Y. P. U. .... 7 84  
 Great Bethel ch. .... 18 44  
 Pennsville ch. .... 2 00  
 Lewisburg ch. .... 65 00  
 Rose Valley ch. .... 5 46  
 White Hall ch. .... 6 25  
 Rush ch. .... 4 00  
 Clinton ch. .... 2 50  
 Jersey Shore ch. .... 9 15  
 Moreland ch. .... 4 21  
 Bloomsburg ch. .... 21 00  
 Bloomsburg B. Y. P. U., for Mr. Cash, c. o. Rev. G. L. Mason, Huchan ..... 15 00  
 Bradford ch., special ..... 25 00  
 Pittsburgh, Wylie Ave. Br. Ladies Aid Soc. .... 2 00  
 Pittsburgh S. S. .... 11 70  
 Tarentum ch. .... 11 60  
 Emmanuel ch., All'y ..... 10 00  
 Emmanuel ch. S. S. .... 2 50  
 Apollo ch. .... 100 00  
 Industry ch. .... 2 50  
 Maple Ave. ch., P'g ..... 13 00  
 Shady Ave. ch., P'g ..... 200 00  
 Reading, 1st ch. .... 48 46  
 Reading, 1st ch. S. S. .... 7 00  
 Hazleton ch. .... 35 00  
 Hazleton ch. B. Y. P. U. .... 1 50  
 Minersville ch. .... 18 00  
 Portland ch. .... 9 86  
 Harrison Valley ch. .... 17 36  
 Harrison Valley Y. P. S. C. E. .... 1 61  
 Harrison Valley ch., for debt, ..... 7 50  
 Wellsboro ch. .... 57 00  
 Clinton ch. .... 2 25  
 Aldenville ch. .... 3 50  
 Maple Grove ch. .... 2 50  
 Honesdale ch. .... 20 00  
 Hawley ch. .... 16 30  
 Freeland ch. .... 4 50  
 Luzerne Ave. ch., Pittston ..... 64 07  
 West Lehman Mission ..... 2 50  
 Rev. B. E. Jones ..... 3 00  
 Prospect Hill ch. .... 25 00  
 Village Green ch., S. S. and C. E. .... 17 70  
 South Chester ch. .... 6 00  
 Correction in Feb. Report.—  
 The am't from Pittsburgh, Fourth Ave. ch. should have stated quarterly collection to Feb. 1.

## DELAWARE, \$15-77.

Claymont, Anna R. Sage tow. the debt ..... \$10 00  
 Dover, 1st ch. .... 5 77

## DISTRICT OF COLUMBIA, \$97-74.

Washington, Metropolitan ch. .... \$62 65  
 Washington, E. St. ch. Y. P. S. C. E. .... 50 00  
 Washington, 2d ch. B. Y. P. U. .... 10 00  
 Washington, Calvary ch. .... 500 00  
 Washington, 1st ch. Y. P. S. C. E. .... 37 00  
 Washington, E. Washington Heights ch. .... 11 70  
 Washington Y. P. S. C. E. Washington Heights (of wh. \$1.30 is for debt) ..... 13 30  
 Washington, 1st ch. Immanuel Mission Circle ..... 100 00  
 Kendall Br. Calvary ch. .... 18 68  
 Kendall Br. Calvary ch. Y. P. S. C. E. .... 38 92  
 Queenstown ch. .... 35 00  
 Anacosti ch. .... 5 00  
 Anacosti S. S. .... 6 66  
 Anacosti Y. P. S. C. E. .... 1 20  
 Washington, Maryland Ave. ch. (of wh. \$5.56 is for Y. P. S. C. E.) ..... 30 00  
 Washington, Grace ch. .... 37 63  
 J. H. Larcombe ..... 10 00

## Correction, February Report.

The Bethany ch. instead of Wilmington should be credited with the amount from Loyal Legion B. Y. P. U. and the S. S.

## OHIO, \$3,094-17.

Dayton, Third St. ch. Ladies' Society ..... \$4 00  
 Dayton, 1st ch. S. S. .... 140 00  
 Dayton, Linden Ave. ch. Wom. Soc. for the Congo ..... 50 00  
 Dayton, Linden Ave. ch. Jr. Union for work of Rev. W. M. Upcraft ..... 5 13  
 Nicholasville, Mrs. M. J. Elrod ..... 5 00  
 Troy, William Shilling ..... 5 00  
 Wyoming Y. P. S. C. E. .... 5 50  
 Cleveland, Superior St. ch. Jr. C. E. tow. sup. Rev. M. C. Mason, Tura, Assam ..... 12 00  
 King's Creek, R. B. ch. .... 14 25  
 Springfield, members of Bethel ch. .... 5 00  
 Salem ch. .... 45 00  
 Fredericktown ch. .... 8 77  
 Cyclone, Bethany ch. .... 2 65  
 Jefferson, "Farther Lights" ..... 2 58  
 Kingsville, 1st ch. .... 43 70  
 Cincinnati, Walnut Hill ch. .... 170 59  
 New Richmond ch. .... 1 00  
 Brush Creek, Rev. F. E. Presgraves ..... 5 00  
 Geneva ch. .... 68 35  
 Madison ch. .... 18 15  
 Madison ch. S. S. .... 10 05  
 Perry ch. .... 2 50  
 Harrison ch. .... 3 50  
 Kenton ch. .... 4 20  
 Lima ch. .... 40 93  
 Lima S. S. .... 5 00  
 Lima, Mrs. P. A. Elder, of wh. \$2.50 is tow. the debt. .... 5 00  
 Lima, Mrs. Abbie Crippen ..... 3 50  
 New Hampshire ch. .... 1 50  
 St. Mary's ch. .... 15 21

Van Wert ch.....	\$16 00
Van Wert S. S.....	1 35
Van Wert B. Y. P. U.....	2 65
Gallia ch.....	6 00
Newtonville ch.....	10 00
Newland, Calvary ch.....	8 61
Cleveland, Cedar Ave. ch.....	29 00
Cleveland, 1st ch.....	125 40
Cleveland, Willson Ave. ch.....	123 60
Painesville ch.....	5 89
Hillsboro' ch.....	15 00
Columbus, 1st ch.....	68 38
Granville, 1st ch.....	200 77
Granville Dennison Y. M. C. A.....	28 83
Dayton Central ch.....	88 04
Dayton, Linden Ave. ch.....	152 11
Piqua, Calvary ch.....	20 54
Piqua, 1st ch.....	7 00
St. Paris, 1st ch.....	9 22
Sidney ch.....	7 40
Springfield, 1st ch.....	106 90
Troy, 1st ch.....	22 05
Troy, 1st ch. S. S.....	10 00
Troy, 1st ch. B. Y. P. U.....	9 60
Urbana, 1st ch.....	35 50
Urbana, 1st ch. S. S.....	10 00
Urbana, 1st ch. B. Y. P. U.....	4 40
Bellevue ch.....	2 00
Norwalk, J. W. Baker, Esq.....	5 00
Norwalk, Mrs. Mary A. Corwin.....	5 00
Sandusky, Wayne St. ch. and S. S.....	8 96
Evergreen ch.....	5 00
Vigo, Rev. B. L. Neff and wife.....	11 00
Wellston ch.....	3 35
Wellston, Mrs. S. Haning.....	50 09
Elyria, 1st ch.....	163 95
Elyria, 1st ch. S. S.....	12 14
Elyria, 1st ch. B. Y. P. U.....	27 77
La Grange ch.....	4 85
Bethel ch.....	1 00
De Graff ch.....	16 15
Spring Dale ch.....	21 26
Mansfield, Park Ave. ch.....	30 00
Bucyrus, 1st ch.....	54 43
Caldwell ch.....	5 00
Caldwell S. S.....	5 00
Marietta, 1st ch.....	107 50
Marietta, 1st ch. S. S.....	15 00
Marietta, 1st ch. Y. P. S. C. E.....	5 00
Marietta, 1st ch. Jr. C. E.....	3 00
Troy ch.....	85 83
Cincinnati, Ninth St. ch.....	40 00
Cincinnati, 3d ch.....	10 00
Cincinnati, Walnut Hill ch.....	17 18
Lebanon East ch. S. S.....	22 85
Middletown ch.....	22 85
Wyoming ch. of wh. \$75 is fr. J. H. Tangeman, \$50, fr. Miss Fannie Tangeman, tow. sup. nat. Karen pr.....	145 00
Owl Creek B. Y. P. U.....	35
Ironton, 1st ch. S. S.....	15 75
Ambrose ch.....	7 50
Fayette, S. M. Reynolds, tow. the debt.....	5 00
Fostoria ch.....	5 00
Stryker ch.....	2 75
Toledo, Ashland Ave. ch.....	72 35
Toledo, 1st ch.....	71 58
Toledo, 2d ch.....	6 31
Toledo, 2d ch., Ladies' F. M. Circle.....	3 50
Toledo, 2d ch. Y. P. S. C. E.....	1 95
Toledo, Heston St. ch.....	10 00
Toledo, Oliver St. ch.....	50 00
Garrettsville ch.....	13 00
Niles ch.....	20 00
Youngstown, 1st ch.....	42 78
Youngstown Welch ch.....	20 88

Wooster, Judge H. B. Swartz.....	\$5 00
Canton, 1st ch. Ladies' B. M. Circle.....	14 00
Brookfield ch.....	3 76
Union Valley ch.....	3 50
Dresden ch.....	5 00

Correction.

\$10 received in February from Linden Ave. ch. Dayton, should have been credited to the "Mission Band of Cheerful Workers" instead of the church.

WEST VIRGINIA, \$175.57.

Lenox, C. W. Forman.....	1 00
Greenbrier ch. of Alderson.....	28 30
Lucile, F. F. Daniel, Esq.....	3 00
Mt. Olive B. M. League.....	1 85
Two Run B. M. League.....	1 37
Bethesda ch.....	3 75
Fair View ch.....	9 25
Olive Branch ch.....	5 75
Carkin, J. Q. Barker, Esq.....	5 00
Rosedale, Rev. W. L. Com-pere and wife.....	10 00
New England ch.....	5 00
Stillwell ch.....	5 05
Grafton ch.....	25 25
Grafton, W. C. Byers, Esq.....	50 00
Davis, M. Thompson, Esq.....	2 00
Davis, A. A. Richardson, Esq.....	6 00
Elkins ch.....	3 00
Hepzibah ch.....	5 00
Morgantown, Rev. Ross Ward.....	5 00

VIRGINIA, \$125.

Richmond, Rachel Harts-horn Education and Mis-sionary Soc. tow. sal. Mr. and Mrs. William Hall, Congo.....	20 00
Fortress Monroe, Miss Fran-cis J. Huntley, tow. sal. Rev. Jacob Heinrichs Ramapatam.....	100 00
Pleasant Ridge, Miss E. Lawrence.....	5 00

INDIANA, \$1,661.59.

Camden ch.....	14 40
Camden B. Y. P. U.....	6 42
Camden S. S.....	11 02
Indianapolis S. S. 1st ch.....	50 00
Indianapolis W o m a n ' s Miss'y Soc'y.....	13 04
South Bend, Ladies of 1st Sw. ch. tow. sup. n. pr. "Boka," care Rev. O. L. Swanson, N. Lakhimpur.....	20 00
South Bend ch.....	30 00
Brookston ch.....	5 25
Evansville, "In memory of H. J. A.".....	50 00
Bango ch.....	6 08
Muncie S. S.....	29 10
Muncie Jr. B. Y. P. U.....	11 52
Muncie Sr. B. Y. P. U.....	7 98
Muncie ch.....	9 69
Flora ch.....	4 50
Stamford ch.....	2 00
Franklin, North, B. Y. P. U. Indianapolis, Mrs. L. A. Van Deman tow. L. M. of Ordo L. Van Deman.....	50 00
Lebanon ch.....	24 60
Lebanon Junior Union.....	2 00
Lebanon B. Y. P. U.....	3 95
Indianapolis, 1st ch.....	400 90
Indianapolis, 1st ch. Yates class.....	25 00

Terre Haute, 1st ch. Bibic class in S. S.....	\$2 00
Evansville, 1st ch. B. Y. P. U.....	2 70
Fort Wayne, 1st ch.....	244 00
Wabash ch.....	10 00
Washington Tp. ch.....	3 00
Brown's Valley ch.....	16 00
Dana ch.....	8 23
Dana, J. H. Rusmisl.....	3 00
Freedon ch.....	2 74
Friendles Grove ch.....	4 85
Rockville ch.....	3 60
Tennessee Valley ch.....	2 00
Union ch.....	5 12
Spencer ch.....	8 00
Mt. Pisgah ch.....	6 00
Mississinewa Valley ch.....	1 20
Elwood ch.....	10 35
Elwood S. S. tow. sup. Sau Lee.....	5 00
Galveston ch.....	27 41
Galveston S. S. for Sau Lee, Michigantown S. S. tow. sup. Sau Lee.....	9 00
Michigantown B. Y. P. U.....	5 00
Michigantown, Mr. C. A. Marshall and Mrs. Kittie Marshall, \$20 each tow. life membership.....	40 00
Paint Creek S. S. tow. sup. Sau Lee.....	1 52
Russville S. S. tow. sup. Sau Lee.....	1 57
Sharon S. S., of wh. \$1.60 is tow. sup. Sau Lee.....	7 00
Sharon ch.....	3 25
Thorntown ch.....	1 00
Young America ch.....	2 40
Young America W. C. tow. sup. Sau Lee.....	1 00
Young America S. S. for sup. Sau Lee.....	2 00
Chili ch.....	2 00
Denver ch.....	4 62
Fulton ch.....	2 20
Logansport, and ch.....	26 10
Marion, 1st ch.....	26 40
Miami ch.....	17 00
Niconza ch.....	4 70
Peru ch.....	68 79
Weasaw ch.....	2 45
Olive Branch, Mrs. F. G. Heath.....	1 00
Beaver City ch.....	3 50
Goodland ch.....	32 48
Liberty Tp. ch.....	5 00
Milroy Tp. ch.....	5 70
Mt. Pleasant, 1st ch.....	20 00
Lima, Miss Ophelia Edge-comb.....	8 00
Goshen ch.....	23 52
Goshen ch. S. S.....	2 32
Kingsbury ch.....	20 00
La Porte ch.....	18 15
Valparaiso ch.....	15 78
Campbellsburg ch.....	2 00
Lost River ch.....	3 00
Mt. Pleasant ch.....	2 00
Orleans ch.....	3 00
Paoli ch.....	1 00
Mt. Carmel ch.....	2 00
Mt. Airie ch.....	9 75
Westport ch.....	3 50
Crawfordsville ch.....	27 54
Bethel ch.....	2 65
Cornettsville ch.....	1 05
Ottwell ch.....	1 00
Petersburg ch.....	4 25
Veale's Creek ch.....	1 00

MICHIGAN, \$4,239.34.

Yuba, S. H. Saylor.....	5 00
Bath, Ernest Wilhem.....	4 00

## Donations

Eaton Rapids ch.....	\$40 26
Detroit, Woodward Ave. ch. 2000	00
Tecumseh ch. add'l.....	9 00
Flint ch.....	44 21
Leslie, Junior Union .....	1 25
Alpena ch.....	25 40
Harrisville ch.....	3 01
Prescott, Judson ch.....	3 00
Reno ch.....	3 00
Clarkston ch.....	3 01
Detroit, 1st ch.....	110 00
Detroit, 1st ch S. S.....	89 75
Detroit Immanuel ch.....	3 05
Detroit Immanuel S. S.....	5 00
Detroit, 14th Ave. ch. Rev.	
C. A. Votey .....	2 00
Detroit Scotten Ave. ch.....	7 42
Detroit, 1st German Y. P. S.	9 55
Detroit, Warren Ave. ch.....	67 86
Mt. Vernon ch.....	10 15
Fontiac ch.....	35 63
Fontiac S. S.....	14 00
Atlas ch.....	2 13
Imlay City ch.....	36 50
Imlay City S. S.....	5 00
Imlay City R. Y. P. U.....	5 00
Oakfield ch.....	2 53
Cedar Springs ch.....	5 00
Grand Rapids, Wealthy Ave.	
B. Y. P. U., tow. sup.	
Bible Women in India.....	6 70
Grand Rapids, 2d ch.....	57 50
Grand Rapids, Cal. ch.....	5 00
Lowell ch., tow. helping	
famine sufferers in India.....	1 00
Nashville ch.....	5 00
Paris ch.....	14 00
Ionia ch.....	13 13
Ionia B. Y. P. U.....	2 90
Lake Odessa ch.....	1 36
Pewamo ch.....	2 17
Seberva ch.....	3 15
Smyrna ch.....	3 00
Kalkaska ch.....	3 89
Kalkaska S. S.....	2 50
Kalkaska B. Y. P. U.....	1 40
Petoskey ch.....	8 01
Petoskey S. S., of wh. \$12.55	
is fr. Y. P. Class .....	17 08
Hillsdale ch.....	16 15
Hillsdale B. Y. P. U.....	2 00
North Adams ch.....	5 25
North Adams B. Y. P. U.....	3 00
Bad Axe ch.....	10 46
Bad Axe S. S.....	3 00
Bad Axe B. Y. P. U.....	1 00
Cass City ch.....	25 00
Crosswell B. Y. P. U.....	3 00
Deckerville ch.....	3 00
Deckerville S. S.....	0 50
Deckerville B. Y. P. U.....	0 50
Elmer ch.....	2 30
Marion ch.....	4 00
Sand Beach ch.....	19 55
Unionville ch.....	5 00
Verona ch.....	1 70
Worth ch.....	4 31
Brooklyn ch.....	8 75
Clarke's Lake ch.....	2 40
Diamondale, Rev. John	
Gunderman and wife.....	3 00
Jackson, 1st ch.....	95 05
Jackson, 1st ch. B. Y. P. U.,	6 50
Mason ch.....	40 00
Springport ch.....	4 56
Tompkins ch.....	1 30
Athens ch.....	2 25
Athens S. S.....	1 25
Augusta ch.....	2 00
Battle Creek ch.....	58 51
Bloomington ch.....	10 00
Ganges ch. (of wh. \$1 is fr.	
the Juniors) .....	3 70
Kalamazoo, 1st ch.....	204 50
Kalamazoo, Portage St. ch.....	5 95
Kalamazoo, Portage St. S. S.	3 66

Kalamazoo, Portage St.	
Junior Un.....	\$0 40
Osego, ch.....	12 90
Osego B. Y. P. U.....	3 60
Paw Paw ch.....	6 04
Plainwell ch.....	100 00
Prairieville ch.....	7 40
Adrian ch.....	66 61
Clayton ch.....	3 60
Tecumseh ch.....	20 00
Calumet ch.....	17 49
Gladstone ch.....	12 46
Iron Mountain, Emmanuel	
ch.....	2 00
Ishpeming, Cal. ch.....	10 00
Sault Ste. Marie ch.....	14 85
Sault Ste. Marie S. S.....	1 48
Kingsley ch.....	1 75
Manistee, Maple St. ch.....	8 00
Alma ch.....	75 75
Bay City, 1st ch.....	70 00
Bay City, 1st ch. S. S.....	5 00
Mt. Pleasant ch.....	6 50
Saginaw, E. S. 1st ch.....	55 34
St. Louis ch.....	7 25
West Bay City, Rev. C. H.	
Irving.....	5 00
Byron ch.....	9 20
De Witt. Personal.....	1 00
Lansing ch.....	13 50
Lansing B. Y. P. U.....	5 25
Owosso S. S.....	2 00
St. John's ch.....	10 00
St. John's B. Y. P. U.....	3 00
Vernon ch.....	11 70
Webberville ch.....	4 00
Williamstown ch.....	10 20
Ovid ch.....	37 83
Cassopolis ch.....	4 51
Dowagaic, Stella Bond fund,	
tow. sup. evangelistic work,	
care Rev. A. Bunker,	
Toungoo, Burma.....	4 00
Lawrence.....	1 65
Weesaw ch.....	1 00
Jones ch.....	2 00
Newberg ch.....	2 50
Three Rivers ch.....	1 12
Cadillac ch.....	25 65
Dalton W. C.....	2 00
Iron Mountain Sw. ch.....	4 75
Ishpeming Sw. ch.....	8 00
Ishpeming Sewing Soc.....	10 00
Ishpeming Mother's Soc.....	30 00
Luddington ch.....	5 00
Norway W. C.....	5 00
Personal.....	10
Norway, John Wikland.....	1 00
Republic ch.....	2 00
Ypsilanti ch.....	72 00
Brighton ch.....	10 62
Brighton S. S.....	1 09
Commerce ch.....	2 50
Highland ch.....	10 05
Highland S. S.....	5 00
Holly ch.....	6 57
Kensington ch.....	14 11
Fowlerville ch.....	14 00
Milford ch.....	16 25
Northville ch.....	9 13
Salem ch.....	11 48
Walled Lake ch.....	16 00
Wayne ch.....	33 25
Wayne S. S.....	5 00
Hart ch.....	72
Pentwater ch.....	10 00
Ensley ch. for the debt.....	2 50

## ILLINOIS, \$6,538.45.

Rock Island, Mrs. Pauline	
E. Sinnet.....	\$25 00
Fidelity, Mrs. Alice Beeby.....	1 00
Griggsville ch.....	10 00
Georgetown, Mrs. C. A.	
Hawes.....	1 00
Gilman ch.....	7 50

New Burnside, W. R. Mi-	
zell, M.D.....	\$4 00
Alton, Cherry St. A. M. S. S.	3 00
Alton, Pastor's Birthday	
Book, 1st quarter.....	4 90
Alton, Cherry St. Hunters-	
town Mission.....	4 40
Alton ch.....	86 54
Alton S. S.....	7 41
Hinckley ch.....	6 05
Joliet, 1st ch.....	46 05
Kaneville, Dea. Hanchett on	
note.....	54 40
Morris ch.....	11 00
Newark, Mrs. Seth Slezzer.....	12 50
Plainfield, J. F. Robbins.....	6 00
Milton Centre, Eld. O. C.	
Dickinson.....	5 00
Milton Centre S. S.....	1 90
Atlanta ch.....	20 50
Bloomington ch.....	95 00
Deer Creek ch.....	4 00
El Paso, Rev. J. F. Howard	
and wife.....	10 00
El Paso, Dea. Evans, sup.	
Ong. stu.....	25 00
El Paso S. S. for sup. Ong.	
stu.....	25 00
El Paso ch.....	30 55
Hudson ch.....	36 35
Lexington ch.....	5 50
Mendota Y. P. S. C. E.....	2 03
Minonk ch.....	6 45
Minonk Y. P.....	1 55
Champaign ch.....	37 65
Champaign S. S.....	13 17
Fairmont ch.....	7 00
Gifford ch.....	28 39
Paris ch. for Telugu mission,	13 00
Penfield ch.....	13 25
Rantoul ch.....	12 00
Urbana ch.....	34 10
Urbana S. S.....	9 08
Urbana Y. P.....	5 00
Girard ch.....	2 75
Waverly ch.....	11 05
Smith's Grove ch.....	1 90
Vandalla ch.....	7 72
Chandlerville, Mrs. B. Gill.....	40 00
Austin ch.....	120 00
Austin S. S.....	100 00
Chicago, Bethany ch.....	40 03
Chicago, Y. P. for sup. Po	
San, Swatow.....	25 00
Chicago, Centennial ch.....	149 91
Chicago, Central ch., Miss	
M. G. Burdette.....	5 00
Chicago, Covenant ch.....	72 14
Chicago, Englewood ch.....	219 35
Chicago, Englewood S. S.,	
for sup. n pr. care of Rev.	
J. S. Adams, China.....	25 00
Chicago, Englewood Y. P.	
S. C. E.....	4 25
Chicago, 1st ch.....	540 82
Chicago, 1st ch. Y. P.....	3 24
Chicago, 4th ch.....	225 00
Chicago, Galilee ch.....	4 88
Chicago, Hyde Park ch.....	228 84
Chicago, Dr. Northrup.....	12 50
Chicago, Immanuel ch.....	224 67
Irving Park, E. W. Moyle	
and wife, for Tel. mission,	5 00
Chicago, Lake View S. S., for	
Rev. John Firth, Assam.....	3 92
Chicago, La Salle Ave. ch.....	46 00
Chicago, Memorial ch.....	322 07
Chicago, Messiah ch., Mrs.	
Z. Dixon, for work in	
Japan.....	30 00
Chicago, Millard Ave. ch.....	26 00
Chicago, Second ch.....	230 21
Chicago, So. Park ch.....	6 01
Chicago, Western Ave. ch.....	448 90
Chicago, Woodlawn Park	
ch.....	16 80

# Donations

221

Crystal Lake, A. Thompson,	\$5 00
Elgin, 1st ch.	243 17
Elgin, Immanuel ch.	3 00
Evanston ch.	64 30
Harvey, Mrs. Daniels	1 00
Hebron ch.	20 00
Highland Park ch.	18 40
Highland Park Y. P. for	
Tel. pr.	5 00
La Grange S. S.	4 15
Morgan Park ch.	179 84
Oak Park ch.	50 00
Wauconda ch.	2 60
Waukegon ch.	44 37
Waukegon S. S.	10 28
Wheaton ch.	54 94
Wheaton Y. P.	10 00
Woodstock S. S. for Pariah,	
care of Dr. Clough.	20 74
Miss J. Sondericker	1 00
Chicago, Pilgrim Temple ch.	11 00
Cairo ch.	11 00
Jonesboro, A. J. Smith, for	
sup. Diriam Gooraviah,	
care of Dr. Clough.	10 00
Damascus ch.	3 15
Erie ch.	5 43
Freeport ch.	50 00
Mt. Carroll ch.	39 50
Mt. Carroll S. S.	10 00
Mt. Carroll Y. P.	12 00
Chatsworth ch.	25 90
Grant Park ch.	2 50
Hoopeston ch.	10 35
Loda ch.	30 00
Momence ch.	9 00
Hart's Prairie, Eld. W. P.	
Hart, for pr., care of Dr.	
Clough	25 00
Carbondale ch.	21 75
Carbondale Y. P.	9 75
Granville ch.	17 00
La Salle, late Aaron Gunn.	10 00
Marseilles S. S. for Ong.	
student	4 85
Ottawa ch.	111 15
Ottawa S. S. for sup. Rev.	
R. L. Halsey	211 15
Paw Paw ch.	29 50
Tonica ch.	20 00
Galesburg ch.	115 03
Galesburg S. S.	50 00
Galesburg Y. P.	18 00
Galva ch.	16 75
Sparland S. S.	4 30
Steuben S. S.	50 00
Barry ch.	21 50
Alpha ch.	10 95
Mt. Pleasant ch.	26 87
Rock Island, 1st ch.	20 02
Belvidere, 1st ch.	21 24
Morengo ch.	225 53
Morengo S. S.	63 12
Rochelle ch.	13 30
Rockford, 1st ch.	18 00
Rockford, 1st ch. Y. P. for	
sup. Molliah Poliah, care of	
Dr. Clough.	10 00
Rockford, State St. ch.	137 54
Rockford, State St. S. S.	14 10
Stillman Valley ch.	6 37
Stillman Valley S. S.	8 00
Sycamore ch.	23 75
Blandensville ch.	22 00
Blandensville Y. P.	5 00
Macomb ch.	17 74
Macomb Y. P.	16 70
Oquawka ch.	17 50
Roseville ch.	16 26
Rozetta ch.	15 50
J. J. Green and wife.	30 00
St. Mary's, Rev. E. Goodwin	
and wife, tow. sup. n. pr.	
in China	25 00
St. Mary's ch.	10 00

Big Ridge ch.	\$2 40
Berlin ch.	15 50
Thos. G. Mendenhall.	50 00
Jacksonville ch.	73 25
Springfield, Fred Brooks for	
sup. Ong. stu.	12 50
Springfield ch.	60 73
Stonington ch.	63 00
Marion, Mrs. C. J. Pease	2 00
Chicago, 4th ch., Sw.	8 05
Chicago, Tabernacle ch. Sw.	23 00
Lake View ch.	26 00
Chicago, Sw. churches per	
Weekly News	88 71
Austin Y. P.	20 00
DeKalb ch.	9 75
Evanston Y. P.	41 00
Galesburg Y. P. per Rev.	
M. Berglund, for pr., care	
of Rev. O. L. Swanson,	
Assam	8 00
Moline ch.	20 00
Ladies for China.	50 00
Monmouth ch.	5 00
Princeton ch.	3 06

## WISCONSIN, \$6,236.67.

Manawa ch.	\$1 00
Milwaukee, Garfield Ave. B.	
Y. P. U.	4 49
Milwaukee, Temple Builders	
of wh. \$2 is for school	
work, C. O. Rev. J. Speicher,	10 30
South Kaukauna ch.	10 00
Clinton, Ellek Bruce, de-	
ceased	4300 00
Madison C. E. Society.	6 85
River Falls S. S. " Birthday	
offering	2 42
Buena Vista S. S.	1 50
Merrill ch.	9 40
Rhineland ch.	6 14
Wausau ch.	2 00
Wauson ch.	5 04
Wausau S. S.	9 90
Beaver Dam ch.	52 50
Columbus, J. I. Merriam and	
wife	15 00
Fox Lake ch.	43 00
Lodi ch.	1 00
Otego ch.	5 00
Rio ch.	2 00
Eau Claire ch.	100 00
Augusta ch.	11 30
Augusta Y. P.	1 40
Knapp ch.	1 50
Menomonee ch.	30 20
Beloit ch.	31 75
Clinton ch.	20 00
Evansville ch.	23 00
Janesville ch.	255 93
Juda Y. P.	4 00
Riley ch.	2 50
Union ch.	5 00
Elroy ch.	2 55
Elroy Y. P.	2 90
Kendall ch.	18 00
La Crosse Tab. ch.	4 85
Sparta ch.	30 50
Whitehall, Mrs. N. L. Sweet,	10 00
Darlington ch.	24 00
Baraboo ch.	5 00
Baraboo S. S.	5 08
Fairfield ch.	3 00
Madison ch.	77 29
Lyndon ch.	15 16
Merton ch.	19 42
Merton S. S.	1 61
Individual	52
Milwaukee, Garfield Ave.	
ch.	11 10
Milwaukee South ch.	201 60
Milwaukee Tab. ch.	50 00
Oconomowoc ch.	34 33
Racine Y. P.	14 00

Sheboygan Falls ch.	\$5 50
Waukesha ch.	79 46
Wauwatosa ch.	70 00
Hudson ch.	59 91
Burlington ch.	21 22
Delavan ch.	271 37
E. Delavan ch.	8 00
Millard ch.	16 50
Walworth ch.	12 50
Whitewater ch.	8 00
Appleton ch.	39 00
Berlin ch.	27 00
Fond-du-Lac ch.	5 50
Green Bay, 1st ch.	47 70
Marquette ch.	11 25
Omro ch.	13 05
Union Grove Ladies' Soc. for	
Africa	6 00
Marquette Swedish ch.	23 62

## MINNESOTA, \$3,094.27.

Milton ch.	\$10 00
St. Paul, Miss Edna J. Platt,	
tow. sup. girl in school at	
Ningpo, care Miss H. L.	
Corbin	10 00
Minneapolis, 1st ch. Mrs.	
W. W. Campbell	10 00
Minneapolis, 1st ch., Young	566 17
Men for W. China.	87 30
Minneapolis, 1st ch. S. S.,	
for Rungiah.	50 00
Minneapolis, Olivet ch.	51 97
Minneapolis, Olivet ch.,	
Young Men for W. China,	12 55
Minneapolis, Calvary ch.	46 35
Minneapolis, Calvary ch.,	
Young Men for W. China,	15 00
Minneapolis, 4th ch.	13 24
Minneapolis, 4th ch., Young	
Men for W. China.	100 00
Minneapolis, Tabernacle ch.,	31 00
Minneapolis, Tabernacle ch.,	
Young Men for W. China,	5 00
Anoka, Y. M. for W. China,	2 75
Minneapolis, Central ch.	100 00
Minneapolis, Central ch. S. S.	22 05
Minneapolis, Central ch., Y.	
Men for W. China.	40 00
Minneapolis, German ch.,	
for famine fund.	5 50
Anoka ch.	14 34
Minneapolis, Immanuel ch.,	7 00
Minneapolis, Immanuel ch.,	
Y. Men for W. China.	50
Lake Benton ch.	3 85
Lake Benton ch. S. S.	1 75
Pipestone ch.	6 70
Worthington ch.	7 87
Worthington Aid Soc'y	5 00
Windom ch.	10 25
Windom ch. B. Y. P. U.	3 00
Windom ch. Jr. B. Y. P. U.,	42
Mankato ch.	14 25
Kasota ch.	3 92
St. James ch.	5 50
Minneapolis, 1st Sw. King's	
Army.	100 50
Burchard, D. Hammer	5 25
Minneapolis, 1st Sw. "Elada	
Budskapet"	20 00
Grove City ch.	34 53
North Blanch S. S.	1 00
Isanti, S. ch.	8 17
Isanti, Edna Rapp.	10 00
Isanti, North ch.	5 30
Isanti, Rev. Carl Vingren.	25 00
Isanti, Wom. Soc.	20 00
Isanti, Children's Soc.	10 00
Cambridge ch.	7 50
Fish Lake ch.	11 54
Stanchfield ch.	7 75
Rush Lake ch.	2 00
Spring Vale ch.	11





Argonia ch.....	\$2 05
Anthony ch.....	5 00
Attica ch.....	2 00
Climax ch.....	6 00
Eureka ch. Miss Sadie Sam- ple.....	1 00
Elk Falls ch.....	40
Elk City ch.....	1 00
Howard ch.....	6 25
Howard ch. S. S.....	2 55
Girard ch. S. S.....	2 10
Odense ch.....	2 12
Odense ch. S. S.....	1 30
Saron ch. Y. P. S. C. E.....	2 33
Kensington ch.....	2 50
Kensington, J. Putnam.....	50
Burr Oak ch.....	4 20
Topeka 1st ch.....	61 64
Esbridge ch.....	1 75
Esbridge, Joseph Little.....	10 00
Auburn ch.....	2 00
Auburn ch. tow. the debt.....	2 00
Hoyt ch.....	7 60
Topeka, Madison st. S. S.....	50
Burlingame ch.....	9 80
Lawrence ch.....	67 31
Silver Lake ch.....	3 30
Manhattan ch.....	12 58
Wamego ch.....	2 70
Topeka, North ch.....	15 34
Topeka, North ch. S. S.....	9 35
Topeka, North ch. Y. P. S.....	5 31
Greenwood ch.....	4 70
Louisburg ch.....	10 97
Louisburg ch. S. S.....	1 75
Appanose ch. S. S.....	1 35
Somerset ch.....	5 65
Lyndon ch.....	1 09
Lyndon ch. S. S.....	3 31
Lyndon ch. Y. P. S.....	60
Ottawa, 1st ch.....	134 79
Ottawa, 1st ch. S. S.....	25 00
Kansas City, 1st ch.....	15 24
Kansas City, 1st ch. S. S.....	1 26
Kansas City, 1st ch. Y. P. S.....	3 50
Kansas City, 1st ch. Young Men's Bible and Mission Society, to apply tow. sup. n. pr. Komeh, c. o. Rev. C. L. Davenport.....	12 50
Kansas City, Edgerton Place ch.....	3 29
Kansas City, Edgerton Pl. S. S.....	7 50
Kansas City, Edgerton Pl. Y. P. S.....	13 50
Leavenworth ch.....	22 53
Argentine ch.....	5 30
Argentine S. S.....	4 75
Rosedale ch.....	7 67
Kansas City, 3d ch.....	10 00
Armourdale ch.....	1 79
Garnett S. S.....	9 40
Blue Mound ch.....	50
Kincaid Y. P. S.....	1 00
La Cygne Y. P. S.....	50 00
Emporia ch.....	1 41
Reading ch.....	3 25
Perseverance ch.....	1 10
Goddard ch.....	1 40
Goddard ch. S. S.....	5 00
Sedgwick ch.....	5 00
Ninnesah, J. M. Jones.....	5 00
Ninnesah, Miss May Dob- bins.....	5 00
Hiawatha, 1st ch.....	58 77
Hiawatha, 1st ch. S. S.....	2 71
Watena ch.....	4 00
Hamlin ch.....	3 50
Hamlin ch. S. S.....	2 22
Dela ware ch.....	18 00
Bethel ch.....	9 75
Sabatha ch.....	31 25
Sabatha ch. Y. P. S.....	3 60
Sabatha, Rev. S. J. Miner,	

1st inst. L. M., including \$5 received last month.....	\$20 00
Troy ch.....	10 00
Troy ch. S. S.....	90
Jordan Creek ch.....	2 00
Barleyville ch.....	15 44
Woodlawn S. S.....	35
Colby ch.....	7 25
Oberlin ch.....	9 05
Phillipsburg ch.....	0 00
Phillipsburg, O. D. Lewis.....	5 00
Big Creek ch.....	2 60
Smith Centre ch.....	1 00
Jennings ch.....	75
Concordia ch.....	7 00
Clyde ch.....	10 10
Belleville ch.....	10 75
Clay Centre ch.....	16 15
Beloit ch.....	13 50
Beloit S. S.....	2 04
Beverly ch.....	2 55
Elmira ch.....	1 50
Minneapolis.....	5 71
Abilene ch.....	15 14
Abilene S. S.....	70
Abilene ch. Y. P. S.....	2 32
Antioch ch.....	5 00
Elm Grove, Newell Howard, Pratt ch.....	1 00
Pratt, W. H. Shrack.....	2 50
Mt. Pleasant ch.....	2 00
Cairo ch.....	1 50
Preston S. S.....	1 25
Altamont S. S.....	3 45
Labette ch.....	3 00
Parsons S. S.....	3 35
Oswego Y. P. S.....	2 60
Mt. Pisgah ch.....	9 10
Mt. Pisgah ch. S. S.....	1 00
Thayer ch.....	3 00
Osage City, W. C.....	6 69
Enterprise, W. C.....	50
Enterprise, John Enicker.....	6 29
Kansas City ch.....	1 50
Kansas City S. S.....	2 36
Kansas City Y. P. S.....	2 70
Douns ch.....	3 25
Hays City S. S.....	1 50
Woodston ch.....	3 50
Grand Centre ch.....	50
Ellis ch.....	4 00
Hill City ch.....	1 75
Pleasant View ch.....	60 00
Arkansas City S. S.....	1 50
Wilmot S. S.....	1 00
Wichita, West side S. S.....	2 00
Wichita, Emporia Ave. ch.....	2 50
Winfield ch.....	54 43
El Dorado Y. P. S.....	5 40
El Dorado Jr. Y. P. S.....	1 80
Nacka, William and Sarah Anderson tow. the debt.....	4 00
Ottawa, H. P. Blunt tow. sup. student, care of Miss Olive Blunt.....	3 00
Ottawa, Bethel ch.....	3 00

MISSOURI, \$31.15.

Board of Home and Foreign Missions.....	1 15
Macon, E. A. Merrifield.....	28 00
St. Louis, Jasper Powlis, for the debt.....	1 00
Clinton ch.....	1 00

NEBRASKA, \$341.67.

Arkinson ch.....	6 00
Liberty B. Y. P. U.....	2 00
Omaha, 1st Swedish ch. for famine sufferers, care of Rev. G. H. Brock.....	12 00
Palmyra, member of S. S.....	1 00
Friend, for the debt.....	1 00
Gibbon ch.....	9 00
Juniata ch.....	4 34

Mason City ch.....	\$2 52
Broken Bow ch.....	6 00
Endell, 2d ch.....	2 40
Endell, 1st ch.....	2 00
Juniata S. S. "chil- dren's offering".....	1 10
	\$14 02
Expenses of O. A. Buzzell.....	3 Sa \$10 20
Burwell ch.....	2 65
Columbus ch.....	10 48
Norfolk ch.....	13 47
Norfolk, W. & C. Haycroft, tow. sup. J. Paul.....	2 25
Wayne ch.....	4 00
Carroll Y. P. S.....	1 81
Plainview ch.....	14 55
Plainview ch. Y. P. S.....	1 65
Plainview, Geo. C. Merrill.....	2 00
Randolph ch.....	3 45
Johnson ch.....	3 26
Auburn S. S.....	1 56
Pawnee City S. S.....	3 60
Peru ch.....	27 99
Peru ch. S. S.....	7 01
Tecumseh S. S.....	1 18
Liston ch.....	1 30
Liston, Rev. H. H. Allen.....	1 00
Liston, Mrs. H. N. Allen.....	1 00
Liston, Esther B. Allen.....	1 00
Liston, Bessie F. Allen.....	1 00
Liston, Charlie H. Allen.....	1 00
Chadron ch.....	13 12
Chadron ch. S. S.....	1 88
Silver Creek Y. P. S.....	7 86
Silver Creek, Mrs. S. H. Johnson.....	5 00
Omaha, Beth-Eden ch.....	31 45
Omaha, 1st ch. Rev. N. B. Rairden.....	15 00
Holdredge ch.....	2 74
Hastings ch.....	5 77
Fisher S. S.....	1 55
Oakland ch.....	31 80
Oakland ch. S. S.....	13 75
Oakland ch. Y. P. S.....	15 00
Valley S. S.....	2 00
Waterville, J. A. Swanson.....	5 05
Gothensburg ch.....	13 35
Gothensburg, John Daw.....	3 10
Weston S. S.....	12 20
Weston, O. A. Ekdahl.....	2 50
Weston, Mrs. C. Hanson.....	2 00
Stark, Alfred Gustafson.....	2 50
Omaha, South ch.....	2 30

COLORADO, \$885.

Denver, H. F. Wilkinson, \$2 for the debt, and \$2 for current expenses.....	\$4 00
Denver, North Side ch.....	8 30
Denver, North Side S. S.....	2 60
Denver, North Side Y. P. S.....	65
Denver, Mrs. A. W. Har- rington, Leicester, Mass., Miss Capitola Dukes, Charlton, Iowa, tow. sup. Coh-da-foh, care Rev. J. R. Goddard, Ningpo.....	23 40
Denver, 1st ch.....	45 10
Delta ch.....	11 00
Delta ch. S. S.....	4 00
Lake City ch.....	2 00
Denver, Calvary ch.....	55 70
Denver, Beth-Eden ch.....	38 50
Denver, Swede ch. Peter Norby.....	2 00
Denver, Judson Mem'l ch.....	20 25
Denver ch. S. S.....	6 55
Denver ch. Y. P. S.....	1 00
Greely ch.....	78 27
Fort Collins ch.....	55 13
La Junta ch.....	25 00
La Junta, Rev. F. W. Hart, tow. sup. n. pr.....	12 50

La Junta, Mrs. A. Russell tow. sup. n. pr.	\$12 50
La Junta, J. B. Sherman tow. sup. n. pr.	12 50
La Junta, Mrs. J. B. Sherman tow. sup. Bible woman	15 00
Cañon City ch.	75 75
Cañon City, Miss Luella A. Hall, to apply tow. work of Rev. J. S. Adams	25 00
Cañon City, Mrs. M. Etta Massey, to apply tow. sup. B. W. Mah Tin, c. o. Rev. John McGuire	25 00
Cañon City, Miss M. V. Seelye, to apply tow. work of Rev. J. S. Adams	25 00
Pueblo, 1st ch.	29 00
Colorado Springs ch.	250 80
Husted ch.	4 61
Table Rock ch.	4 10
Monument ch.	4 89

## CALIFORNIA, \$3,300.59.

Alameda ch.	\$44 50
Alameda ch. S. S.	12 90
Berkley ch.	36 00
Ceres Y. P. S. for sup. Rev. W. Wynd	5 00
Golden Gate B. Y. P. U. for sup. Rev. W. Wynd	5 00
Golden Gate S. S.	8 00
Oakland, 1st ch.	75 14
J. P. Cogsville	50 00
Rev. C. H. Hobart	20 00
Extra Cent a Day Band	14 40
Oakland, 10th Ave. ch.	250 60
Oakland, 10th Ave. S. S.	16 11
Oakland, 23d Ave. ch.	105 00
Oakland Beth-Eden ch.	5 00
Oakland Swede ch.	11 75
Oakland Swede ch. S. S.	3 00
Oakland Swede ch. Y. P. S., for sup. n. pr. Shway Ze Paw, c. o. Dr. Bunker	25 00
Penryn ch.	12 45
Penryn ch. Y. P. S.	7 55
Penryn ch. S. S.	5 00
Sacramento Calvary ch.	37 50
Sacramento Calvary ch. Y. P. S.	2 50
San Francisco, 1st ch.	100 20
San Francisco, 1st ch. Y. P. S.	15 00
San Francisco, 1st ch. S. S.	10 00
San Francisco, Em'l ch.	4 75
San Francisco Em'l ch. S. S.	5 00
San Francisco, Hamilton Sq. ch.	28 00
San Francisco, Hamilton Sq. ch. S. S.	4 57
San Francisco, 3d ch. S. S.	17 65
San Francisco, 3d ch. Jrs.	1 75
San Francisco, 3d ch. Y. P. S. C. E. for work on the Congo	10 00
San Francisco Swede ch.	10 70
Sonora Y. P. S.	2 30
Sonora S. S.	2 70
Caspar ch.	11 35
Caspar ch. S. S.	1 00
Fort Bragg ch.	29 86
Mendocina ch.	4 35
Mendocina ch. S. S.	4 00
Alhambra ch.	3 20
Alhambra ch. S. S.	2 80
Azusa S. S.	5 00
Chino ch.	1 00
Compton ch.	13 00
Covina ch.	1 00
Covina, Mr. and Mrs. Groat	2 00
Downey ch.	2 55
Gardena ch.	9 06
Los Angeles, 1st ch.	426 82

Los Angeles, 1st ch. Y. P. S.	\$20 65
Los Angeles Memorial ch.	100 46
Los Angeles Memorial ch. S. S.	10 00
Los Angeles Memorial ch. Y. P. S. C. E.	5 00
Los Angeles Memorial In- ter. C. E.	3 50
Los Angeles American ch.	15 41
Los Angeles American ch. S. S.	5 00
Los Angeles Bethel ch.	6 11
Los Angeles Central ch.	15 00
Los Angeles Swede ch.	54 51
Los Angeles Swede ch. S. S.	64
Los Angeles Swede ch. Y. P. S., for sup. n. pr. M. Lucas, c. o. Rev. O. L. Swanson, Sibsagor, As- sam	15 00
Monrovia ch.	72 51
Monrovia ch. S. S.	3 00
Monrovia Jrs.	1 20
Pomona ch.	42 36
Pomona ch. Y. P. S. C. E. for sup. n. pr. Kondiah c. o. Rev. I. S. Hankins	8 50
Rivera B. Y. P. U.	3 25
South Pasadena ch.	3 78
South Pasadena Y. P. U.	0 55
South Pasadena S. S.	2 15
Anderson ch.	10 00
Chico ch.	10 31
Chico ch. S. S.	5 10
Chico ch. Jrs.	50
Millville ch.	2 00
Willows ch.	100 00
Auburn Y. P. S.	4 83
Auburn Juniors	45
Cinabro ch.	2 35
Cinabro Y. P. S.	60
Dixon ch.	20 20
Healdsburg ch.	6 50
Middletown ch.	3 30
Out Stations	1 15
Out Stations Y. P. S.	2 20
Out Stations S. S.	1 86
Ruby Dearborn	1 00
Uapa ch. sup. n. pr. Moun- g Tch Fong care Rev. W. H. Cossum, Ningpo	27 75
Sacramento, 1st ch.	61 01
Sacramento Emmanuel ch.	36 81
Sacramento Emmanuel ch. S. S.	5 00
Santa Rosa ch.	10 90
Santa Rosa ch. Y. P. S.	2 60
St. Helena ch.	4 00
St. Helena Y. P. S.	1 50
St. Helena S. S.	1 80
Winters ch.	1 05
Winters Y. P. S.	2 00
Fallbrook ch.	15 31
Fallbrook Y. P. S.	5 00
Julian Y. P. S.	4 00
National City ch.	15 70
Oceanside ch.	2 25
Otay Y. P. S.	6 90
San Diego, 1st ch.	77 75
San Diego B. Y. P. U.	30 61
San Diego, Grand Ave., Miss	2 35
San Diego Swede ch.	10 00
Redlands ch.	94 80
Easterne Mission S. S.	4 07
Riverside, 1st ch.	71 79
Riverside Y. P. S.	50 00
Riverside S. S.	10 09
San Bernardino ch.	75 75
Santa Ana ch.	72 25
Santa Ana Y. P. S.	20 03
Santa Ana S. S.	17 50
Dr. J. G. Berneike for Ger- many	10 00

South Riverside ch.	\$35 68
South Riverside Y. P. S.	4 00
South Riverside Jrs.	75
Santa Ana Emmanuel ch.	13 81
Santa Ana, Emmanuel Y. P. S.	8 15
Santa Ana Emmanuel S. S.	10 00
Santa Ana Emmanuel W. C.	2 25
Armona S. S.	5 74
R. F. McFee	5 00
Fresno, 1st ch.	12 05
Lamoore S. S.	3 62
Madera ch.	32 05
Madera B. Y. P. U.	6 05
Madera S. S.	8 65
Orosi S. S.	9 50
Reedley S. S.	2 00
Selma ch.	9 00
Selma S. S.	3 30
Selma Jrs.	3 00
Visalia, M. S. Featherstone	1 00
Santa Barbara ch.	58 09
Santa Barbara B. Y. P. U.	4 00
Ventura, Frank Griffin	2 50
Gonzola ch.	10 00
Gonzola Y. P. S.	5 00
King City ch.	2 30
Los Gatos ch.	22 05
Morgan Hill S. S.	2 77
Mountain View ch.	7 25
Shilo ch.	3 50
Salinas ch.	14 90
Salinas ch. S. S.	4 90
Salinas ch. Jrs.	25
San Jose, 1st ch.	100 00
San Jose, Immanuel ch.	15 00
San Lucas ch.	4 60
Santa Clara ch.	6 05
Santa Clara Y. P. S.	2 00
Santa Clara S. S.	1 20
Santa Cruz, 1st ch.	20 00
Santa Cruz, 2d ch.	5 00
Watsonville Scand. ch.	4 70
Dutch Flat, Mrs. George Squires	2 00
Bishop Station, Mrs. A. R. Schively	1 00

## Note.

Contributions from all Young People's societies in California, not otherwise designated, are for the support of Rev. W. Wynd.

National City, Mrs. Lucy S. Foss	20 00
Bishop ch.	4 00
Myrtle, R. W. Thomas	32

## OREGON, \$837.73.

Albany, H. F. Merrill and family	\$3 00
Carlton ch.	31 25
Corvallis ch.	8 50
McMinnville ch.	55 80
McMinnville ch. Y. P. S.	20 15
McMinnville ch. S. S.	10 25
Oak Creek ch.	1 72
Scio ch.	6 00
Adams ch.	3 15
Juniors, Adams ch.	1 10
Athena ch.	2 85
Helix ch.	7 00
La Grand ch.	7 13
Pendleton ch.	25 00
Pendleton Y. P. S.	1 50
Pendleton S. S.	1 00
Pendleton W. Circle	2 50
Eugene ch.	21 75
Oakland B. Y. P. U.	5 72
Oakland S. S.	68
Mrs. M. J. Kerley	5 00
Riddles ch.	25
Medford ch.	16 60

Medford, Mr. and Mrs. S. L. Bennett, for famine relief, care Rev. W. A. Stanton.....	\$5 00
Medford, Mr. and Mrs. S. L. Bennett .....	5 00
Merlin ch. ....	10 00
Astoria ch. ....	15 90
Astoria Y. P. S. ....	2 00
Astoria S. S. ....	2 10
Dayton ch. ....	5 00
Dayton Y. P. S. ....	2 64
Forest Grove, a friend.....	5 00
Sellwood ch. ....	1 00
Sellwood S. S. ....	1 25
Oregon City ch. ....	161 98
Park Place ch. ....	8 30
Park Place Jrs. ....	3 40
Portland, 1st ch. ....	197 50
Portland, 1st ch. Y. P. S. ....	7 60
Portland, 1st ch. S. S. ....	15 00
Portland, 3d ch. ....	11 00
Portland, 3d ch. Jrs. ....	1 82
Portland, Calvary ch. ....	35 48
Portland, Calvary ch. S. S. ....	6 77
Portland, Rev. J. O. Burroughs, for sup. n. pr. A. He, care Dr. J. W. Carlin, Ungkung .....	12 50
Portland, Immanuel ch. ....	9 18
Portland, Immanuel ch. S. S. ....	1 47
Salem ch. ....	27 44
Salem Y. P. S. ....	10 00
Salem Jrs. ....	1 50
Central Assn., Rev. G. W. Hill .....	25 00

## WASHINGTON, \$775.86.

Black Diamond ch. ....	10 00
Fair Haven, Mrs. Monett and friend .....	1 25
Everett ch. ....	35 90
Everett Y. P. S. ....	12 40
Kent ch. ....	17 00
La Connor Y. P. S. ....	5 00
La Connor S. S. ....	1 56
Mt. Vernon ch. ....	2 35
New Whatcom ch. ....	51 06
New Whatcom ch. Y. P. S. ....	2 29
Port Townsend ch. ....	1 50
Port Townsend ch. Y. P. S. ....	1 50
Port Townsend ch. S. S. ....	2 00
Seattle, 1st ch. ....	88 77
Seattle, 1st ch. Y. P. S. ....	23 55
Seattle, 1st ch. S. S. ....	13 81
Seattle, 1st ch. pastor. ....	10 00
Seattle, Market St. S. S. ....	1 35
Farther Lights .....	4 00
Snohomush ch. ....	40 81
Snohomush ch. S. S. ....	5 90
Vashon ch. ....	4 20
Cheney ch. ....	2 60
Latah ch. ....	2 30
Latah ch. S. S. ....	4 00
Reardon ch. ....	6 50
Rockford ch. ....	2 35
Spokane, 1st ch. ....	31 50
Spokane, North Side ch. ....	51 60
Spokane, Swede ch. ....	3 50
Spokane, Swede ch. S. S. ....	2 00
Sprague ch. ....	2 50
Sprague ch. Jrs. ....	4 00
Tekoa ch. ....	4 85
Tekoa ch. S. S. ....	1 30
Waterville ch. ....	10 00
Barton ch. ....	16 21
Barton ch. B. Y. P. U. ....	1 50
Barton ch. S. S. ....	1 92
Chehalis ch. ....	5 90
Olympia Y. P. S. ....	1 65
Puyallup ch. ....	7 00
Tacoma, 1st ch. Y. P. S. ....	1 00
Vancouver Juniors. ....	3 00
Winlock ch. ....	6 60
Colfax ch. ....	72 30
Colfax ch. B. Y. P. U. ....	4 00

Palouse ch. ....	\$5 00
North Yakima ch. ....	3 00
Roslyn, 2d Y. P. S. ....	2 00
Ballard, Swedish ch. ....	4 25
New Whatcom, Sw. ch. ....	23 26
New Whatcom, Sw. ch. S. S. ....	4 00
Seattle, Sw. ch. ....	57 81
Seattle, Sw. ch. Y. P. S. ....	5 00
Skagit City, Sw. ch. ....	5 00
Tacoma, Sw. ch. ....	7 74
Tacoma, Scand. S. S. ....	4 00
Tacoma, 1st ch., D. S. Garlick. ....	1 00
Seattle, Tabernacle ch. ....	57 50
Puyallup ch. ....	5 00

## IDAHO, \$16.50.

Kendrick ch. ....	55
Pine Grove ch. ....	95
Grangeville ch. ....	6 00
Middleton ch. ....	2 00
Boise Valley ch. ....	2 00
Soloubria ch. ....	5 00

## BRITISH COLUMBIA, \$42.40.

New Westminster ch. ....	10 90
Victoria Emmanuel ch. ....	26 00
Victoria Emmanuel ch. S. S. ....	5 50

## MONTANA, \$128.50.

Kalispel ch. ....	12 00
Hamilton ch. ....	2 40
Dillon, G. G. Earle. ....	10 00
Dillon, G. B. Conway. ....	5 00
Dillon, C. A. Harvey. ....	5 00
Dillon, Y. P. Soc'y. ....	10 20
Great Falls, Sw. ch., for Andrew Konegapogu, Uday-agiri, India. ....	12 50
Anaconda ch. ....	10 00
Stevensville ch. ....	1 80
Missoula ch. ....	5 00
Butte ch. ....	54 00

## NORTH DAKOTA, \$51.40.

Wahpeton ch. ....	10 00
Bathgate ch. ....	70
Hamilton ch. ....	1 20
Page City B. Y. P. U. ....	2 50
Ellendale ch. ....	8 00
Grafton, Eng. ch. ....	5 50
Grafton, Nor. ch., T. O. Wald. ....	3 00
Bismarck ch. ....	10 00
Kulm ch. ....	2 25
Beauleen ch. ....	5 00
Ludden ch. ....	3 25

## SOUTH DAKOTA, \$576.24.

Lead ch. ....	25 00
Centreville, Mr. and Mrs. J. Lindahl .....	5 00
Canton ch. ....	4 64
Parkston ch. ....	3 00
Vermillion ch. ....	51 70
Vermillion ch., for the debt, Vermillion ch. B. Y. P. U. ....	22 70
Vermillion ch. S. S. ....	10 00
Brookings ch. ....	25 61
Bushnell ch. ....	100
Brodney S. S. ....	175
Elkton ch. ....	11 00
Leola, Geo. J. Patten. ....	100
Aberdeen ch. ....	42 57
Bloomingsdale ch. ....	50 00
Sioux Falls, Sw. ch. ....	4 00
Sioux Falls, Sw. ch. S. S. ....	90
Orleans, Emma C. Olson. ....	20 00
Turkey Valley ch. ....	1 65
Turkey Valley, Mrs. Olson. ....	9 00
Turkey Valley S. S. ....	35
Lake Norden ch. ....	3 00
Big Springs ch. ....	124 85

Big Springs ch., Young People, for n. pr. ....	\$10 00
Oldham S. S. ....	1 00
Conde, Indian famine sufferers. ....	25 00
Sioux Falls ch. ....	45 00
Mitchell ch. ....	12 70
Montrose ch. ....	6 75
Spencer ch. ....	2 50
Pierre ch. ....	7 79
Pierre ch. Y. P. S. ....	4 57
Pierre ch. S. S. ....	1 21
De Smet ch. ....	5 00
Hot Springs ch. ....	15 00
Bryant B. Y. P. U. ....	3 00

## WYOMING, \$43.25.

Meriden, O. Templeton. ....	7 00
Cheyenne, 1st ch. ....	35 25
Pine Bluffs, N. P. Rosslyn. ....	1 00

## UTAH, \$17.60.

Salt Lake City, East Side ch., for famine sufferers in India, care Rev. G. H. Brock, Salt Lake City, 1st ch. Y. P. S. C. E. (of wh. \$8.60 is for famine sufferers, 50 cts. from a S. S. class) .....	16 60
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## OKLAHOMA — \$52.90.

Yukon ch. ....	2 50
Yukon, D. B. Phillips. ....	1 00
Edmond ch. ....	20 00
Guthrie ch. ....	5 25
Hennessey ch. ....	2 50
Kingfisher ch. ....	2 00
Okarche ch. ....	1 50
Watonga ch. ....	1 50
Blackwell ch. ....	10 20
Lexington, C. T. Wilson. ....	2 00
Deer Creek ch. ....	2 45
Fort Sill, 1st Comanche ch. ....	2 00

## INDIAN TERRITORY, \$155.21.

McAlester, Rev. Alfred Folson .....	\$1 25
Atoka ch. ....	5 00
Tahlequah ch. ....	13 40
Wagoner S. S. ....	1 19
Wagoner, W. M. Hays. ....	2 50
Alluwe ch. ....	12 41
Bacone, Indian University. ....	15 35
Muscogee ch. ....	30 00
Eufaula ch. ....	5 50
Baptist, A. L. Lacie. ....	2 00
New Hope ch. ....	6 25
Bob ch. ....	1 15
Moretta ch. ....	3 40
Salt Creek ch. ....	1 50
Emahaha, Miss Sarah Prickett .....	7 50
Emahaha, Miss Anna Prickett .....	7 50
Emahaha, Miss F. Talkington. ....	5 00
Emahaha, Miss Della Rankin .....	5 00
Emahaha, Rev. W. P. Blake and wife .....	10 00
Wynnewood ch. ....	4 50
Wynnewood ch. S. S. ....	1 75
Duncan ch. ....	5 00
Jerry Ward ch. ....	5 00
Ardmore ch. ....	2 00
Ardmore, Dr. Young .....	1 00

## ARIZONA, \$9.95.

Tucson ch. ....	7 20
Prescott ch. ....	2 75

## NEW MEXICO, \$36.

E. Los Vegas ch. ....	28 00
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E. Los Vegas Y. P. S. .... \$5 00  
E. Los Vegas W. C. .... 3 00

**KENTUCKY, \$13.**

Williamsburg, Mrs. J. N.  
Prestridge, for famine suf-  
ferers, care Rev. W. E.  
Hopkins. .... 3 00  
Lexington, Clarence W.  
Mathews, for the debt. .... 10 00

**TENNESSEE, \$25.**

Mossy Creek, Rev. E. Chute,  
for the debt. .... 25 00

**TEXAS, \$10.**

Marshall, Rev. E. K. Chand-  
ler, D.D. .... 10 00

**FLORIDA, \$10.**

St. Augustine, "Ancient  
City" ch. .... 10 00

**NORTH CAROLINA, \$30.00.**

Southern Pines, Wm. Ed-  
wards. .... 10 00  
Asheville, J. W. Hamer, for  
famine sufferers, care Rev.  
W. E. Hopkins. .... 20 00

**SOUTH CAROLINA, \$10.00.**

Columbia, Miss Sarah L.  
Hatfield and class (for the  
debt). .... 5 00  
Columbia, Emma H. Os-  
born, for the debt. .... 5 00

**ALABAMA, \$14.67.**

Lafayette, G. E. Burnett, for  
the famine sufferers, care  
Rev. W. E. Hopkins. .... 14 67

**GEORGIA, \$2.00.**

Atlanta, Spelman Seminary,  
Miss M. O. Brooks. .... 2 00

**NOVA SCOTIA, \$10.00.**

Wilmot, Mrs. C. A. Burditt,  
for the debt. .... 10 00

**MISCELLANEOUS, \$10.50.**

A friend, for the debt. .... 10 00  
Anonymous. .... 50

**ASSAM, \$100.00.**

Nowgong, Rev. and Mrs. P.  
E. Moore. .... 100 00

**JAPAN, \$60.00.**

Yokohama, Rev. C. K. Har-  
rington. .... 30 00  
Sendai, per acct. 1895-6, Rev.  
E. H. Jones, personal do-  
nation, \$55.39 mex. .... 30 00

**INDIA, \$6,716.69.**

Markapur, per acct. Rev.  
C. R. Marsh, Sept. 30,  
1896, Rs. 34-2-4 = ..... 24 36  
Ongole, per acct. Rev. J. E.  
Clough, Sept. 30, 1896:  
Wm. Bucknell's  
daughters. .... Rs. 9256-9-3  
Mrs. Sturgeon. .... 183-11-9  
Mrs. McCannell. .... 50-10-0  
Ladies in Germany 1223-12

Total. .... 10714-11-0 = 3,107 35  
Nellore, per acct. 18-95-6, Mrs.  
D. Downie, from U. S. and  
on the field, 178-9-7 = \$51.91.

Per acct. '95-6, Miss M. D.  
Fay, personal, 12 = ..... \$3.48 \$55 39  
Ramapatam, per acct. Rev.  
J. Heinrichs, rec'd from U. S.  
957-10-2 = ..... \$277.82 277 82  
Secunderabad, per acct. Rev.  
W. B. Boggs, Rs. 114-3-0. .... 33 06  
Kurnool, per acct. Rev. W.  
A. Stanton, rec'd on the  
field, Rs. 713-9-3. .... 207 06  
Madras, per acct. Miss S. I.  
Kurtz, from friends, Rs. 56-  
13-0. .... 16 53  
Cumbum, per acct. Rev. J.  
Newcomb, rec'd on the  
field, Rs. 140-13-7. .... 40 89  
Nursaravapetta, per acct.  
Miss H. D. Newcomb,  
Sept. 30, 1896, rec'd on the  
field, 8-3-0 = ..... \$2.61  
Per acct. Rev. Wm. Pow-  
ell, ch. colls., Rs. 671-3-2  
= ..... \$194.59 197 20  
Udayagiri, per acct. Rev. W.  
R. Manley:  
Rec'd fr. U. S. .... 166-9-1  
Rec'd fr. ch. .... 179-3-6

345-12-7 = 100 34  
Palmer, per acct. Rev. W. E.  
Hopkins, rec'd on the field,  
839-9-7 = ..... 243 60  
Nalgonda, per acct. Rev. A.  
Friesen, from Mennonites  
from Russia and America,  
4718-1-11 = ..... 1368 22  
Podili, per acct. Rev. A. C.  
Fuller, fr. R. O. Fuller and  
family. .... 1247-5-5  
fr. nat. Christians. .... 35-1-8

1282-7-1 = 371 78  
Sattanapalli, per acct. Rev.  
W. E. Boggs, Rs. 1827-4-0 529 83  
Gurzalla, per acct. 1895-6,  
Rev. J. Dussman, friends  
and self, 494-5-1 = ..... 143 26

**SWEDEN, \$540.00.**

Stockholm, Swedish Baptist  
Committee, for Foreign  
Missions, for salary of  
Rev. E. W. Sjoblom, Con-  
go mission, 2000 K. .... 540 00

**NORWAY, \$64.29.**

Christiania, fr. Norwegian  
churches. .... 64 29

**DENMARK — \$502.65.**

From the Baptist churches  
and Sunday schools (of wh.  
\$200.00 is for Mission Work  
at Kinjili, Congo, and  
\$100.00 for the debt. .... 502 65

Total. .... \$117,516 18

**LEGACIES.**

Princeton,  
Mass., Assa  
H. Goddard. .... \$363 00  
Putnam, Conn.,  
Mary P. Gates. .... 117 86  
Stamford,  
Conn., Nancy  
Smith. .... 16 66  
Troy, N. Y.,  
Maria G.  
Wager. .... 1,666 67  
Binghamton, N.  
Y., Mary L.  
Isabel. .... 529 01

Wilson, N. Y.,  
Curtis Pettit. .... \$250 00  
Armenia, Pa.,  
D. W. Spratt, 1,900 00  
Petroleum, W.  
Va., S. a r a h  
Carter. .... 100 00

\$4,943 20

Less Cheney  
legacy trans-  
ferred to Che-  
ney Fund. .... 2,740 00

2,203 20

\$119,719 38

Donations and Legacies  
from April 1, 1896, to  
March 1, 1897. .... 214,320 16

Donations and Legacies  
from April 1, 1896, to  
April 1, 1897. .... \$334,030 54  
Less amount designated  
for the debts. .... 30,000 00

\$304,030 54

Donations received to  
April 1, 1897. .... \$255,298 95  
Maine. .... 3,923 05  
New Hampshire. .... 2,571 34  
Vermont. .... 2,705 13  
Massachusetts. .... 45,949 77  
Rhode Island. .... 5,043 85  
Connecticut. .... 8,586 89  
New York. .... 64,085 22  
New Jersey. .... 11,821 41  
Pennsylvania. .... 27,172 92  
Delaware. .... 441 14  
District of Columbia. .... 1,794 68  
Maryland. .... 28 67  
Virginia. .... 159 40  
W. Virginia. .... 1,335 82  
Ohio. .... 27,316 73  
Indiana. .... 3,372 46  
Illinois. .... 19,927 25  
Iowa. .... 3,789 67  
Michigan. .... 6,083 10  
Minnesota. .... 5,704 82  
Wisconsin. .... 8,532 15  
Missouri. .... 944 70  
Kansas. .... 2,921 30  
Nebraska. .... 1,044 66  
Colorado. .... 1,317 90  
California. .... 5,159 64  
Oregon. .... 1,146 38  
No. Dakota. .... 278 21  
So. Dakota. .... 897 68  
Washington. .... 1,331 68  
Nevada. .... 48 00  
Idaho. .... 75 23  
Wyoming. .... 68 55  
Utah. .... 36 90  
Montana. .... 199 35  
Arkansas. .... 52 50  
Arizona. .... 23 50  
North Carolina. .... 30 00  
South Carolina. .... 45 24  
Kentucky. .... 15 00  
Tennessee. .... 47 00  
Louisiana. .... 12 70  
Georgia. .... 1 00  
Florida. .... 20 00  
Alabama. .... 35 67  
Mississippi. .... 5 00  
Texas. .... 10 00  
British Columbia. .... 132 35  
Indian Territory. .... 329 17  
Oklahoma. .... 181 46  
New Mexico. .... 47 00  
Canada. .... 1 00  
Nova Scotia. .... 10 00  
Denmark. .... 502 65

Sweden.....	\$540 00
England.....	20 00
Spain.....	7 82
Norway.....	64 29
Burma.....	6,215 02
Assam.....	905 26
India.....	6,766 69
China.....	1,245 48
Japan.....	1,868 09
Congo.....	73 50
Alaska.....	3 66
Miscellaneous.....	3,209 93
Total.....	\$288,298 95
Less amount designated for the debts.....	30,000 00
	<u>\$258,298 95</u>

Received by Missionaries on the Field.

GOVERNMENT GRANTS.

Received during the year ending September 30, 1896.

BURMA.

Thayetmyo, per acct. Rev. B. A. Baldwin, Rs.....	333 8 0
Zigon, per acct. Miss Z. A. Bunn.....	574 6 3
Rangoon, per acct. Rev. J. N. Cushing, D.D., for College, Rs.....	9,831 8 6
Rangoon, per acct. Rev. E. W. Kelly, for Dal- housie St. Sch.....	765 14 0
Rangoon, per acct. Rev. E. W. Kelly, for Lam- adan School.....	963 14 8
Toungoo, per acct. Rev. E. B. Cross, grant in aid.....	960 10 0
Toungoo, per acct. Mr. C. H. Heptonstall, grant in aid.....	1,016 13 0
Moulmein, per acct. Miss A. L. Ford, grant in aid.....	838 14 0
Moulmein, per acct. Miss M. Sheldon, grant in aid.....	1,568 6 0
Sandoway, per acct. Miss M. Carr, Result grants, Shweygin, per acct. Rev. E. N. Harris, for school building.....	400 2 0 3,000 00 0
Tavoy, per acct. Rev. H. W. Hale.....	641 10 9
Tavoy, per acct. Rev. H. Morrow.....	886 5 0
Mandalay, per acct. Rev. J. McGuire.....	560 3 0
Henzada, per acct. Rev. W. I. Price.....	1,127 1 0
Henzada, per acct. Rev. N. D. Reid.....	783 0 0
Meiktila, per acct. Rev. J. Packer.....	438 9 0
Bassein, per acct. Miss L. E. Tschirch.....	3,124 11 6
Bassein, per acct. Rev. E. Tribolet, grants in aid.....	827 10 6

ASSAM.

Nowgong, per acct. Mrs. L. A. Carvell, grant in aid school, Rs.....	140 00 0
Tura, per acct. Rev. E. G. Phillips, for schools,	3,150 00 0

Impur, per acct. Rev. F. P. Haggard, grant in aid.....	\$780 00 0
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TELUGU.

Nellore, per acct. Rev. D. Downie, D.D., for schools Rs.....	1,071 14 0
Nellore, per acct. Miss K. Darmstadt, grant in aid Girls' School.....	300 00 0
Nellore, per acct. Miss K. Darmstadt, grant in aid Normal School....	195 00 0
Nellore, per acct. Miss K. Darmstadt, grant in aid Boys' School.....	474 6 0
Ongole, per acct. Rev. A. H. Curtis, grants in aid, and fees.....	307 0 9
Ongole, per acct. Miss A. E. Dessa, grants in aid.....	434 8 3
Ongole, per acct. Mrs. E. M. Kelly, grants in aid, Ongole, per acct. Miss Sarah Kelly, grants in aid.....	231 10 0 827 14 3
Ongole, per acct. Rev. J. E. Clough, D.D., grants in aid.....	166 4 0
Ramapatam, per acct. Rev. J. Heinrichs, grants in aid.....	216 40 0
Vinukonda, per acct. Rev. J. Heinrichs, grants in aid.....	534 4 0
Udayagiri, per acct. Rev. W. R. Manley.....	130 11 0
Cumbum, per acct. Rev. J. Newcomb.....	675 6 0
Nursaravapetta, per acct. Rev. Wm. Powell, grant in aid.....	238 10 0

FEES.

Per accounts for the year ending September 30, 1896.

BURMA.

Rangoon, Rev. J. N. Cushing, D.D., board and school fees, Rs....	10,222 15 3
Rangoon, Rev. E. W. Kelly, La m m a d a w school fees.....	2,994 14 0
Rangoon, Rev. E. W. Kelly, Dalhousie St. School fees.....	1,915 12 0
Moulmein, Miss A. L. Ford, school fees and sundries.....	3,543 1 0
Moulmein, Miss M. Shel- don, boardidg and day fees.....	1,601 10 0
Insein, Rev. D. A. W. Smith, D.D., admis- sion fees.....	149 00 0
Zigon, Miss Z. A. Bunn, school fees.....	1,650 2 0
Thayetmyo, Rev. B. A. Baldwin, school fees..	22 8 0
Myingyan, Rev. J. E. Case, school fees.....	192 00 0
Bhamo, W. C. Griggs, M.D., school fees....	43 00 0
Bhamo, W. C. Griggs, medical fees.....	179 2 0
Mone, A. H. Henderson, M.D., medical fees...	215 15 0
Tavoy, Rev. H. W. Hale, school fees.....	402 8 0
Mandalay, Rev. J. Mc- Guire, school fees....	3,284 13 3

Pegu, Miss E. H. Payne, school fees.....	\$206 10 0
Henzada, Rev. W. I. Price, school fees and fines.....	252 6 9
Henzada, Rev. N. D. Reid, school fees and fines.....	783 00 0
Meiktila, Rev. J. Packer, school fees.....	345 8 0
Bassein, Miss L. E. Tschirch, school fees,	26 10 0
Bassein, Rev. E. Tribo- let, school fees.....	1,399 5 0
Thibaw, Rev. W. M. Young, medical fees..	60 13 0

INDIA.

Nellore, Miss K. Darm- stadt, girls' school fees,	334 11 10
Nellore, Miss K. Darm- stadt, Normal School fees.....	102 0 11
Nellore, Miss K. Darm- stadt, boys' school fees.....	269 5 6
Ongole, Miss A. E. Dessa, school fees....	301 4 0
Ongole, Mrs. E. M. Kelly, tuition fees....	15 13 0
Palnur, Rev. W. E. Hopkins, school fees,	45 12 6
Palnur, Rev. W. E. Hopkins, dispensary fees.....	30 13 4
Ramapatam, Rev. J. Heinrichs, fees from pupils.....	55 00 00
Ramapatam, Rev. J. Heinrichs, board of students.....	116 14 2
Madras, Miss S. I. Kurtz, grants and fees.....	166 8 8
Vinukonda, Rev. F. Kurtz, school fees....	51 9 0
Nursaravapetta, Rev. W. Powell, boarding sch. fees.....	73 0 0
Kurnool, Rev. W. A. Stanton, grants and fees.....	168 6 0

CHINA.

Ningpo, S. P. Barchet, M.D., dispensary fees (Mex.).....	63 92
Ningpo, Rev. J. R. God- dard, boys' school fees,	135 00
Ningpo, Miss H. L. Cor- bin, tuition fees.....	84 00
Swatow, Miss J. M. Bixby, medical fees...	51 08
Swatow, Mrs. A. K. Scott, M.D., medical fees.....	77 50
Swatow, Rev. Wm. Ash- more, Jr., fees of boys' and girls' school.....	219 71

JAPAN.

Osaka, Rev. J. H. Scott, fees from students in Boys' school.....	115 40
Chofu, Miss O. M. Blunt, boarding and tuition fees.....	136 79
Tokyo, Prof. E. W. Clem- ent, board, tuition, etc., boys' school.....	510 12
Tokyo, Miss M. A. Whit- man, tuition fees (Mex.)..	44 58
Tokyo, Miss A. H. Kidder, board and tuition fees...	407 33
Hemeji, Miss D. D. Barlow, boarding and school fees..	60 61

Yokohama, Miss C. A. Con-  
verse, board an tuition fees, \$836 75  
Sendai, Miss L. Mead, board  
and tuition fees ..... 61 50

**GORDON MEMORIAL FUND.****MAINE, \$3.15.**

Bowdoinham, ad ch. .... \$3 15

**MASSACHUSETTS, \$351.35.**

Mansfield, 1st Y. P. S. C. E., 15 00  
Brockton, North S. S., 5 20  
Brockton, Warren Ave. ch., 4 40  
Salem, 1st ch., 25 00  
Dorchester, Temple ch., 7 17  
Dorchester, Temple ch. Y. P.

S. C. E. .... 5 00

Jamaica, Plain ch., 39 08

Haverhill, 1st B. Y. P. U., 15 00

Haverhill, Miss S. M. Cur-

rier ..... 5 00

Boston, Clarendon St. ch., 88 16

Boston, Clarendon St. ch.,

Myra B. Harris, 25 00

Boston, Clarendon St. ch. Y.

P. S. C. E., 101 64

Melrose Highlands ch., 1 70

Colerain, Christian Hill ch., 1 00

Worcester, a friend of mis-

sions ..... 1 00

Watertown, 1st Y.P.S.C.E., 12 00

**RHODE ISLAND, \$48.76.**

Point Judith, J. R. Champlin,

Providence, Mount Pleasant

ch., ..... 6 00

Wickford, a friend for the  
Gordon Mem'l Fund and  
toward the debt of the  
Union ..... \$40 00

**NEW YORK, \$8.35.**

Seneca Falls, 1st ch., 4 95

West Portland ch., 2 40

Port Dickinson, per Mrs. S.

M. Baird ..... 1 00

**NEW JERSEY, \$27.43.**

Paterson, Sixth Ave. ch., 10 65

Hamburg, A. S. Bastian, 1 00

Bridgeton, 1st ch., 15 78

**OHIO, \$14.13.**

Fairview ch., 2 05

Ohio ch., 1 40

South Point ch., 2 16

Washington T'p B. Y. P. U., 1 00

Union ch., 3 35

Ironton, 1st ch., 4 37

**INDIANA, \$3.71.**

Benton Harbor ch., 3 71

**ILLINOIS, \$41.16.**

Oreana ch. and S. S., 2 35

Chicago, Woodlawn Park

ch., Ladies' Mission Circle,

Joliet, E. Ave. ch. and S. S., 14 51

Yorkville ch., 19 30

**IOWA, \$6.55.**

West Mitchell ch., 3 00

Delta, John Chrisman, ..... \$1 00

Wellman, V. Hites, ..... 2 55

**MICHIGAN, \$2.16.**

Quincy ch., ..... 2 16

**WISCONSIN, \$21.22.**

La Crosse, 1st ch., 20 00

Manston ch., 1 22

**MISSOURI, \$8.12.**

Albany ch., 3 12

Springfield, 1st S. S., 5 00

**KANSAS, \$5.74.**

Long Island ch., 44

Atchison, "A band of mis-

sion workers," ..... 1 05

Concordia Swedish ch., 3 65

Quenemo, Mary Dickson, 60

**COLORADO, \$8.65.**

Denver, 1st Sw. ch., 8 65

**CALIFORNIA, \$1.15.**

Vallejo S. S. and B.Y.P.U., 1 15

**OREGON, \$6.14.**

Carleton ch., 6 14

**MONTANA, \$1.05.**

Pageville ch., 1 05

Total receipts, ..... \$558 52

**DONATIONS RECEIVED IN APRIL, 1897.****MAINE, \$105.82.**

Lisbon Falls, Jrs., ..... \$5 50

Greene ch., 4 00

Baring ch., Mrs. J. F. Get-

chell ..... 2 06

Hebron ch., 22 50

North Haven ch., 6 00

Charleston, Rev. Wm. H.

Clark, for sup. n. pr., Sau-

Ka-Moo, care Dr. Bunker,

Waterboro, 1st ch., 5 00

Bangor, 2d ch., B. Y. P. U.

for sup. foreign missionary

West Machiasport ch., 53

Roque Bluffs ch., 47

Damariscotta ch., 10 00

Monson ch., 9 76

**NEW HAMPSHIRE, \$52.40.**

New Ipswich ch., 5 00

West Swanzy ch., 6 75

West Swanzy C. E., 2 00

West Swanzy S. S., 3 00

Concord, Pleasant St. ch.,

additional ..... 18 00

Londonderry ch., 20

Warner S. S., "Easter Of-

fering", 8 82

Antrim ch., from the ladies,

Cornish Flat ch., 2 90

**VERMONT, \$38.36.**

Brandon ch., 10 50

Essex, W. E. Huntley, for

sufferers by famine, care

Rev. W. A. Stanton, 12 00

Perkinsville ch. Y. P. S., 90

West Bolton ch., 7 50

Burlington, 1st Baptist ch., 7 40

**MASSACHUSETTS, \$510.36.**

Boston, Tremont Temple,

Mrs. Julia F. Richardson,

for the debt, ..... \$2 00

West Gardner ch. for gen-

eral fund, \$30, for debt, \$1,

for Japan, \$5 ..... 36 00

Raynham S. S., 29 15

Winchendon ch., 19 55

Hudson, F. W. Ruggles,

for sup. Sau Wa See, care

Dr. Bunker, 25 00

Dorchester, 1st ch., 10 00

Charlestown, 1st ch., 35 64

Pittsfield, 1st ch., 77 50

Melrose, 1st ch. B.Y.P.U., 1 58

Chelsea, Cary Ave. Y. P. S.

C. E., ..... 2 50

Rochdale, Greenville ch., 2 50

West Springfield, 1st ch., 4 50

Dorchester, a friend tow. sup.

n. pr. Sungiah, care Dr.

Downie ..... 20 00

Wenham ch., 25 00

Hyde Park, Mrs. Cannon, for

India famine relief, 10 00

W. Somerville ch., of which

\$25 is from W. L. Teele,

town sup. Augustine, care

Rev. I. S. Hankins, 52 67

Cambridge, 1st ch., 250 00

Melrose, 1st ch., 21 15

Stoneham, 1st ch., 6 50

Lowell, Worthen St. ch., 24 32

Maplewood ch., 18 00

Holliston ch., 10 00

Waltham, 1st ch., Mission-

ary Committee of B. Y. P.

U., for n. pr. Sarlock, care

**Rev. P. E. Moore, Non-**

gong, Assam ..... \$50 00

Worcester, Lincoln Sq. Y. P.

Miss. Soc., for Burma

Theo. Seminary, care Rev.

D. A. W. Smith, 14 00

West Quincy B. Y. P. U.

for V. Immanuel, care

Rev. Wm. Powell, India, 15 00

West Quincy ch., K. D., 10 00

Palmer, 2d ch., 1 00

Everett, 1st ch., additional, 5 00

Somerville, Perkins St. ch.

on Cross St., 3 50

North Sunderland, 3 00

Malden, 1st ch. Y.P.S.C.E.

for sup. Rev. J. E. Cum-

tings ..... 25 00

**RHODE ISLAND, \$77.58.**

Oak Lawn ch., 15 00

Central Falls, Broad St. ch., 11 44

Pawtucket, Oliver Ayer, 1 00

Woonsocket ch., 17 15

Warren, Jr. C. E., for the

debt, 5 00

Lonsdale, K. D., for the debt

Providence, Mt. Pleasant ch.,

additional ..... 75

Newport, Central ch. Y. P.

S. C. E. for Dzin tsing-

fong, Ningpo ..... 12 50

Providence, Roger Williams

Baptist ch., 11 74

**CONNECTICUT, \$429.08.**

Bridgeport ch., 135 93

New Britain ch., 44 05

Waterford, 1st ch. Y. P. S. C. E. for sup. Mounq Dway	
Soh, Toungoo	\$25 00
Groton Heights B. Y. P. U. tow. salary Frank S. Clark, Congo	11 47
New Haven, Hope ch.	63 56
Rockville B. Y. P. U.	3 00
New Haven, Howard Ave. ch. and Y. P. S. C. E.	16 00
New London, Huntington St. Y. P. S. C. E.	13 82
Bridgeport, 1st Baptist ch.	26 25
Bristol Baptist ch.	75 00
Quaker Hill, 2d Waterford Baptist ch. for famine sufferers, India	10 00
Hartford, Suffield St. Y. P. S. C. E.	5 00

## NEW YORK, \$4,844.57.

Perry, Mrs. Louisa P. Chapin, in memory of William J. Hamilton	860 00
Rochester, J. B. Moseley, for Koetch, n. Karen pr., care of Rev. W. H. Roberts	100 00
New York, Riverside ch.	122 60
New York, Ascension ch. S. S.	3 65
New York, Calvary ch.	400 46
Brooklyn, Washington Ave. ch., of which \$3 is from S. S.	53 00
Arcade ch., Mr. M. B. Welles	100 00
Arcade ch.	32 61
Jamestown, 1st Swedish ch.	5 10
Brooklyn, Central ch.	25 00
Vineland, David Hale	15 00
New York, Memorial ch.	95 08
New York, Calvary ch.	332 00
New York, Hope ch., of wh. \$7.48 from S. S.	84 77
New York, 16th ch., Kincard Miss. Soc. of the S. S.	25 00
Carmel, Miss S. E. Kelly	20 00
Baldwinsville, Y. P. S. C. E. for education of Aung Myah	15 00
Saratoga Springs, 1st ch. S. S.	52 50
Hamilton, Ira D. Hall	50
Burnt Hills ch.	6 86
New York, Alexander Ave. S. S., for sup. Ko Shwee Min.	50 00
Brooklyn, Bedford Heights ch.	10 15
Peekskill ch. Y. P. S. C. E.	5 00
Kingston, Albany Ave. ch., for famine sufferers, care Rev. W. A. Stanton	5 00
Buffalo, Delaware Ave. ch.	60 05
Lockport, 1st ch.	39 50
New York, Central ch., James Pyle	200 00
Mount Vernon, a friend	16 00
Banksville ch. Y. P. S. C. E. and S. S.	13 00
Suffern, 1st ch.	1 25
New York, 1st ch.	904 09
Yonkers S. S., "Penny Offering" for Mar.	3 25
Rutherfordton ch., for famine relief in India	11 60
Springville, 1st ch.	18 87
Bedford, Rev. J. F. Feitner, for famine relief, care Rev. W. A. Stanton, Ind.	1 00
Smyrna, Y. P. S. C. E.	1 00
New York, Central S. S., to apply tow. sup. P. O. Tan Seng, care of Rev. W. K. McKibben	16 50

Fay ch.	\$25 00
Brooklyn, Greene Ave. ch., "Royal Workers League," for n. pr., N. Chendiah, care Rev. A. Friesen	27 00
Troy, Sixth Ave. ch.	20 00
Watertown ch. additional	3 45
New York, Calvary ch., of which \$63.02 is from S. S. for famine relief, care of Rev. W. A. Stanton, India	176 02
New York, Tivoli ch., Y. P. B. U.	1 00
Greigsville, Senator Blakeslee	300 00
Ontario ch.	8 00
New York, Twenty-third St. ch. C. E.	5 00
New York, Madison Ave. ch.	200 00
Ilion ch., for famine relief, care Rev. G. H. Brock, Kanigiri, Ind.	11 00
Dover, 2d ch.	1 00
Brooklyn, 2d ch.	8 50
Peekskill, 1st ch.	54 07
Cuba Y. P. S. C. E.	10 00
Lyme S. S.	2 74
Binghamton Calvary Y. P. S. C. E.	9 00
Addison ch.	13 00
Earlville ch.	13 00
Norwich, F. D. Pane	1 00
Norwich, E. F. Musson	3 00
South New Berlin ch.	11 00
Plymouth, Rev. J. A. Black, Groton Y. P. S. C. E.	3 40
Cortland, 1st, additional	5 70
Cortland, Memorial ch.	8 00
Sand Hill and Wells Bridge ch.	8 00
Sand Hill and Wells Bridge ch. Y. P. S. C. E.	2 00
Mt. Upton ch.	5 25
Elba ch.	16 00
Albany, Tabernacle S. S.	6 53
Lima S. S., for famine relief, care Rev. G. H. Brock, Kanigiri, India	12 00
Brookfield, 2d ch., Y. P. S. C. E., tow. sup., Chee Ka, care Dr. J. W. Carlin, Ung Kung, China	1 48
Hamilton, 1st Y. P. S. C. E., tow. sup., Chee Ka, care Dr. J. W. Carlin, Ung Kung, China	6 15
Madison ch., additional	50
Cazenovia, 1st ch., S. S.	4 00
Hilton, 1st, additional	50
Webster ch.	9 00
Walesville ch.	4 00
Utica Calvary	30 50
Utica Immanuel	4 70
Elbridge ch., additional	2 00
Duanesburg and Florida ch.	13 40
Watkins ch., additional	3 50
Romulus S. S.	2 75
Ithaca, 1st ch., additional	1 50
Ithaca, Tabernacle ch.	1 25
First Nassau S. S.	1 70
Galway ch.	17 45
South Glens Falls S. S.	2 00
Malone ch.	24 00
Fort Edward, 1st Y. P. S. C. E.	2 50
Newark ch., additional	5 00
Lake Kenka ch.	26 20
Italy Hill ch.	4 00

## NEW JERSEY, \$1,056.86.

Paterson, 6th ch.	5 00
Paterson, 4th ch.	22 38
Bloomfield ch.	220 19

Scotch Plains ch. Y. P. S. C. E.	\$5 00
Westfield ch.	9 31
Newark, Mt. Pleasant ch.	21 53
Jersey City, Trinity ch., of which \$5 is from S. S.	11 25
Arlington Swedish ch.	11 20
Brunswick, Liv. Ave. ch., Youth's Foreign Missionary Society	77 91
Scotch Plains ch.	54 11
Newark, 5th ch.	16 00
Paterson, 1st ch., Supt. of Chinese School	25 00
Paterson, 1st ch. S. S.	6 00
Newark, Fairmont ch.	13 49
New Market, 1st Bapt. ch., of which \$5 is for Y. P. S. C. E. and \$6 from Mr. C. F. Dayton and sister, for famine relief, care Rev. W. A. Stanton, India	11 00
Paterson, 4th ch., Jr. Y. P. S. C. E.	3 00
Orange, Washington St. ch.	5 00
Hackensack, 1st ch.	25 54
Orange, Washington St. ch.	5 00
Passaic, De Wilt C. Cowdrey	5 00
Scotch Plains, Bapt. ch.	31 00
Plainfield, 1st ch., Temple Builders, sup. of teacher and repairs of the chapel at Tetter, care Rev. J. Henrich, Ramapatam, India	100 00
Rosedale ch.	7 72
Camden, 1st Y. P. S. C. E.	10 91
Wynn Mem. Miss.	3 50
Laurel Springs ch.	8 73
Camden, 3d ch.	10 00
Lambertville Y. P. S. C. E.	8 35
Somerville, 1st ch.	34 74
Trenton, Central ch.	40 00
Trenton, Olivet ch.	2 00
Atlantic Highlands, 1st ch.	26 03
Holmdel "Busy Bees" for Home mission children	10 00
Holmdel "Busy Bees" for Children's Hospital, Nellore, India	8 00
Hightstown ch.	110 60
Allentown ch.	26 43
Trenton, 1st ch. Y. P. S. C. E. for student, Ramapatam, Theo. Sem.	25 00
Cape May, Jr. Y. P. S. C. E. for starving poor, care Rev. Dr. Boggs, India	3 00
North Woodbury ch.	37 94

## PENNSYLVANIA, \$1,451.96.

Scranton, 1st Welsh ch.	200 00
Pittsburg, Fourth Ave. Y. P. S. C. E., bal. due tow. sup. n. pr. in China	23 00
Williamsport, 1st German ch. B. Y. P. U.	5 22
Philadelphia "Lettish Bapt. Soc. of Sisters for Heathen Missions" to apply on sup. native teacher, K. Chenchuramiah, care of Prof. L. E. Martin	100 00
Philadelphia, Miss May Field McKean, special	2 00
Montgomery ch., special self-denial	6 62
Second ch., friends for n. pr., care Dr. Downie and Rev. W. H. Cossum	10 00
Eleventh ch., tow. sup. Rev. W. F. Armstrong	27 70
Eleventh ch. Y. P. S. C. E., for same	15 00



First ch., additional .....	\$112 00
Upland ch., in part.....	69 16
New Tabernacle ch., add'l.....	106 10
Mrs. S. E. Acker's annuity.....	20 00
Passyunk ch., "Helping Hands".....	4 00
Tenth ch., Yokebearers Y. M. B., in m'l Henry Wisler.....	30 00
Chestnut Hill ch., add'l.....	10
Lehigh Ave. Y. P. S. C. E., Gethsemane ch., K. D., n. pr., care Rev. L. W. Cronkite.....	15 00
Spring Garden ch.....	36 03
Factoryville ch.....	64 00
Dalton ch.....	5 90
South New Milford ch.....	1 00
Glen Run ch.....	6 51
Kennett Sq. Y. P. S. C. E.....	17 56
Altoona, 1st ch. S. S.....	9 02
Altoona, 1st ch., Jr. Y. P. S. C. E.....	2 00
Salem ch. B. Y. P. U.....	2 00
Gethsemane ch.....	5 71
Richardsville ch.....	4 49
Brandywine ch.....	5 00
Mt. Pleasant ch.....	34 15
Mt. Pleasant S. S.....	51 44
Loyalsock Union Y. P. S. C. E.....	4 00
Picture Rocks S. S.....	3 94
Bradford ch., additional.....	18 00
Pittsburgh, Fourth Ave. ch., for two months, ending March 31.....	166 83
Allegheny, Sandusky St. ch., Oakland ch. B. Y. P. U., special.....	92 78
Allegheny, Nixon St., special.....	37 23
Homestead ch.....	2 22
Freeport ch. for famine fund, care Dr. Boggs.....	45 19
Banksville S. S.....	3 50
Jonestown ch.....	2 12
St. Clair ch.....	1 83
Slatington ch.....	10 00
Wyoming ch.....	5 00
Eaton ch.....	4 25
Lindsey, Welsh ch.....	13 60
Plymouth, Welsh ch.....	13 20
Campdown Union Y. P. S. C. E.....	12 00
Third G't'n ch. B. Y. P. U., n. pr., care of Rev. P. Frederickson.....	8 00
Ardmore ch.....	13 00
Landsdale ch.....	14 00
Mt. Vernon ch. M. Y. K.....	11 56
	5 00

## DELAWARE, \$14.40.

Wilmington, Del. Ave. S. S., 14 40

## DISTRICT OF COLUMBIA, \$5.

Maryland Ave. ch., add'l.... 5 00

## MARYLAND, \$10.

Baltimore, Philip S. Evans, Jr., for medical work..... 10 00

## WEST VIRGINIA, \$34 48.

Huntington ch..... 3 50  
Fairmont ch..... 4 06  
Charleston, 1st ch..... 26 92

## OHIO, \$1,125.21.

Fredericktown (\$5 from John Cosner)..... 5 25  
Savannah, Rev. S. O. Christian, bal. inc. in real estate..... 1 14  
Cheviot ch..... 15 43  
Fredericktown ch..... 1 43

Dayton, Williams St. ch. ....	\$21 50
Akron, 1st ch. S.S., of which \$25 is tow. salary H. S. Klaipo, care Dr. Bunker, and \$75 tow. reduction of debt of Rs, \$500 on the Bghai Karen Theol. Seminary, care Dr. Bunker.....	100 00
Mill Creek ch.....	9 85
Berlin ch.....	5 40
Madison, Mrs. Chas. Bates, Perry ch.....	2 00
Cleveland, East End Y. P. S. C. E. (tow. sup. Sau Ka Dah, care Dr. Bunker), Cleveland, Euclid ave., Dr. A. P. Buell.....	12 35
Dayton, 1st ch.....	682 81
Dayton, Sidney ch.....	1 75
Attica ch.....	8 60
Auburn Centre ch.....	1 55
Reed ch.....	2 75
Reed Y. P. S. C. E.....	1 75
Avon ch.....	4 00
Litchfield ch.....	2 00
Unity ch.....	3 50
Middletown, 1st ch. S. S., tow. sup. n. pr., care Rev. C. L. Davenport.....	50 82
Edison ch.....	2 40
Mount Gilead ch.....	25 00
Ironton, 1st ch.....	36 55
Canton, 1st ch.....	87 04
Canton S. S.....	6 45
Canton, Jr. C. E.....	3 40
Canton, Misses L. and F. Kauffman.....	15 00
Pioneer ch.....	3 93
Zanesville, 1st ch. B. Y. P. U.....	3 76

## INDIANA, \$174.96.

Seymour, 1st ch., Mrs. M. C. Carpenter.....	50 00
Evansville, 1st ch. S. S.....	4 00
Ladoga ch.....	2 00
Jefferson ch.....	1 45
Elizaville ch.....	7 45
Kokomo ch.....	6 00
Middle Fork of Sugar creek, Scircleville ch.....	6 70
Marion, 1st ch.....	2 87
Wolcott ch.....	5 60
Pleasant Lake ch.....	12 50
La Fayette ch.....	8 60
West La Fayette ch.....	52 59
Greencastle ch.....	10 00
	5 20

## ILLINOIS, \$750.70.

Chicago, Mrs. M. E. Ranney, tow. sup. n. Karen pr. care Dr. E. B. Cross, Toungoo, Burma.....	10 00
Chicago, Bohemian ch. young men's Bible class, tow. debt.....	1 54
Joliet, 1st Baptist ch. for famine fund, care Rev. W. E. Hopkins.....	8 00
Bunker Hill Y. P.....	1 85
Aurora, 1st ch.....	62 33
Morris ch.....	31 00
Sandwich ch.....	2 60
Sandwich Y. P.....	2 50
Danville ch.....	16 10
Chicago, Centennial ch. S. S.....	25 00
Chicago, Covenant ch.....	2 00
Chicago, 1st ch.....	76 75
Chicago, Galilee ch., Miss S. T. Durfee.....	50
Chicago, Immanuel ch.....	61 04
Chicago, Memorial ch.....	25 00
Chicago, Millard Ave. ch.....	7 00
Chicago, Englewood Y. P.....	3 83

Chicago, Evergreen Park ch. Polo Y. P. tow. sup. R. Reader, care Rev. J. M. Foster, China.....	\$3 05
Paxton Y. P.....	6 00
Blue Point Y. P.....	50
Mattoon Y. P.....	1 83
Du Quoin ch.....	2 00
Mendota ch.....	32 04
Ottawa ch.....	90 60
Hutonsville ch.....	117 00
Chillicothe, Rev. C. W. Saford, sup. pr., care Rev. J. M. Foster, China.....	4 41
Kewanee ch.....	5 00
Payson ch.....	55 93
Payson S. S.....	2 50
Alpha, Miss Susie Howell.....	5 00
Carthage ch.....	5 00
Plymouth, Rev. J. T. Malcol.....	26 00
Mt. Vernon ch.....	4 00
Mt. Vernon S. S.....	2 35
Long Branch ch.....	1 90
Oreana Y. P.....	2 00
Stonington ch.....	25 00
Cereal Springs ch.....	5 50
New Hope.....	1 35
Chicago, 1st ch.....	1 15
Chicago, 1st ch., for famine relief.....	10 00
	12 50

## IOWA, \$188.78.

Iowa City, 1st ch., \$3 for famine relief, care Rev. W. A. Stanton.....	8 00
Logan, 1st ch. B. Y. P. U., Logan, Mrs. Kate E. Masie, for mission work of Rev. W. F. Gray, Hanyang, China.....	5 00
Forest City, Swedish ch., famine fund.....	16 66
Stratford.....	2 00
Meriden.....	3 00
Lucas.....	7 00
Council Bluffs.....	3 00
Cheerfield S. S.....	1 40
Emerson.....	3 84
Glenwood.....	100 00
Percival.....	5 35
Stuart ch.....	7 28
Stuart S. S.....	7 07
Delta.....	4 00
Woodbine.....	4 50
Mt. Union.....	1 79
Davenport, Calvary ch.....	11 00

## MICHIGAN, \$364.46.

Rome, 2d ch.....	5 00
Detroit, North ch.....	24 93
Flint S. S.....	5 42
Fenton ch.....	30 00
Mt. Morris ch.....	17 00
Coldwater ch.....	73 71
Kinderhook.....	9 20
Wakeshma ch.....	1 00
Flat Rock ch.....	2 14
Flat Rock S. S.....	1 19
Flat Rock W. C.....	1 82
Saginaw, E. S., 1st ch.....	6 75
Baldwin's Prairie ch.....	5 40
Ann Arbor, 1st ch. and S.S., Ann Arbor, 1st ch. B. Y. P. U., Kelly Mem. Fund.....	119 90
Fowlerville.....	50 00
Plymouth.....	2 00
	10 00

## MINNESOTA, \$300.05.

Brownsdale, Mrs. O. R. York, for famine relief, care Rev. W. E. Hopkins.....	1 50
St. Paul, 1st ch.....	5 50
Minneapolis, Olivet ch.....	5 00

Milaca ch.....	\$5 25
Upsala.....	1 75
Cambridge.....	4 20
St. Francis, O. F. Wood- bury.....	3 00
St. Paul, 1st Swedish ch., Mathilda England.....	2 00
Lake City ch.....	1 75
Souden.....	3 00
Hector, Mrs. Holm.....	5 00
Winnabago Valley, C. John- son.....	25 00
Grove City Y. P. S., for Cal- leb, care Rev. John Duss- man, Vinukonda, India.....	25 00
St. Paul, No. ch. B.Y.P.U.....	1 60
Clark's Grove, J. Otteson.....	200 00
Clark's Grove, Jacob Ander- son, for famine fund.....	8 00
Kasota ch.....	2 50

WISCONSIN, \$96.54.

Reedsbury ch.....	6 00
El Roy ch.....	1 81
La Crosse, 1st ch.....	22 20
Milwaukee, South ch.....	54 52
Milwaukee, Tabernacle ch.....	1 00
Wauwatosa ch.....	2 50
River Falls, Rev. E. D. Bewick.....	2 00
Burlington ch.....	1 51
Marquette Y. P.....	5 00

MISSOURI, \$403.64.

Kansas City, Swede Y. P. S., tow. sup. n. pr., care of Rev. D. H. Drake, Madras, India.....	15 00
Board of Home and Foreign Missions.....	202 08
Board of H. & F. Miss., of wh. \$20 is from B. Y. P. U. 2d ch. for n. pr., Tong Tsigen, care Rev. J. K. Goddard, Ningpo.....	161 56
Verona, ch. for "Cheda," care Rev. E. G. Phillips, Tura, Assam.....	25 00

KANSAS, \$150.94.

Topeka, 1st ch. Y. P. S. C. E., tow. sal. n. pr. Dzing- ls-sau.....	28 80
Augusta, 1st ch.....	1 00
Wellington ch.....	1 20
Nickerson.....	44
Lincoln S. S.....	1 00
Washington.....	12 13
Peabody.....	2 00
Gypsum.....	2 35
Walton ch.....	4 35
Walton S. S.....	1 25
Portland.....	65
Eureka S. S.....	70
Kensington, C. F. Keller.....	5 00
Dover.....	3 20
Paola ch., of wh. \$3 is from S. S.....	10 00
Atchison ch.....	36 80
Perseverance S. S.....	40
Wanthena.....	6 00
Sabetha.....	6 25
Elwood ch., 58 cents from S. S., 86 cents from Y. P. S.....	2 00
Clifton.....	3 00
Riverdale.....	3 50
Clyde Y. P. S.....	0 50
Parsons.....	15 50
Hays City S. S.....	1 92
Webster, D. P. Crandall.....	1 00

NEBRASKA, \$77.95.

Albion ch.....	4 15
Albion Ladies' Aid Society.....	2 00

Hastings, 1st ch. B. Y. P. U.....	\$25 00
Humboldt ch.....	7 75
Humboldt Y. P. S.....	2 50
Humboldt W. C.....	2 50
Omaha, 1st S. S. for famine relief, India.....	23 05
Mead Wom. Soc.....	6 00
Valley, Second, Wom. Soc.....	5 00

COLORADO, \$40.53.

Colorado Springs, 1st ch.....	3 50
Colorado Springs, Mrs. J. S. Scribner, des. to Africa.....	20 00
Golden.....	13 33
Denver, Central.....	4 00

CALIFORNIA, \$155.03.

San José, Mr. Geo. A. Davis, for famine relief, care Rev. W. A. Stanton.....	25 00
San Francisco, 1st S. S.....	5 86
San Francisco, Emanuel, Juniors.....	1 25
Ontario ch.....	17 00
Ontario B. Y. P. U., sup. W. Wynd.....	4 00
Los Angeles, 1st S. S.....	10 00
Los Angeles, 1st, Hugh R. Porter, extra a cent a day, for work in Africa.....	3 65
Pomona Y. P. S. C. E., sup. n. pr. Kondiah, care Rev. I. S. Hankins, Atmakur.....	12 50
Vallejo ch.....	25 00
Vacaville ch.....	3 75
Waterford ch.....	2 20
Orange ch.....	25 27
Riverside, Rev. W. H. Ran- dall.....	2 00
Santa Barbara B. Y. P. U., sup. Rev. W. Wynd, Japan.....	2 00
Mountain View, Juniors.....	1 00
Fresno, 1st ch.....	1 00
Kanford S. S.....	3 55
B. B. Jaques and wife, Chapel Car Emmanuel, sup. n. pr. Ko Khaing, care Rev. J. E. Cum- mings, Henzada.....	10 00

OREGON, \$105.

Spring Valley ch.....	2 50
Baker City ch.....	15 50
Baker City B. Y. P. U.....	6 00
Baker City, Juniors.....	5 00
Portland, Swede, Y. P. S., sup. n. pr. Sau Kaw Ker, care Dr. Bunker.....	10 00
Oregon City ch.....	57 00
Portland, 3d ch. S. S.....	50
Rev. T. S. Dulin and wife.....	7 50
Medford ch.....	1 00

NORTH DAKOTA, \$111.54.

Grand Forks ch.....	111 54
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SOUTH DAKOTA, \$46.20.

Aberdeen.....	1 35
Dell Rapids.....	2 00
Big Springs.....	3 50
Conde.....	27 85
Sioux Falls B. Y. P. U.....	7 50
Sioux Falls Miss. Soc.....	3 50
Sioux Falls, No. Star.....	50

WASHINGTON, \$60.60.

Aberdeen ch.....	3 60
Aberdeen B.Y. P. U.....	2 50
Seattle, Tabernacle Baptist ch., for relief, India, care Rev. W. A. Stanton.....	22 50

Sumas ch.....	\$1 00
Renton, Wm. Power.....	2 00
Shelton ch.....	4 12
Shelton B. Y. P. U.....	4 40
Shelton S. S.....	3 48
Tacoma Sound ch.....	7 00
Tacoma Sound Y. P. S.....	5 00
Tacoma Sound J. & J. Fred- land.....	5 00

NEVADA, \$20.

Wadsworth ch.....	20 00
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WYOMING, \$1.

Pine Bluff, N. P. Roslyn.....	1 00
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MONTANA, \$6.50.

Pageville.....	6 50
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ARIZONA, \$29.50.

Phoenix, 1st ch.....	20 00
Phoenix, 1st ch. S. S.....	5 00
Phoenix, 1st ch. B. Y. P. U.,	4 50

FLORIDA, \$10.

Lemon City, Rev. and Mrs. W. E. Stanton.....	10 00
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ALABAMA, \$4.54.

Montgomery, W. C. Bledsoe, D.D., for famine fund.....	4 54
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INDIAN TERRITORY, \$13.

Atoka.....	13 00
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OKLAHOMA, \$9.22.

Kingfisher, Mary P. Jayne, towards salary Rev. F. P. Haggard.....	2 00
Round Grove.....	7 22

NORWAY, \$22.

Bergen, fr. friends, by Rev. M. A. Ohren.....	22 00
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BURMA, \$32.31.

Mandalay, Eng. Baptist ch.,	14 00
Mandalay, Burman Baptist ch.....	18 31

RUSSIA, \$203.10.

Mennonite brethren, for work at Nalgonda, care of Rev. A. Friesen, by Hein- rich Schutt, Hamburg.....	203 10
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MISCELLANEOUS, \$500.

Gen. Miss. Soc. of German Baptist churches of North America, for the Kameroun Mission, care Rev. Edward Scheve, Berlin, Germany, by Mr. J. A. Schulte, Treas.....	500 00
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Total.....\$13,934 47

LEGACIES.

Amesbury, Mass., Sarah B. Collins, \$100 00	
Boston, Mass., William H. Learned.....	500 00
Natick, Mass., Su- san Robbins.....	150 00
Petroleum, W. Va., Sarah Carder.....	140 00
Brighton, Ill., Mary Dimond.....	6,500 00
	7,390 00

\$21,324 47

## ABSTRACT OF PROCEEDINGS OF THE EXECUTIVE COMMITTEE

THE MEETING OF APRIL 12, 1897. THIRTEEN MEMBERS PRESENT.

THE Treasurer presented a full financial statement for the year ending April 1, 1897, showing the total receipts to be \$451,971.89; total expenditures on the current account to be \$580,855.58. The debt of last year was \$163,827.63, which, adding the deficiency of the present year, makes the total debt on April 1st, \$292,721.33.

Permission was given for the return of Rev. D. A. W. Smith, D.D., President of the Baptist Theological Seminary at Insein, Burma, to America on furlough next year.

The report of the Committee on Allowances to Missionaries in America was presented and adopted.

After discussion on the policy to be pursued in the work of the Missionary Union for the next financial year it was voted that the matter be made the order of the day for the next meeting, and Dr. Wood, Dr. Bullen, and Mr. Perkins, with the Corresponding Secretaries, were appointed a committee to formulate a scheme of policy to present to the meeting.

Arrangements for inviting certain missionaries and missionaries under appointment, as well as the District Secretaries of the Union for the Annual Meeting, were adopted.

Rev. D. B. Jutten was chosen a member of the Board of Managers of the Missionary Union in the class of 1899, as provided under section 7 of the Constitution.

THE MEETING OF APRIL 26, 1897. ELEVEN MEMBERS PRESENT.

Specific donations to the amount of \$427.05 were appropriated.

The Foreign Secretary made an encouraging report of his trip to Ohio and Indiana in the interest of the movement of raising the debts.

The sale of the house erected by the Union at Myitkyina, Burma, was authorized.

The committee to formulate a scheme of policy for the coming year of the Missionary Union presented their report, and the discussion of it occupied the remainder of the session.

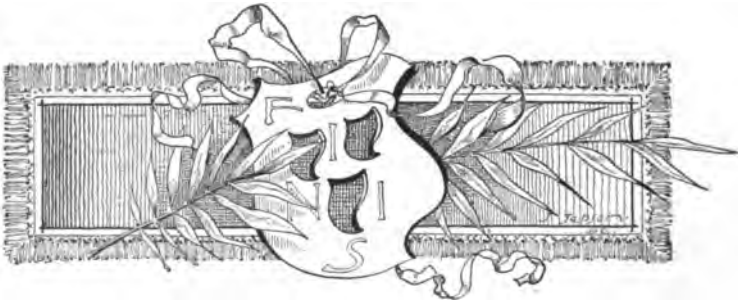
THE MEETING OF MAY 3, 1897. THIRTEEN MEMBERS PRESENT.

The income of the Abbott Endowment Fund, \$767.91, and the Carpenter Scholarship Fund, \$166.75, was appropriated, and directed to be forwarded to Rev. C. A. Nichols for the purposes of the mission at Bassein, Burma.

At the request of the Woman's Society the resignation of Miss Jennie E. Wayte as a missionary was accepted, on account of her approaching marriage to Mr. F. D. Phinney, of Rangoon, Burma. The resignation of Mr. J. S. Burns, of the Congo Mission, who has returned to America, was also accepted.

The Annual Report of the Home and Foreign Departments, having been presented to the committee, was, after consideration, adopted as the report of the committee, to be presented to the Missionary Union at the coming annual meeting.

The portrait of Rev. A. J. Gordon, D.D., in oil, painted by Charles Akerman Jackson, was presented to the Missionary Union by Charles E. Jackson, Esq., of Jamaica Plain, and the Recording Secretary was instructed to extend the cordial thanks of the committee to Mr. Jackson for his generous gift.



# The Baptist

## Missionary



## Magazine

Vol. LXXVII. No. 7

JULY, 1897

### EIGHTY-THIRD ANNIVERSARY OF THE AMERICAN BAPTIST MISSIONARY UNION.

PITTSBURG, PA., May 24, 1897.

In connection with two other national Baptist societies, — the American Baptist Home Mission Society and the American Baptist Publication Society, — the American Baptist Missionary Union held prayer services, morning, afternoon, and evening, at the Fourth Avenue Baptist Church, Sunday, May 23. The morning service was led by Rev. Henry G. Weston, D.D., of Pennsylvania; the afternoon service by Rev. Augustus H. Strong, D.D., of New York; and the evening service by Rev. Galusha Anderson, D.D., of Illinois. All of these services were exceedingly uplifting and helpful.

#### MONDAY MORNING.

A prayer meeting was held in the Fourth Avenue Baptist Church, commencing at nine o'clock in the morning. Rev. Emory W. Hunt, of Ohio, conducted the service. The great needs at home and abroad were the inspiration of many fervent petitions.

At ten o'clock Rev. Henry F. Colby, D.D., of Ohio, president of the Union, opened the eighty-third anniversary of the Society. After the reading of the second Psalm, by Rev. R. B. Hull, D.D., of New York, prayer was offered by Rev. Galusha Anderson, D.D., of Illinois.

The president then addressed the Union:

#### FOREIGN MISSIONS A TEST OF DISCIPLESHIP.

*Address as President of the American Baptist Missionary Union, by Henry F. Colby, D.D., at Pittsburg, May 24, 1897.*

*Brethren of the American Baptist Missionary Union:* During several days of the last week most of us were gathered here, considering the interests of Christ's spiritual kingdom, chiefly in our own land. Our hearts were stirred within us as we pondered the great work which God has given us as a denomination to do for him here in America. Our Home Missionary, our Educational, our Publication responsibilities in this great and wonderfully favored nation, this grand meeting-place of races, this free battle-field of thought and opinion, are

enough to tax our collected wisdom, prompt our most earnest prayers, and inspire our utmost beneficence.

But, vast and absorbing as these interests are, we meet this morning to look out beyond them. We do not change our point of view: that is always the same. That must always be at the foot of that redeeming Cross which has drawn us to each other by drawing us to itself. Nay, it must always be fellowship with that crucified and risen Savior who, having given himself for us, ascended to his blood-bought throne. But looking out from this point of view, our horizon widens. We have been lifted too high not to see beyond our own boundaries. Behold, the Christian outlook reaches beyond America, beyond the encircling seas, even "to the uttermost parts of the earth"!

Allow me, as an appropriate introduction to what shall come before us to-day and to-morrow, to remind you, in the few minutes I shall occupy, of this one fact: that Foreign Missions are the grand test of both the genuineness and the fervor of our discipleship.

To begin with, they test our loyalty to *Christ's authority*. Who that reads the New Testament can fail to see that he has told us to push them? Now this command, more than any other he has given us, concentrates its force upon our spirit of faith and obedience. Christian work here at home appeals in a measure to other and lower motives which may buttress and supplement a weak faith and a laggard consecration. Here, for example, is the sight of our eyes; the sin and the sorrow coming from it thrusting themselves upon our view, as we go about our large cities, and appealing strongly to our emotions of pity or indignation. Here they are, and we cannot help beholding them and feeling that something must be done about them. But it requires much careful thought and an effort of the imagination to keep such affecting pictures before us of the woes of far-away peoples whom we have never seen. The temporal results also, the social reforms and intellectual enlightenment, that accompany the establishment of Sunday-schools and churches furnish strong arguments for aid in our own communities. We wish to see *our* city, *our* town, prosper. Even irreligious men will sometimes help for this reason. There is the natural pride or desire to see large success in the institutions with which we *ourselves* are connected; to feel, and to have others know, that our churches are doing great things in the community, that they have the attractions of fine architecture, fine music, and eloquence, that we are providing for our religious edification and the highest welfare of those we love. These motives — and most of them are commendable in their places — do not enforce the claims of Foreign Missions. On the other hand rise the objections: "Oh, they are so far away! They are among peoples in whom we have such little interest anyway! There is so much to be done at home, and it requires so much expense to carry men and money to the fields." The Great Commission, therefore, *tests* us whether we will rise above this objecting and calculating spirit, whether we will walk by *faith* as well as by sight, and obey simply because it is the command of our Great Master.

Not only our loyalty to his authority, but *our sympathy with his world-embracing love*, is here tested. We love our own country.

"Breathes there a man with soul so dead,  
Who never to himself hath said,  
This is my own, my native land?"

The spirit of patriotism has been greatly inculcated of late. It glows in our magazine literature; it hurrahs in our public schools. We have come to count it as next to religion, and of such value perhaps it is. Far be it from me to depreciate it! Happy is that cause that can appropriately join its prayers with the singing of "My country, 'tis of thee," and enforce its

appeals for pecuniary aid by the waving of the star-spangled banner! But let us not forget that to be a true Christian is to be something more than a patriot. Jesus belonged to the most exclusive people on the face of the earth, yet his heart was big enough to reach out and take in all the world. No national barriers could confine his yearning for human welfare. No distinctions of race or language could check its zeal. It is true, he wept over Jerusalem, but he died for all mankind and sent forth his disciples everywhere. Now he waits to see if we will let our hearts be expanded to spiritual dimensions commensurate with his own. He asks of us a religious enthusiasm that is not only national but supranational. He reminds us that an evangelism that is Christocentric must for that reason be, in the widest sense, catholic and ecumenical. While invention and commerce are squeezing the world smaller and making more and more complete the interdependence of all races, it surely is not a time for the disciples of the great-hearted Jesus to narrow the range of their sympathies, their prayers, or their gifts!

Again: Foreign Missions test *our confidence in Christ's Gospel as the only power of God unto salvation*. We acknowledge that it is such for ourselves. But will not some other religion do about as well for less cultivated peoples? Are not Parsees and Hindus, Buddhists and Confucianists, Shintoists and Mahometans, upholding systems that recognize more or less ethical truths, and which need not, therefore, be displaced by Christianity? Do not these ethnic faiths also advance some fine ideals? And does it, after all, make much difference what a man believes as long as he is humble before his God and admires the practice of virtue? If this is our superficial and merely amiable idea of religion, we will of course feel no obligation to carry or to send the Christian religion so far abroad. It is, then, only one among many human devices for the pacification of the conscience and the quieting of the heart. But no such moderate claims did its Founder and his apostles put forth for it. Peter declared, "There is no other name under heaven, given among men, whereby we must be saved." Unlike the teachings of Oriental sages, those of Jesus consist of purity without any admixture of corruption, and the best that fell from their lips we find set forth perfectly by him. He speaks with authority where they are silent. He throws heavenly light where they at best only encourage blind gropings. They set forth some fragments, it is true, of the divine law, but have little power to secure their practical observance. Along with a few shining examples of unselfishness, there is a vast mass of idolatry, superstition, unrest, pollution, and cruelty that their systems can never heal. Jesus Christ, on the other hand, brings to men a new life — new motives, new affections, new power, and the nearer men live to him, the nearer they grow to each other. Nay, he alone brings forgiveness for sin, reconciliation with God, and the clear hope of a holy heaven. "Well suited," says Sir Monier Williams, the Oriental scholar, "are the scriptures of the Brahmins, Moslems, Buddhists, and Parsees to all who thank God that they are morally correct, to all who look for salvation to the fulfilment of their religious tasks, their fastings, their penances, and their self-mortifications, to all who seek to stand before God in the rags of their own self-righteousness. But to dying sinners such books are worse than useless. To lepers seamed and scarred with guilt they are worse than a mockery, for they speak not of the one Physician, they offer no balm, they provide no healing remedy. The Bible alone reveals the Christ, the Savior of the world." Now, my friends, do we believe this — do we believe that the Gospel is the only sufficient remedy? The call to Foreign Missions is the *test* of our faith in this great fact.

Once more: Foreign Missions test *our trust in our Lord's living and mighty providence*. Before there was any experience in this line the objective obstacles to the evangelization of the heathen seemed appalling. Good men said: "How can we pay the way of ourselves or others across the seas? How can we bear exile from home and friends? How can we learn those

difficult and uncouth languages? How can we print and circulate the Scriptures in those tongues, many of which have no written forms? How can we overcome the barriers maintained by the narrow policy of great commercial companies, push open the closed doors, disarm heathen prejudice, and conquer cruel persecution?" It was a trying outlook; but they laid their cause before Him who promised to be with His disciples as they obey His high behest. He stood by them. He directed their efforts. And what is the result to-day? *Two hundred and eighty thousand* souls converted through the instrumentality of our own Missionary Union, besides multitudes brought to Christ by missionaries sent out by other societies and from other Christian lands.

The obstacles that we meet now at home and abroad in our foreign missionary enterprise are not to be compared with those early and formidable ones. But they challenge in like manner our confidence in our living Lord. We do not worship a dead Christ. If we did we might often be discouraged. But as those who believe that he rose from the dead and that unto him is given "*all power in heaven and on earth*," we ought to emulate the zeal of the fathers and press forward over every barrier. He can make the waters divide. He can cause the threatening walls to fall down. He has command of all resources. But does he not look to see if his people have confidence in him as their living King, and if they will come up to his help against the mighty?

Yes, brethren, the call to foreign missions is a test both of the fervor and the genuineness of our discipleship. It is a challenge to us as Christians to prove ourselves Christians *indeed*. It is a shame to have it said that men need two conversions: first to discipleship, and second to missions. One real and profound conversion practically involves it all. The trouble is we have lowered the true Christian ideal, allowing it to be a sort of admiration and patronage of Christ rather than a full devotion to his service. We need to get back to the New Testament standard of trust and consecration. It was when the church at Antioch "ministered to the Lord and fasted"—that is, when they were in an exalted mood of devotion and inquiry and self-sacrifice—that the enterprise of foreign missions was born. So it is when Christian discipleship awakes from its selfish stupor and its worldly dreams, and rises to something like a consciousness of its significance that the great work receives new impulses. Other forms of service can perhaps continue while the churches are living on a low plane of thought and feeling. This can enlarge and prosper only as the fruit of *spiritual life*.

Can we then as a denomination and as individual Christians stand this test? Shall we prove ourselves to be close up to our Master in his outlook and his longing? Shall we rise to improve the opportunities which he presses upon us in these stirring days? Or will he have reason to say of us with sad lamentation, "*Ye know not what manner of spirit ye are of*"?

The following committees were then appointed:

*Arrangements.* — L. C. Barnes, Pennsylvania; Geo. A. Russell, Massachusetts; W. A. Stevens, New York; A. S. Carman, Ohio; E. R. Pope, Minnesota.

*Nominations.* — J. W. T. Boothe, Massachusetts; W. S. Ayres, Maine; Stephen Greene, Massachusetts; J. B. Marsh, Rhode Island; J. W. A. Stewart, New York; George Stevens, Ohio; A. G. Slocum, Michigan; L. L. Henson, Indiana; J. W. Conley, Minnesota; L. B. Philbrick, Massachusetts; C. Brooks, Iowa; J. O'B. Lowry, Missouri; C. A. Woody, Oregon; C. M. Hill, California.

*Enrolment.* — N. B. Chamberlain, Massachusetts; F. S. Dobbins, Pennsylvania; E. A. Scoville, Ohio; C. A. Barber, New York; R. W. Van Kirk, Michigan; D. B. Cheney, Wis-

consin: J. W. Weddell, Pennsylvania; G. W. Taft, Japan; Herbert Goodman, Illinois; T. G. Field, Ohio.

*Finance.* — C. W. Kingsley, Massachusetts; H. K. Porter, Pennsylvania; F. O. Reed, Massachusetts; Wallace Buttrick, New York; E. J. Brockett, New Jersey; F. P. Beaver, Ohio; E. J. Doe, Rhode Island; B. A. Greene, Illinois; Alonzo Bunker, Burma; B. F. Dennison, Pennsylvania; E. B. Badger, Massachusetts; R. O. Fuller, Massachusetts.

*Place and Preacher.* — N. E. Wood, Massachusetts; Sylvester Burnham, New York; A. E. Carson, Burma; T. Edwin Brown, Pennsylvania; George Gear, Ohio; A. C. Osborn, South Carolina.

Rev. S. W. Duncan, D.D., Foreign Secretary of the Missionary Union, presented the report of the Executive Committee, and called attention to some of its salient features, and to the general condition of the various missions connected with the Union.

The report of the Executive Committee was accepted, and its recommendations were adopted.

E. P. Coleman, Esq., treasurer of the Union, presented an abstract of his annual report, which was accepted.

Rev. W. H. Cossum, of Ningpo, China, addressed the Union. There should be no retrenchment, he said. Our cry should be men, not dollars. The emphasis should be laid upon holiness of life. There must be a deeper consecration on the part of the members of our churches. In closing, Mr. Cossum referred to his work in China.

Adjourned, after prayer by Rev. M. H. Bixby, D.D., of Rhode Island.

MONDAY AFTERNOON.

The Union reassembled at half-past two o'clock. After a prayer service, Rev. J. H. Eager, a missionary of the Southern Baptist Convention in Italy, addressed the Union concerning mission work in Europe. He spoke of the condition of some of these European countries. Reform must come from outside.

Rev. A. E. Carson, of Thayetmyo, Burma, called attention to the work among the Karens, and especially to the progress made by the Karen churches in the direction of self-support; also to the results of school work.

Rev. G. W. Taft, of Kobe, Japan, addressed the Union in reference to our educational work in Japan.

Hon. R. O. Fuller, of Massachusetts, presented the report of the Committee on Finance:

PITTSBURG, PA., May 24, 1897.

On account of the very full and detailed statements in the annual report, your committee have not thought it necessary to make any extended report, and therefore would present the following as the unanimous report of your committee.

Your committee recommend to the Executive Committee such rearrangement and readjustment as is consistent with the least injury to our missionary work.

That in the light of the experience of recent years we should deem it exceedingly unfortunate if the plans of the coming year should make it necessary to incur a new debt.



This report looks in two directions: It calls for the utmost care and economy on the part of the Executive Committee, and for a more conscientious and considerate stewardship on the part of our church members.

Respectfully submitted,

CHESTER W. KINGSLEY,  
H. KIRKE PORTER,  
F. O. REED,  
E. P. REEVES,  
B. A. GREENE,  
A. BUNKER,

B. F. DENNISON,  
E. B. BADGER,  
WALLACE BUTTRICK,  
E. J. DOE,  
E. J. BROCKETT,  
ROBERT O. FULLER.

After addresses by B. F. Dennison, of Pennsylvania; Mr. E. J. Doe, of Rhode Island; Hon. C. W. Kingsley, of Massachusetts; Rev. W. V. Wilson, of New Jersey, and Rev. J. N. Williams, of Pennsylvania, the report was adopted.

Rev. A. Bunker, D.D., of Burma, was introduced, and addressed the Union. He said he brought the greetings of 3,500 disciples in the Toungoo hills. He gave an interesting account of an association which he attended shortly before he left Burma. We are ready for an advance, with missionaries from our own Karen people. Among our people have I met Christians more devoted. I love them. I believe in them.

Rev. R. G. Seymour, D.D., of Pennsylvania, said that when Rev. Dr. Adoniram Judson was in this country in 1846, he visited Waterville, Me., and while there wrote his autograph. The owner has kept it till this time, and wishes to dispose of it for the mission debts. Bids were made and the autograph was finally sold to Hon. R. O. Fuller, of Cambridge, Mass., for \$300.

Prof. J. M. English, D.D., of Newton Theological Institution, addressed the Union on "The Lordship of Christ." Christ and his disciples, he said, made much of this fact. Do we recognize it? Do we know that we are the Lord's? This meeting will become historic and Christ will be enthroned in our hearts in proportion as all of us, secretaries, missionaries, pastors, church-members, give to Christ not only our hearts, but our wills.

Prayer was offered by Rev. L. C. Barnes, D.D., of Pittsburg.

Rev. J. W. T. Boothe, D.D., of Massachusetts, presented the report of the Committee on Nominations, and the following officers were unanimously elected, the following brethren acting as tellers: Rev. R. M. Luther, D.D., of New Jersey; Rev. R. E. Manning, Illinois; Rev. F. Adkins, Ohio; Rev. Thomas Griffiths, Pennsylvania, and Rev. E. Y. Mullins, D.D., Massachusetts.

#### PRESIDENT.

REV. HENRY F. COLBY, D.D., Ohio.

#### VICE-PRESIDENTS.

HON. CHESTER W. KINGSLEY, Massachusetts. REV. D. D. MACLAURIN, D.D., Michigan.

#### RECORDING SECRETARY.

REV. HENRY S. BURRAGE, D.D., Portland, Me.

## MEMBERS OF THE BOARD OF MANAGERS.

*Class III. Term expiring in 1900.*

## Ministers.

W. N. CLARKE, D.D., Hamilton, N.Y.  
 REV. E. P. TULLER, Lawrence, Mass.  
 C. R. HENDERSON, D.D., Chicago, Ill.  
 J. F. ELDER, D.D., Albany, N.Y.  
 B. A. WOODS, D.D., Philadelphia, Pa.  
 REV. C. A. COOK, Bloomfield, N.J.  
 M. H. BIXBY, D.D., Providence, R.I.  
 WM. M. LAWRENCE, D.D., Chicago, Ill.  
 E. E. CHIVERS, D.D., Chicago, Ill.  
 REV. C. A. HOBBS, Delavan, Wis.  
 H. L. STETSON, D.D., Des Moines, Ia.

## Laymen.

HON. JULIUS J. ESTEY, Brattleboro, Vt.

HON. R. O. FULLER, Cambridge, Mass.  
 WILLIAM M. ISAACS, New York, N.Y.  
 HON. J. BUCHANAN, Trenton, N.J.  
 S. W. WOODWARD, Washington, D.C.  
 J. B. THRESHER, Dayton, O.  
 I. J. DUNN, Keene, N.H.  
 GEORGE G. DUTCHER, Brooklyn, N.Y.  
 G. W. E. BARROWS, Bangor, Me.

## Women.

MRS. J. E. SCOTT, Evanston, Ill.  
 MRS. D. R. WOLF, St. Louis, Mo.  
 MRS. WM. LINDSAY, Milwaukee, Wis.  
 MRS. J. B. HOYT, Stamford, Conn.  
 MRS. W. R. BROOKS, Morristown, N.J.

*Class II. Term expiring in 1899.*

## Laymen

W. A. STEVENS, LL.D., Rochester, N.Y., to  
 fill vacancy caused by the death of Hon.  
 L. K. Fuller.  
 RICHARD M. COLGATE, Orange, N.Y., to fill  
 vacancy caused by the death of Samuel  
 Colgate, Esq.

## Women.

MRS. J. K. STICKNEY, Washington, D.C., to  
 fill vacancy caused by resignation of Mrs.  
 W. E. Lincoln.  
 MRS. E. W. BUCKNELL, Philadelphia, Pa., to  
 fill vacancy caused by the election of Mrs.  
 J. H. Randall as President of the Woman's  
 Baptist Foreign Missionary Society of the  
 West, and Member of the Board of Man-  
 agers, *ex officio*.

Rev. N. E. Wood, D.D., of Massachusetts, presented the report of the Committee on Place and Preacher, recommending the appointment of Rev. L. A. Crandall, D.D., of Chicago, as preacher of the annual sermon next year; also, that the Union refer to the Executive Committee for consultation with the other societies the question whether it would not be wise to have but one annual sermon for all the societies at the anniversaries, and that the sermon be given by the appointee of each society in rotation. It was also recommended that the choice of place of meeting in 1898 be left with the Executive Committee, in consultation with the other societies. The report, with its recommendations, was adopted.

N. B. Chamberlain, of Massachusetts, presented the report of the Committee on Enrolment as follows:

The number of delegates enrolled is 265, coming from the following States:

Maine . . . . .	3	New York . . . . .	16
Vermont . . . . .	2	New Jersey . . . . .	6
Massachusetts . . . . .	27	Pennsylvania . . . . .	126
Connecticut . . . . .	4	Delaware . . . . .	2
Rhode Island . . . . .	6	South Carolina . . . . .	1

West Virginia . . . . .	3	Missouri . . . . .	3
Ohio . . . . .	23	California . . . . .	1
Indiana . . . . .	2	Oregon . . . . .	1
Illinois . . . . .	11	Colorado . . . . .	1
Michigan . . . . .	7	Canada . . . . .	1
Minnesota . . . . .	5	Mission Fields . . . . .	9
Nebraska . . . . .	2		
Iowa . . . . .	3		

265

N. B. CHAMBERLAIN,

Chairman.

The report was adopted, and the Union adjourned, after the benediction by Rev. P. M. Weddell, of Ohio.

## MONDAY EVENING.

The Union met at 8 o'clock. The Scriptures were read by Rev. Wallace Buttrick, of New York, and prayer was offered by Prof. Sylvester Burnham, of Colgate University.

Rev. N. E. Wood, D.D., of Massachusetts, then preached the annual sermon, text Isa. ii, 2. The theme of the sermon was "Missions and Victory," and the preacher forcefully insisted upon missionary statesmanship in order to victory. "It is for you," he said in closing, "not to look here and there, as if by chance, but to look deliberately, widely, and wisely through the whole human race to discover the throbbing centres of its tumultuous life, and there to plant the Gospel of peace. There are strategic towns and cities and nations. It is for you in a masterly survey of the world to discover them, to seize them, and to plant the Gospel in them, with a tenacity of missionary purpose as undying as life. It is for you to replenish them with men and means which shall flow into them steadily, as richly and as ceaselessly as the grace of God. It is for you to hold them against no matter what discouragements, and to await with supreme confidence the disintegration of the kingdom of the world, and the enthronement of the glorious kingdom of our glorious Lord."

At the close of the sermon a Sunday-school class of Chinamen, connected with the Sunday-school of the Fourth Church, came upon the pulpit platform with their teachers and sung the hymn "Jesus loves me."

Rev. Dr. Mabie then introduced six missionaries who were under appointment to mission stations of the Union, viz.: Rev. A. F. Groesbeck and wife, of Iowa, who go to China; Rev. E. T. Welles and his sister, Miss Gertrude Welles, of Arcade, N.Y., who go to Africa; Miss L. Minniss, of Pennsylvania, who goes to China, and Rev. George A. Huntley, of Vermont, who with his wife returns to Western China, having formerly been connected with the China Inland Mission. Each one addressed the Union briefly, and all were commended to God in a fervent prayer by Rev. R. M. Luther, D.D., of New Jersey.

The Union adjourned, after the benediction by Rev. W. D. McKinney, of Connecticut.

## TUESDAY MORNING.

A prayer service, conducted by Rev. A. S. Carman, of Ohio, was held from 9 o'clock until 9.30. The business of the Union was then resumed.

Rev. H. P. Cochrane, of Toungoo, Burma, was introduced by Dr. Mabie. In addressing the Union Mr. Cochrane gave a very interesting account of his field and his work. Our great need, he said, is more workers.

Dr. W. H. Leslie, of the Congo Mission, followed, and spoke of mission work on the banks of that great river, and its promise.

Rev. J. S. Kennard, D.D., of New Jersey, said we ought not to be discouraged concerning Africa, and referred to some of the recent tokens of the divine favor as seen in the great revival at Uganda.

Mr. George Warner spoke of our work in Western China, and of the present favorable indications.

Rev. E. Tribolet, of Bassein, Burma, gave an account of his work among the Burmans at that station. He had combined school work with evangelistic work, and spoke of the success of the work.

Dr. J. S. Grant, medical missionary at Ningpo, China, gave illustrations of the character of his work, and showed how such work prepares the way for strictly missionary work.

Rev. L. C. Barnes, D.D., referred to the fact that at the meeting of the Missionary Union in Pittsburg, forty-five years ago, Rev. M. H. Bixby, D.D., was set apart for mission work in Burma. Dr. Bixby was introduced by the president, and having referred to his work in Burma, said that he was at length compelled to leave that work and return to this country on account of ill health. "My heart was in Burma," he said, "but God ordered otherwise than that I should remain there." In closing, Dr. Bixby offered the following resolution :

*Whereas*, In view of the excellent results of coöperation between the American Baptist Home Mission Society and the American Baptist Missionary Union in the work of removing the debts, therefore

*Resolved*, That a committee of seven be appointed by the president of this Union, of which he shall be chairman, to confer with a similar committee of the Home Mission Society as to whether there may not be further coöperation between these two societies.

The resolution was adopted, and the following committee was appointed :

REV. H. F. COLBY, D.D.,  
HON. C. W. KINGSLEY,  
REV. F. M. ELLIS, D.D.,

REV. M. H. BIXBY, D.D.,  
REV. E. Y. MULLINS, D.D.,  
MR. C. W. PEPPINS,

MR. E. J. BROCKETT.

Rev. L. Moss, D.D., of New Jersey, offered the following resolution :

*Resolved*, That the Foreign Secretary of the Missionary Union be requested to present at our next anniversary a comprehensive survey of the work abroad, especially in Asia, with suggestions as to the policy and methods which should characterize the further prosecution of our great and constantly growing missionary activities.

The resolution was adopted after remarks by Dr. Moss.

Prof. Sylvester Burnham, D.D., of Colgate University, gave an account of Baptist mission work in Germany and German Switzerland as it came under his own observa-

tion during the past year. "The Baptists in these lands," he said, "should have our sympathy and support."

Rev. F. L. Anderson, of New York, offered the following resolution, which was adopted :

*Resolved*, That the delegates present at these anniversaries hereby express their appreciation of the perfect and delightful Christian hospitality extended to us by the Baptists and other Christian people of Pittsburg and vicinity. Also that we record our thanks to the Pittsburg press for their extended reports of our proceedings and to the railroads for their favors.

After prayer by Rev. C. F. Tolman, of Illinois, the Union adjourned, to meet at the call of the Executive Committee.

HENRY S. BURRAGE,  
*Recording Secretary.*

HENRY F. COLBY,  
*President.*

#### MEETING OF THE BOARD OF MANAGERS.

PITTSBURG, PA., May 24, 1897.

The eighty-third annual meeting of the Board of Managers of the American Baptist Missionary Union was held May 24, 1897, in the Fourth-avenue Baptist Church, Pittsburg, Pa.

In the absence of the Chairman, the meeting was called to order by M. H. Bixby, the Recording Secretary.

Hon. Robert O. Fuller was chosen Chairman *pro tem*.

Prayer was offered by Rev. D.D. MacLaurin, D.D.

The roll was called by the Secretary, and the following members responded to their names :

L. C. BARNES,	EDWARD GOODMAN.	H. S. BURRAGE.
JACOB S. GUBELMAN.	W. T. CHASE.	M. H. BIXBY.
SYLVESTER BURNHAM.	MRS. J. H. RANDALL.	E. E. CHIVERS.
WALLACE BUTTRICK.	MISS SARAH C. DUFEE.	R. O. FULLER.
R. M. LUTHER.	HENRY F. COLBY.	J. B. THRESHER.
C. A. WOODY.	C. W. KINGSLEY.	W. A. STEVENS.
Z. GRENELL.	D. D. MACLAURIN.	

A communication was received from the Executive Committee informing the Board that Rev. D. B. Jutten, of Massachusetts, had been chosen a member of the Board of Managers, under Section 7 of the Constitution, paragraph 4, in the class of 1899, for three years.

*Voted*, that the Chair appoint a committee of three to nominate the officers of the Board of Managers.

WALLACE BUTTRICK, J. S. GUBELMAN, Z. GRENELL,  
were appointed.

The above-named committee nominated for

PERMANENT CHAIRMAN.  
HON. ROBERT O. FULLER.  
RECORDING SECRETARY.  
REV. M. H. BIXBY, D.D.

Proceeded to ballot for Chairman and Recording Secretary, and the following officers were unanimously elected, viz. :

## CHAIRMAN.

HON. ROBERT O. FULLER.

## RECORDING SECRETARY.

REV. M. H. BIXBY, D.D.

The Chair appointed the following committee to nominate the executive officers of the American Baptist Missionary Union, viz. :

J. B. THRESHER.

HENRY F. COLBY.

S. BURNHAM.

W. T. CHASE.

EDWARD GOODMAN.

Edward Goodman presented the following resolution, which, after careful consideration, was passed unanimously, viz. :

*Whereas*, In view of the suggestion that for carrying out the readjustment of our mission work it may require a withdrawal from Spain; and

*Whereas*, That for such withdrawal a vote of the Union or of the Board of Managers is required; therefore,

*Resolved*, That while deeply regretting the abandonment of any of our mission fields, we empower the Executive Committee to close our work in Spain if in their judgment it shall seem to be absolutely necessary.

The Committee on Nominations submitted their report, and in accordance with its recommendations the following officers were unanimously elected by ballot, viz. :

## CORRESPONDING SECRETARIES.

REV. SAMUEL W. DUNCAN, D.D.

REV. HENRY C. MABIE, D.D.

## TREASURER.

E. P. COLEMAN, ESQ.

## EXECUTIVE COMMITTEE.

*Class III. Expiring in 1900.*

REV. W. S. APSEY, D.D.

REV. GEORGE E. MERRILL, D.D. GEORGE C. WHITNEY, ESQ.

REV. N. E. WOOD, D.D.

CHARLES W. PERKINS, ESQ.

## AUDITING COMMITTEE.

D. C. LINSOTT, ESQ.

SIDNEY A. WILBUR, ESQ.

Voted to fix the salaries as follows, viz. :

REV. S. W. DUNCAN, D.D., *Corresponding Secretary*, \$4,000.REV. H. C. MABIE, D.D., *Corresponding Secretary*, \$4,000.E. P. COLEMAN, ESQ., *Treasurer*, \$3,000.

The following report was submitted by Dr. Barnes, chairman of the committee appointed last year, and, after careful consideration, the report was unanimously adopted, viz. :

REPORT OF A COMMITTEE OF THE BOARD OF MANAGERS OF THE AMERICAN BAPTIST MISSIONARY UNION ON MISSIONARY EDUCATION IN OUR DENOMINATIONAL SCHOOLS, MADE MAY 24, 1897.

Education as a feature of work in the missionary fields is, of course, not included in the scope of this inquiry.

Another subject is carefully excluded which might, with propriety, be accounted as within the field of the present inquiry, viz.: the Education of Missionaries. That is a subject of great importance, is under sharp discussion, and needs a thorough examination by itself.

The only question now raised is as to *the education in the missionary spirit and enterprise provided by our theological seminaries, colleges, and academies*. What are they doing, and what should they do, in furnishing the future leaders of our people with a genuine education as to this great element of modern life, the missionary element?

*I. What are they doing?*

According to the Baptist Year Book, we have within the home field of the American Baptist Missionary Union 5 theological seminaries, 18 universities and colleges, and 29 academies, 52 institutions in all. The following letter was sent to them all:

"The Board of Managers of the American Baptist Missionary Union, at its last meeting, appointed a committee to inquire into the matter of education on the subject of missions in our denominational schools. Hence we are obliged to appeal to your kindness to supply us with information.

"1. Please send us a catalogue of your school with all items marked which indicate attention of any kind to the subject of missions.

"2. Please write us about any attention to the subject which may not be fully indicated in the catalogue.

"3. Please favor us with suggestions as to the need or possibility of further development of education in our schools on the subject of missions."

Replies have been received from all of the seminaries, two-thirds of the colleges, and one-half of the academies, 32 institutions in all.

At Rochester, the Department of Homiletics and Pastoral Theology presents one course on Missionary History.

At Colgate, the Department of Christian Theology offers one course on Christian Missions and one on Comparative Religion.

Newton has a professorship of missions, which is now offering seven courses on the subject. Besides that, the Department of Church History, in addition to the customary courses bearing on the subject, offers three courses on Comparative Religion, and the Department of Homiletics and Pastoral Duties offers four courses on missions in the home field, especially in their city and social aspects.

At Chicago, in the Department of Sociology, six of the courses offered treat of the very substance of missionary work in the home field. In the Department of Comparative Religion eight of the courses fall strictly within our field of inquiry. In the Department of Church History, in addition to the usual courses, there are six which are strictly missionary. So far as can be learned from the 32 institutions heard from, the above is an account of the courses of instruction offered in missions, 37 courses in all, distributed as follows: Rochester 1, Colgate 2, Newton 14, Chicago 20.

In addition to this, all the seminaries give important instruction on the subject of missions in the New Testament Department and in the Department of Church History. Counting these, we may add three or four courses to the credit of every one of our seminaries.

This is, however, by no means an account of all the missionary education provided in our schools. In all the theological seminaries and in all the colleges and academies heard from, missionary lectures, addresses, and talks are given and many meetings for conference and prayer on the subject are held. These features of the school life are approved and furthered by the faculty. They are a part of the voluntary life of the institutions, and are maintained for the most part by the students themselves.

President after president writes concerning the excellent work which is being done in the missionary direction by the college Young Men's Christian Association and Young Women's Christian Association. They hold regular monthly meetings in the interests of missions. In some institutions there are also bands of missionary volunteers who hold regular meetings. The tide of missionary interest appears to be high in some of our schools, even where missionary study is not a part of the curriculum.

This is immensely hopeful and significant, and it brings us to our second question, viz. :

*II. Is there anything more that our educational institutions might well undertake in the direction of missionary culture?*

The following considerations, among others, seem to point to an affirmative answer :

1. The large place that the missionary enterprise has come to take in the thoughts and in the practical attention of the student body suggests that the time has come when it ought to receive systematic and thorough treatment, which it can have only by being incorporated as a part of the regular course of discipline.

When, in recent years, athletics came to take a large place in the interest of the students, it was thought best to take it under direction as a part of the orderly process of culture. Accordingly, gymnasiums were built and professors of athletics were engaged. Is it any less fitting or desirable, since many students have become deeply interested in missions, that missionary museums should be provided and professors of missions be engaged?

2. Our denominational institutions have always counted it as a part of their work to teach certain theoretical aspects of the Christian religion. This grew up naturally, was, in fact, inevitable in periods when theoretical questions held a chief place in the thought and care of Christendom. It is essential to a cultivated mind to have education in those matters which are of chief interest to his age. Accordingly the time is approaching for a transfer of emphasis in school instruction from the evidential, speculative, and theoretical aspects of religion to its practical, applied, socially regenerative, and world-transforming aspects.

3. There is no better stimulus to study in general than the instilling of the missionary motive. It has been so from the start. American Baptist Missions and American Baptist Education are twin-born. Luther Rice went from end to end of the land and awakened a sleeping denomination with not one but two bugle blasts, yet not two but one, — Missions and Education. Many of our colleges and other schools sprang to life in the next few years as the direct result of the missionary motive. All of them since are, more or less directly, the product of the same impulse. In 1814 we had one school at the end of 175 years of history. In the 83 years since we have come to have 168 more. Less than one-half the time, 169 times as many schools.

In respect to individuals as well as institutions, the surest educational impulse known is seizure by the Christian, *i.e.* the missionary, ideal. In unnumbered instances thirst for education for the sake of greater usefulness has been an immediate outcome of conversion.

Again, not only the future career, but also the college work, of men acquires its tone and intensity from the greatness of the ideals held. The wide scope and the unselfish aims of the missionary undertaking appeal to the best there is in young people, and call it out. Let this be



given the dignity of being a part of the regular curriculum of a liberal education, and it will tend to infuse into student life at large a keener zest.

4. It is the natural expectation that the young people who have been to school shall be the leaders, shall set the standards of life in the church. In other words, the future of the missionary enterprise depends largely on the disciplined grasp of the problem given to those who are now being educated. The missionary movement has become so vast and complicated that it cannot be left in the future to haphazard intelligence on the subject.

5. It is coming to be seen and advocated by educational experts as never before, that the supreme and central aim of all educational methods is the production of character. But there is nothing so well fitted to produce broad-minded, unselfish, large-willed character as the task of uplifting and civilizing the human race with the graces and forces of Christianity. The missionary enterprise, as a course of study, is fitted to be an educational instrument of the most effective sort. It is sufficiently wide and intricate to call out the full use of the mental faculties, while at the same time shaping moral character.

In view of such considerations as the foregoing, it seems desirable that missions be made a part of the regular course of instruction in our schools of learning in the ways adapted to the progressive steps in the process of education. It need hardly take more time in many schools than is now given to the desultory attention to the subject.

The following suggestions are made without assuming to project in a few sentences an ideal of an adequate course of missionary studies as a new discipline in the system of education. They are offered merely to give concrete emphasis to the general idea which we are urging.

A. In *academies* there might be a required course in moral heroism and achievement. This would be in the place of any more abstract, and therefore premature, ethical study. It would be a treatment of moral ideals in the concrete. The best of the self-conquering, tradition-conquering, world-conquering heroes, from Paul to Judson and onward, would be studied.

B. In *colleges* missions might well be studied on the historical side. It would be more instructive and interesting than some of the historical studies which are now required. The most significant and resultful movement in the human race has been the introduction and development of Christianity. No man is educated to whom a study of this has not been a part of his mental discipline. Let it be pursued in the rigidly scientific and disciplinary method, as much so as biology. Is not this the higher biology? The larger colleges would have various electives along the missionary and closely allied lines.

C. In the *theological seminaries* has not the time come for a new department, the Department of Applied and Aggressive Christianity? This would be not simply for those who intend to be missionaries, but for all who wish to be ministers of Christ in the twentieth century. When our seminaries were founded and the lines of instruction were being laid, which still, to a large extent, shape the curriculum, the strength of our denomination was in the country churches. Now it is in the cities. For this and other potent reasons problems have arisen and have become pressing which were then scarcely thought of. What pastor is there, who has been out of the seminary twenty, ten, or even five years, who has not wished again and again that he had been taught some of the things which he most needs to know in his actual work, and which he might have been taught to better advantage than some of the things which he was taught, if only there had been provision for such instructions?

The Department of Applied and Aggressive Christianity would include sociology, so far as it belongs to the application of Christian realities to social life in nominally Christian lands. This is the problem of Home Missions, *i.e.*, the permanent problem. Geographical frontiers are disappearing; social frontiers are emerging.

The Department of Applied and Aggressive Christianity would include also a study of the religious and other conditions of non-Christian peoples, with a view to the establishment of the Kingdom of Heaven throughout the earth.

But, details aside, whatever the means which educational experts may find most effective, the end is clear and beyond question. Schools of all grades, which are under the auspices of the churches, are in honor bound to provide discipline and culture, not only as to the gracious, but also as to the aggressive, side of Christianity. Few students may be expected to go into so-called missionary work; but all should be inspired and trained to take an active hand in the ever-onward movement of Christianity. A new day calls for new measures.

Respectfully submitted,

LEMUEL CALL BARNES, Penn.  
WILLIAM NEWTON CLARKE, N.Y.  
MRS. JAMES COLGATE, N.Y.  
J. B. THRESHER, Ohio.  
Z. GRENELL, Ill.

*Voted*, To request the Recording Secretary to secure copies enough of this report, when printed, to supply each of our educational institutions with a copy.

The committee appointed last year to report on the resolution on the subject of missionary literature for education and stimulation of the home field submitted a report, which was carefully considered. The report was referred back to the committee for some slight modifications, and the committee was continued.

The committee appointed last year on the resolution concerning the condition of the churches as to stated meetings for prayer and study about missions submitted their report, which, after some slight modification and condensation, was adopted and ordered printed in the minutes, as follows :

The committee appointed by the Board of Managers of the Missionary Union at Asbury Park, May, 1896, to report concerning the condition of the churches as to holding stated meetings for prayer and study about missions respectfully submit the following report :

I. The observance of the missionary concert. The missionary concert is not generally observed. The reason for the decadence of the missionary concert may be found principally in three facts :

(a) The press of church work, as for instance the use of Sunday evening for evangelistic services.

(b) Failure to make the concert interesting. Your committee believe the lack of proper literature to be one of the important reasons. To say lack of material in this day of super-abundant missionary literature seems almost to indicate a lack of observation; but when it is remembered that the rise of modern missionary literature dates hardly more than twenty-five years ago, and that the decadence of the concert was complete at that time, it is evident that the statement is true to fact.

(c) The increase of other methods to accomplish the result aimed at by the missionary concert.

II. The relation of the missionary concert to missionary interest and missionary money. Your committee find it difficult to ascertain the facts in regard to this relation. Does missionary interest create the missionary concert? or the concert the interest? "Both," may

be answered. How many men and women of to-day who are large workers in missionary interest on the field as missionaries, large givers at home, owe the impulse to the missionary concert? How many to other influences, to the returned missionary, the magazine, a stray article, a pastor's sermon? While it is impossible to answer these questions, it may be well to state: the observance of the missionary concert will not meet the need of the present day for roused missionary enthusiasm, however helpful it may be. What is needed is a missionary church, missions at every service, and in the hearts of the church members a missionary spirit in all its activities.

Let us try to ascertain what is the place of the missionary concert in the missionary activities of the church.

III. What was the original missionary concert? It was due to the need of a revival of evangelical religion in the English Baptist churches. "The Baptist ministers of the Northamptonshire Association drew up a resolution beseeching all Baptist churches in England to spend one stated hour a month in earnest united prayer for the promotion of pure and undefiled religion. The exhortation was added: *Let the spread of the Gospel to the most distant parts of the habitable globe be the object of your most fervent requests.*" Thus was started the monthly concert of prayer in 1784, eight years before William Carey's great missionary sermon. It was preëminently a service of *prayer*. Naturally enough, it gave afterwards the needed opportunity to inform the churches as to the missionary movements, and thus give definiteness to petitions and stimulus to interest.

IV. The need out of which grew the missionary concert. The missionary concert rose first from the need for prayer for the blessing of God; and, second, from the need of imparting information, or, to use one word, the missionary concert of prayer and instruction arose from the need of "*contact*"—contact with God, contact with the field. The spread of the Gospel is a divine undertaking, not a human enterprise. The establishment of the Kingdom must be in the spirit and blessing of God. Herein lies the supreme need of the revival of the missionary concert of prayer. The spread of the Gospel is a divine commission, to be completed with divine power. We need to know the will of God, we need to have the power of God. Prayer is essential to these ends.

V. How are the needs of prayer and instruction met to-day? Our present so-called missionary concert, even when held, is a concert of instruction and not prayer. Here and there, doubtless, there are churches whose members unite in prayer for missions. But, alas, how few!

As to instruction, the case is different. There never was a time when missionary literature so abounded, or was so widely scattered. The missionary magazine, the religious weekly, with its increasing devotion to missionary interests, the daily press, not always advantageously, missionary books and pamphlets, instruction in the Sunday-school, the meetings of the Woman's Societies, the Young Women's Farther Lights, the Mission Bands, the Conquest Meetings of the Young People, the returning missionaries, supply large sources of information. This is not sufficient. The office of the missionary concert must be to awaken an appetite for such literature, and should aim therefore at presenting salient points and controlling experiences, such biographies, incidents, and principles as will rouse to personal interest in missionary literature and work.

VI. Your committee therefore beg leave to offer the following suggestions:

A. Emphatically there should be a revival of the concert of *prayer* for missions; a service of prayer at least once a month. Such a service need not be extravagant in its preparation or extent. Naturally a few chosen passages of Scripture, a few chosen words on missionary

work, the presentation of a real, live missionary need, issue, person, field, or work, and then a concert of devout prayer for God's guidance and blessing. The missionary concert, therefore, may be of three kinds:

(1) Continuous. The Clarendon-street Church, of Boston, has no monthly concert, but almost every meeting has news from the field and prayer for the work and the workers.

(2) Periodical and simple. Like that outlined above, a few suggestive but pertinent and vigorous thoughts, and then prayer. Every church should have such a concert once a month at least.

(3) Periodical and complex. Such a concert should have a varied programme, full of life, music, fresh information, held either Sunday or week-day evening, once a month.

*B.* The aim for instruction must be not the missionary concert, but ultimately to place in every Christian family the weekly religious, denominational newspaper, and the missionary magazine. Nothing short of this will answer the need. The missionary concert will supply but a small part, though indeed a very necessary part, of the requirements.

*C.* Literature. We need concert literature accessible to all. In the missionary magazine an outline for a missionary concert that is broad, comprehensive, definite. In such an outline references to accessible literature in public libraries. The one who is most interested in missions would gladly stay away from some missionary concerts. The magazine should furnish references to larger missionary views and more definite and inspiring facts. There is needed also a pamphlet containing a list of one hundred possible missionary concerts, including references to books and articles on missionary history, biography, countries, movements, etc. This pamphlet, in connection with the references, should give the cost of books and where obtainable. It might be also very helpful if the Union should keep in its library books and other literature proper for the development of any such concert, to be loaned to any church in such preparation. While there is abundance of literature, it is not formulated or accessible to the ordinary church. Your committee recommend that the proper persons, either the Committee of Literature appointed by this body, the Executive Committee, or the Editorial Secretary, be instructed to prepare such a pamphlet and have more attention given to the missionary concert in the magazine.

*D.* The secretarial force of the Missionary Union appears to be the proper medium for the rousing of interest in the missionary concert of prayer. In this connection it is gratifying to state that the Home Office and various district secretaries are already awake to this great issue, and have done much during the last year to press its importance upon the churches.

Respectfully submitted,

E. P. TULLER,

J. J. ESTEY,

MRS. C. H. BANES.

*Voted,* To adjourn, to meet at the call of the Chair, or at the annual meeting in May,  
1898

Prayer was offered by Rev. Dr. Luther.

(Signed)

ROBERT O. FULLER,

*Chairman.*

M. H. BIXBY,

*Recording Secretary.*

## NOTE.

The standards of orthography for native names which have been established by the Royal Geographical Society of England and the Geographical Society of Paris have been adopted for the publications of the Missionary Union.

The pronunciation of letters will be as follows: *a* as in *father*; *e* as long *a*; *i* as *ee* in *feel*; *o* as in *mote*; *u* as *oo* in *fool*; *ö* as *e* in *her*; *ü* as in German *München*; *ai* as *i* in *ice*; *au* as *ow* in *how*; *b, d, f, j, l, m, n, p, r, s, th, t, v, w, z, ch*, as in English; *g* as in *garden*; *h* always pronounced except in *th, ph*, and *gh*; *gr* an Oriental guttural; *gh* another Oriental guttural; *y* as in *yard*. Vowels are lengthened by a circumflex. Letters are only doubled when there is a distinct repetition of the original sound. All the syllables in words are usually accented equally. In the case of a few well-known names the familiar spelling is retained.

# EIGHTY-THIRD ANNUAL REPORT.

## HOME DEPARTMENT.

The Executive Committee of the American Baptist Missionary Union herewith submits its eighty-third annual report :

Despite many difficulties the good hand of our God has been upon us. Our needs have been great ; our missions imperilled ; but for our various straits uncommon relief has been provided. In the Committee's report of last year the conviction was expressed that with the prospect of continued financial distress we should find ourselves peculiarly shut up to God, and therefore it became us as a people to make the year a season of real, explicit, and continuous prayer for divine interposition. We besought all friends of the cause to join us in constant petition, while we at the rooms should continue likewise in earnest supplications.

Our last anniversary marked the third stage at which we were compelled to report an overwhelming debt, — at the close of 1893-94, \$203,000 ; at the close of 1894-95, \$189,000 ; at the close of 1895-96, \$163,000, — and we were just entering the year of a presidential campaign most critical in its issues. In that campaign financial questions were at the fore. With many another benevolent society we were truly at our wit's end. This extremity we acknowledged. Thanks be unto God, however, who hath heard our cries and sustained us hitherto ! Many have been the assurances that prayer in the churches has been widespread and specific for our distress. A considerable list of churches has been reported as having an established and regular concert for intercession in behalf of this world-wide cause. At the rooms the various forms which the spirit of devotion has taken on have been numerous and peculiar. They are known to God, and He has been faithful to His promises. The most specific answers have been repeatedly given : courage has been bestowed when we were ready to faint ; and tokens of no common sort vouchsafed, that God has a care for this work consonant with the vast responsibilities which it imposes. He has raised up friends in our hour of need in a way so unexpected as ought to silence lingering doubts that God can forget His own in any hour of trial, however extreme.

Growing out of the situation at the last anniversary, the Union's " Finance Committee " presented an unusual report. That report called for the formation of a Commission on Systematic Christian Beneficence which should take under its survey all departments of our general denominational activities, with a view to securing better results for all. The proposition of the Union was promptly accepted by the other denominational organizations, including the Woman's societies auxiliary to the Missionary Union and to the Home Mission societies. This Commission early got to work and outlined a policy to be pursued, into which the representatives of all the societies

entered with heartiness and zeal. The plans adopted and which were carried out last year embraced the following features: (1) Four meetings of the Commission itself, held in New York, Milwaukee, New York, and Philadelphia, respectively. (2) The visitation of all the State conventions in our field by representatives of the Commission as such. This visitation had in view the enlistment of all the conventions in the plans of the Commission; the securing in each State the formation of a State Commission and ultimately the formation of such a Commission in every association and every local church. In this visitation to the State conventions specific pleas for the respective societies were, for the time being, subordinated to the plea for the inauguration of an educational campaign on the subject of Christian stewardship throughout the denomination. (3) The holding of four representative conferences in the interests of this object in four leading cities of the country; namely, in Boston, New York, Philadelphia, and Chicago. (4) The preparation of a literature on the subject which should increase with the growth of the movement, and the putting forth of suggested plans for the consideration of such churches as were in need of a better method.

In all this work representatives of the Union have heartily shared, and they bear glad witness to the happy results thus far realized. The genuine Christian fellowship which has strengthened month by month as we have met in prayer and counsel is beyond price, both in itself considered and as shedding a gracious influence over all our people. Our various societies, in spirit and aim, are one; they have substantially the same constituencies; the various lines of work followed by the several societies accent merely relationships in which we stand to our one Lord; they mark divisions of labor in the one vineyard rather than rival interests, of which some may be exalted and others depressed. Where the spirit of Christ enters truly, intelligently into the service of any department, it is one with the spirit of Christ in any and every other department. Each department exists for the other, and all exist for the Great Head of the Church. It has certainly been a delight to your representatives, and an occasion for devout gratitude to God as this year has passed, to discover on every hand a growing sympathy with the particular aspect of work called "foreign missions," on the part of all our sister societies and their advocates; and this has been increasingly heightened, we doubt not, by the reciprocation of interest and sympathy with which the officers and representatives of the Union have adopted as their own every other department of the one work. This oneness of the body which has been realized in our denominational family is, perhaps, the most striking phenomenon of the year. So gracious have been its fruits thus far, and so much does it promise of good for the future, that we cannot doubt that the action of the Union at Asbury Park last year was peculiarly indited by the spirit of God.

It is clear to your Committee that the enlargement of interest in world-wide evangelization cannot be secured in our great denominational body at home, except so far as the spirit of Christ itself is among us; and what is more fundamental to the growth of this than the spirit of brotherhood? If we love not our brother who toils by our side in all these relations "whom we have seen," how can we love our brother in those distant lands "whom we have not seen"?

Although in nowise contemplated by us when the Commission was formed, we can

now readily see that the Lord was devising a way whereby a movement of great strength might be inaugurated for the payment of the debt not only of the Union, but also of the Home Mission Society. As the year progressed it became evident that although the offerings of the churches indicated a steady devotion to our work, yet, through the falling off in legacies, it was rendered certain that the large debt of \$163,000 hanging over the Union would not only not be reduced, but would be largely augmented. A similar condition of things afflicted the Home Mission Society.

Soon after the first series of the four conferences held by the Commission in Boston, and issuing from the spirit of brotherhood which that conference evinced, serious queries arose in the minds of influential friends and patrons of the Union, whether the hour was not ripe for inaugurating a plan for the raising of a sum of money sufficient to extinguish both the debts of the Union and the Home Mission Society by one fraternal and heroic effort. An unwonted prayerfulness took possession of those who were pondering this question. Special meetings were held on the subject. Parlors were opened in Boston and New York, and subsequently in numerous other places, to consider this important proposition. Strong laymen, whose support in previous crises had come to our rescue, made the cause their own. They offered generous subscriptions; fraternal interviews between the officers of the Missionary Union and the Home Mission Society became frequent; indications of divine guidance multiplied; and at length in a parlor conference held at the home of Mr. John D. Rockefeller in New York, the denomination received the stirring announcement that Mr. Rockefeller, concurring with us that the hour was ripe for the undertaking of which others had been thinking and praying, would cheerfully contribute \$250,000 towards the two debts of the Missionary Union and the Home Mission Society, provided that the denomination would make up by July 1 the remaining amount of \$236,000,<sup>1</sup> which it was estimated would be needed to meet all claims of both societies on April 1, 1897.

Following this announcement the denomination in all parts of the country took new heart and hope. Public meetings and parlor conferences were held widely. Individual subscription books were circulated; certain portions of the amount of money needed were assumed by districts, States, cities, churches, and individuals; and up to the time that this report must go to press there is every indication that the willing hearts of the people will rise to the exigency, and our great societies soon go free from the burden of debt which four years of financial distress have imposed upon them. Surely, if in any period of our missionary history the Missionary Union has been signally blessed with the divine intervention, it has been the year just closed! We raise another Ebenezer, and gratefully and hopefully pursue our way.

We cannot dismiss this matter without expressing our grateful appreciation of the fraternal and tender way in which our sister societies have coöperated with us in this emergency. The Home Mission Society has evinced the largest appreciation of our department of service; likewise the Publication Society, which, having urgent demands of its own to provide for, and unsolicited, postponed a prominent enterprise while this general effort to pay these great debts was pending. Such signs are prophetic of what is

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<sup>1</sup> The amount found to be needed when the books of both societies were closed, April 1, was really \$225,000.



possible in Christian achievement, of what resources are yet resident in a vital Christianity — even at a time when some, too easily desponding, even prophesy all sorts of evil of our nineteenth century Christianity, and of its long-time organized missions. Who can doubt that what we have just seen is but a hint of unspeakably greater things — in brotherly concord, in financial achievement, and in missionary triumphs — yet possible to us? It would seem that nothing could stand against a united Christian host in whom love rules.

The Executive Committee organized June 8, 1896, by reëlecting Rev. Henry M. King, D.D., as Chairman, and Rev. Edmund F. Merriam as Recording Secretary. Charles H. Moulton, Esq., of Waltham, Mass., resigned his membership in the Committee early in the year on account of the pressure of other duties, and Dudley P. Bailey, Esq., of Everett, Mass., was elected to fill the vacancy. Twenty-four meetings have been held. Rev. Samuel W. Duncan, D.D., and Rev. Henry C. Mabie, D.D., have continued their service as Corresponding Secretaries, and Rev. Edmund F. Merriam as Editorial Secretary.

On the first of January the Committee resumed the publication of the "Baptist Missionary Magazine," which since January 1, 1877, had been published by Mr. Wendell G. Corthell, under a contract made with the Union at that time. Steps were at once taken for the enlargement and improvement of the Magazine to adapt it more fully to the expanding and increasing needs of the Union; and the Editorial Secretary was requested to assume charge of the publication. Reduced prices for clubs were also made. The subscription list of the Magazine has already largely grown. Many churches have already formed clubs for the Magazine on the basis of fifty cents a year for clubs equal to ten per cent. of the members of any church; and the increased interest in this, our oldest Baptist periodical in America, gives promise of yet larger gains in circulation and in usefulness.

#### THE TREASURY.

The Treasurer has received during the year from all sources the sum of \$467,101.89, as follows:

Donations . . . . .	\$258,298 95
Legacies . . . . .	45,740 59
Woman's Society, East . . . . .	75,985 23
Woman's Society of the West . . . . .	30,770 13
Woman's Society of California . . . . .	1,766 43
Woman's Society of Oregon . . . . .	385 00
Bible Day Collection . . . . .	1,321 44
Additions to Permanent Funds and Bond Accounts . . . . .	15,140 00
Income of Funds . . . . .	36,322 66
Gordon Memorial Fund . . . . .	558 82
Rent of Mission Property in Siam . . . . .	812 64
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	<b>\$467,101 89</b>

## EXPENDITURES.

Appropriations for the year 1896-97 . . . . .	\$580,855 58
Added to Permanent Funds and Bond Accounts . . . . .	15,140 00
Debt, April 1, 1896 . . . . .	163,827 63
	<u>\$759,823 21</u>
Debt, April 1, 1897 . . . . .	<u>\$292,721 32</u>

The donations were received from the following localities: Maine, \$3,923.05; New Hampshire, \$2,571.34; Vermont, \$2,705.13; Massachusetts, \$45,949.77; Rhode Island, \$5,043.85; Connecticut, \$8,586.89; New York, \$64,085.22; New Jersey, \$11,821.41; Pennsylvania, \$27,172.92; Delaware, \$441.14; District of Columbia, \$1,794.68; Maryland, \$28.67; Virginia, \$159.40; West Virginia, \$1,335.82; Ohio, \$27,316.73; Indiana, \$3,372.46; Illinois, \$19,927.25; Iowa, \$3,789.67; Michigan, \$6,083.10; Minnesota, \$5,764.82; Wisconsin, \$8,532.15; Missouri, \$944.70; Kansas, \$2,921.30; Nebraska, \$1,044.66; Colorado, \$1,317.90; California, \$5,159.64; Oregon, \$1,146.38; North Dakota, \$278.23; South Dakota, \$897.08; Washington, \$1,331.68; Nevada, \$48; Idaho, \$75.23; Wyoming, \$68.55; Utah, \$36.90; Montana, \$199.35; Arkansas, \$52.50; Arizona, \$23.50; Indian Territory, \$329.17; Oklahoma, \$181.46; New Mexico, \$47; British Columbia, \$132.35; Nova Scotia, \$10; Canada, \$1; North Carolina, \$30; South Carolina, \$45.24; Kentucky, \$15; Tennessee, \$47; Louisiana, \$12.70; Georgia, \$1; Florida, \$20; Alabama, \$35.67; Mississippi, \$5; Texas, \$10; Norway, \$64.29; Denmark, \$502.65; Sweden, \$540; England, \$20; Spain, \$7.82; Burma, \$6,215.92; Assam, \$905.26; China, \$1,245.48; Japan, \$1,868.09; India, \$6,766.69; Congo, \$73.50; Alaska, \$3.66; Miscellaneous, \$3,209.93.

In the District Secretaryships, the following changes have occurred: Rev. W. E. Witter was invited to take charge of the New England District, succeeding the late lamented Dr. McKenzie. Marked blessing has attended the service of Bro. Witter in this important field. The Middle Western District vacated by Mr. Witter was divided and assigned to Secretaries Clark and Peterson respectively, the States of Nebraska and Wyoming being added to Dr. Clark's district and the State of Iowa being added to Bro. Peterson's district. Rev. E. E. Chivers, after a service of two years and four months in charge of the New York District, to the deep regret of the Committee resigned his charge to accept the General Secretaryship of the Baptist Young People's Union of America. Dr. Chivers' service was very effective and highly appreciated by the Committee, but the demand made upon him was so strong, and the prospects of service for missions so large in the work for Young People, that we were compelled to acquiesce in his decision.

## COLLECTION DISTRICTS.

*The New England District.* — Rev. W. E. Witter, District Secretary.

"No one can fill his place." So reads the report of Rev. John E. Cummings, of Henthada, Burma, who rendered such efficient service as acting District Secretary during the closing weeks of the last fiscal year. He was speaking of him who through twenty-four years of loving and

inspiring ministry as their District Secretary of the Missionary Union so endeared himself to the hearts of New England Baptists. We are reaping where Dr. McKenzie so broadly, so devotedly sowed the living Word. The harvests of many years will show the fruits of his labors. He "yet speaketh," and we have seemed to hear his voice in the warm welcomes we have received from all parts of the field.

We began our work in the middle of August, spending the first month in the State of Maine, where Secretary Dunn not only planned for us our entire trip, but aided in every possible way to make our introduction to Maine Baptists a pleasant and profitable one. We also record with deep gratitude the helpful courtesy and warm support of workers in all departments of our interrelated interests — Editorial, Publication, Sabbath School, State and Home Missions.

Fifty-one Associational Secretaries were soon at our command, and to their unrequited and unselfish assistance is due to a large extent the financial outcome of the year. These with earnest pastors and missionaries — Thomas, Cummings, and Chute — have rendered high service to the cause of missions in public addresses, and their tactful presentation of these great claims of Christ upon His people has been honored by Him.

The suggestive apportionment plan has been cordially received, and our report would be unjust did it not recognize the special efforts and real sacrifices made in very many of our churches, especially the smaller churches, Sabbath Schools, and Young People's Societies to reach, and even exceed, the amounts asked for.

Miss Ella D. MacLaurin, whose special department is among the Young People, has also been used of God to greatly advance the general work among the churches, and very many have been led through her words and influence to experience the joys and privileges of Christian Stewardship.

During the latter part of the year we have had some very efficient assistance in furnishing speakers for Missionary Concerts from students of Newton Theological Seminary and other institutions, by application to Mr. G. M. Fisher, President of the Student Volunteer League of Boston.

Drs. Duncan and Mabie and Mr. Merriam, while hard pressed in their own departments, have helped us to reach a number of important Associational gatherings and individual churches.

Of the 977 churches, with 747 pastors, 628 sent in offerings to the Union, either directly or through individuals, Sabbath Schools, or Young People's Societies. This represents a gain over last year in the number contributing of 15 churches, 44 Sabbath Schools, and 108 Young People's Societies, with a gain in the totals of receipts from each of these departments. Legacies, as anticipated, have been less.

STATES.	Churches.	Sabbath Schools.	Y. P. Societies.	Individuals.	Legacies.	Woman's Societies.	Totals.
Maine.....	\$2,843 70	\$328 96	\$418 25	\$335 29	\$204 00	\$3,265 34	\$7,395 54
New Hampshire...	2,188 23	48 86	202 87	131 38	902 36	2,056 57	4,321 50
Vermont.....	2,192 15	195 53	142 68	174 77	55 00	1,224 04	3,984 17
Massachusetts....	29,430 31	1,416 95	2,972 22	12,234 54	24,536 28	19,503 99	90,194 29
Rhode Island.....	3,734 90	345 98	427 21	585 52	5,023 44	5,448 86	15,565 91
Connecticut.....	5,889 48	359 02	663 44	1,667 00	176 18	4,121 46	12,876 58
Totals.....	\$46,278 77	\$2,695 30	\$4,826 67	\$15,228 50	\$30,897 26	\$34,411 49	\$134,337 99

The above amounts include the offerings toward the Gordon Memorial Fund.

*The Southern New York District.*—Rev. E. E. Chivers, D.D., resigned the Secretaryship of this district to become Secretary of the Baptist Young People's Union of America, but continued his services to March 31. Rev. A. H. Burlingham, D.D., formerly Secretary, is attending to the correspondence of the office, pending the making of other arrangements. Dr. Chivers reports:

Through another year it has been my privilege to present the cause of world-wide missions to the churches of this district, disseminating in every way within my power missionary information, and seeking to quicken Christian beneficence.

On account of the long-continued financial depression, the work of gathering money has been exceptionally difficult. Other causes, perhaps, have combined with the stringency of the times to increase the difficulty. The forms of beneficent and philanthropic activity have multiplied so rapidly that our churches find it difficult to respond to the continual and varied appeals. Too often in this multitude of calls all sense of perspective and proportion is lost sight of. Each claim that is presented is regarded simply as a call, without much thought as to its specific or relative importance. The claims of world-wide missions thus fall into the background.

Foreign missions, too, have recently been under fire of criticism. The critical and questioning spirit of our times is asking questions of all sorts about the missionary enterprise, and discussing alike the urgent need of it, and its methods and results. There are very many in our churches who, while they recognize in general terms their duty to give the Gospel to every creature, have, notwithstanding, no strong or moving conviction concerning it.

The diminution in total results from this district is more in seeming than in reality. The increase in donations of last year was due almost entirely to the contribution of \$50,000 from a generous donor, who this year has made the unprecedented offer of \$250,000 for the extinction of the debts of our great societies.

In the table of statistics as given only \$20,000 is credited to this source. Some of the churches, too, from which large contributions are usually received have delayed their offering, intending to combine in one call their usual and their special appeal. When the reports are received from these it will be seen that, notwithstanding the stringency of the times, the offerings from the churches will have been fully maintained.

I desire in closing this report to express my appreciation of the privilege which I have enjoyed for two years of representing our Missionary Union, and to express the hope that in my new relations I may be able to render a still larger service.

STATES.	Churches.	Sunday Schools.	Y. P. Societies.	Individuals.	Legacies.	Woman's Society.	Totals.
New York.....	\$37,160 80	\$1,141 69	\$1,085 60	\$2,895 75	\$973 87	\$10,477 05	\$53,734 76
New Jersey....	4,558 57	635 90	170 87	1,212 00		5,313 89	11,891 23
Totals .....	\$41,719 37	\$1,177 59	\$1,256 47	\$4,107 75	\$973 87	\$15,790 94	\$65,625 99

*The New York Central District.*—Rev. O. O. Fletcher, D.D., District Secretary.

The year just closed has been one of unusual toil and anxiety; but your Secretary has found compensation in the many tokens of increasing interest in missions and the evident fellowship of the pastors in this work. Consideration of the financial results alone might not

suggest such growth; but a comparison of the returns with the financial condition of the churches will justify the conclusion. From churches and individuals, Sunday Schools and Y. P. Societies, the returns are a little in excess of last year. The excess would have been larger but that a number of offerings were received just too late to be included. The falling off has been in legacies, the receipts from this source being over \$11,000 less than two years since and \$8,000 less than last year.

In this district there are 730 churches; of these 163 report a membership of 50 and under, and 65 have fewer than 31 members each. Contributions have been received from 501 churches, 131 Sunday Schools and 163 Y. P. Societies — an increase respectively over last year of eight per cent., thirty per cent., and seventy-five per cent. This increase would have been greater but that not a few remitted too late for insertion. I am convinced that the offerings represent more givers and greater sacrifice than those of the previous years of my service. The contributions of the Sunday-schools and the Y. P. Societies are valuable not only for the amount received, but also for the training imparted.

Missionaries have given much aid and have been welcomed by the churches. Your Secretary is under special obligations to Brother Witter, of the New England District, and to Miss MacLaurin. But it will be permitted him to say that the help rendered by the brethren who have served as Associational Secretaries has been most felt. It would have been impossible to do the work of the past year without their assistance. They have written churches, sent out circulars, addressed meetings, arranged conferences, and in numberless other ways have greatly aided the work. Much has been done by and still more may be expected from the State Commission. To pastors and the officers of Sunday Schools and Y. P. Societies I owe more than I can indicate for their kindly and prompt response to letters and calls for offerings.

The call of the hour is for a completer relation of the Christian to Christ and His purpose for the world. The characteristic phase of present teaching and activity seeks the development of "the neglected grace." Pastors and churches evince an increasing consciousness of responsibility for the training of all church members to take part according to ability in supporting all the work of the church, missions included. Here it may be said that churches have most kindly received intimation as to the amount to be sought for this cause.

Much interest is shown in the effort making to remove the indebtedness. Pastors have been nobly forward to begin this without awaiting letter or visit from the Secretary.

Travel and correspondence have been heavier this year than formerly. Following is the statement of contributions:

STATE.	Churches and Individuals.	Sunday Schools.	Y. P. Societies.	Legacies.	Woman's Society.	Total.
New York.....	\$17,842 02	\$1,550 29	\$2,522 73	\$4,061 55	\$12,643 91	\$38,620 50

*The Southern District.* — Frank S. Dobbins, District Secretary.

There has been some slight advance in the giving of this year over preceding years, even though every financial interest has suffered more in this region than in other years. That there has not been a greater increase is not due to slackening interest in missions. There is a deeper, a more intelligent interest now than ever before. The pastors far more generally show an

enthusiasm for world-wide missions than ever before. The criticisms of mission work come from a fewer number and are far less difficult to meet than hitherto.

One puzzling question, which one hopes the Board of Managers will soon study and report upon, is that of "specific gifts." The support of native preachers, or of missionaries, the direct appeals to the churches from the fields, and all the details of the question need careful consideration. To minimize the harm and to increase the good done by specific giving, to utilize it to stimulate to giving which is more liberal in several senses, surely is worth painstaking study.

The contributions are as follows :

STATES.	Churches.	Sunday Schools.	Y. P. Societies	Individuals.	Legacies.	Woman's Societies.	Total.
Pennsylvania and Delaware .....	\$11,598 47	\$960 19	\$1,243 20	\$14,505 00	\$1,944 50	\$8,836 15	\$39,087 51
New Jersey, Four Associations .....	3,494 08	360 46	406 16	280 00	500 00	3,336 63	8,377 33
District of Columbia	1,347 32	23 08	224 28	200 00	187 00	865 70	2,847 38
States South, and Miscellaneous ...	187 45	.....	.....	303 00	.....	.....	490 45
Totals .....	\$16,627 32	\$1,343 73	\$1,873 64	\$15,288 00	\$2,631 50	\$13,038 48	\$50,802 67

NOTE. — Not a few of the Sunday School gifts are sent through the church treasurers, along with the church offerings, and at times the same thing is true with respect to the gifts of Young People's Societies.

*The Middle District.*— Rev. T. G. Field, District Secretary.

During the year this district was greatly blessed, in May and June last, in the presence of Miss Emma Inveen. Later, during the fall Associations, Rev. Dr. F. A. Remley, of Iowa, gave many addresses on European Missions. The Denison Mission Band has rendered larger and more efficient coöperation in 1896 than in 1895.

Comparing the totals of this year, it will be seen that in donations there is a gain of \$6,343.84 in Ohio, and in West Virginia of \$81.18 over last year.

The State Commission of Systematic Beneficence in Ohio is thoroughly organized. It has the hearty assent of the great body of pastors and laymen, and hopes to make substantial gains, in the future exhibits of the Christian ministry, of money.

The large proportion of individual gifts in the Ohio tables bears evidence to the godliness and generosity of Christian business men in the State.

STATES.	Churches.	Sunday Schools.	Young People's Societies.	Individuals.	Legacies.	Total for Union.	Total for Woman's Work.	Grand Total.
Ohio .....	\$7,818 76	\$612 09	\$983 64	\$17,915 70	.....	\$27,330 19	\$4,851 96	\$32,182 15
West Virginia,	1,131 37	71 60	34 03	78 00	\$100 00	1,436 00	309 20	1,745 20
Totals ...	\$8,950 13	\$683 69	\$1,017 67	\$17,993 70	\$100 00	\$28,766 19	\$5,161 16	\$33,927 35

*The Lake District.* — Rev. J. S. Boyden, District Secretary.

The disturbed financial conditions of the country during the past year were not only intensified, but made extremely sensitive by the political discussions of the presidential campaign. Through four months of this agitation it seemed as if the streams of benevolence were dry to the very source. In this severe test of faith many churches and pastors suffered, apparently, to the extreme limit. The records of the year show 236 churches in the district without pastors, largely resulting from the previous depressions in rural churches.

These conditions have rendered the work of the Secretary not only difficult, but often extremely delicate. Just how to be courageously loyal to our Lord and faithful to Gospel stewardship with pastors and churches has been, in these times of financial distress, a source of careful thought, great anxiety, and continued prayer to Him.

Let it be faithfully recorded in honor of the many brave men in the pulpit and the pew who stood this strain and test of faith. God puts such in the fore-front of battle, in the great victories of the Kingdom. The crown awaits the victor in God's own time.

In personal visits on this work, with more than three hundred pastors, there has often appeared great loyalty to our Lord and His work, giving inspiration to more faithful service; counting it a luxury to be in the service of the Master, even in the most trying surroundings.

It is gratifying to note, in the accompanying statement, that only a slight decrease in the contributions of the churches is shown. In most cases the contributions have been smaller, yet there have been more of them. With only few notable exceptions, contributions have come from churches having pastors. Of these churches about eighty-four per cent. have sent in at least an annual offering to the work.

There is a noticeable revival of the old-time monthly "Concert of Prayer for Missions." Under various forms this is now observed by more than two hundred churches in this district. If some condensed statements of the work our missionaries are doing and how they do it could be given by them in the form of leaflets and available for use in these meetings, it would greatly stimulate the interest in the work among the church members and lead many Christians to pray daily at the home altars for them and their work.

It is believed we are now entering a period of general awaking of Gospel ideas and practice of Christian stewardship.

The following table will show, as far as figures will, the results of the year:

STATES.	No. of Churches.	No. of Con. Churches.	Churches.	Sunday Schools.	Y. P. Societies.	Woman's Circles.	Totals.
Indiana .....	521	312	\$3,095 29	\$195 59	\$84 18	\$2,050 27	\$5,425 33
Michigan .....	433	294	5,599 24	257 83	230 05	3,135 43	9,222 55
Totals .....	954	606	\$8,694 53	\$453 42	\$314 23	\$5,185 70	\$14,647 88

*The Western District.* — Rev. C. F. Tolman, D.D., District Secretary.

There is always a degree of satisfaction in tabulated results. It is true that the seed which has been sown has not all matured into the harvest which is represented by columns of figures. Yet the seed of earlier sowing must be taken into account. The following table shows a com-

mendable increase in the contributions from the churches in both States which comprise the Western District :

STATES.	Churches.	Sunday Schools.	Y. P. Societies.	Individuals.	Legacies.	Woman's Society.	Totals.
Illinois.....	\$10,088 39	\$1,450 39	\$885 19	\$8,505 60	\$292 50	\$7,980 08	\$29,202 15
Wisconsin.....	3,607 06	45 83	66 01	1,019 25	5,553 14	3,160 03	13,451 32
Totals .....	\$13,695 45	\$1,496 22	\$951 20	\$9,524 85	\$5,845 64	\$11,140 11	\$42,653 47

To be sure there is some falling off in the Department of the Young People, where we all delight to mark an increase. Yet we are persuaded that their gifts have been gathered and reported in connection with the church contributions. The income of the Missionary Union has been larger in the States of Wisconsin and Illinois than during the previous year, and this despite the continued pressure in the financial world. There must therefore have been an increase of the spirit of giving and a growing recognition of stewardship in order to produce these results.

It has been the purpose of the District Secretary to deepen the divine consciousness of God's ownership and man's stewardship. In every sermon, address, or circular this principle in one form or another has found place. When we shall be able to impress every Baptist in our land with the fact that he has received the divine appointment as a steward of Jesus Christ, and that the Master cannot carry on His Kingdom without consecrated money, we shall have reached bed-rock.

The Secretary has taken very few contributions during the year. In his visits to Conventions and Associations he has talked stewardship. In his visits to the churches he has always desired to go one or two weeks before the contribution should be taken, clearly present the work of world-wide evangelization, and then leave the responsibility with pastor and people. No offering has been made under the pressure of our financial condition. The whole trend of teaching has been along the line of worshipful giving — giving as related to Jesus Christ.

As we look over in detail the different associations and churches, we are glad to note a large increase in the number of givers. In some associations ranked as anti-mission we find the first contribution. Many persons whose fathers taught them that it was a sin to give *money* for the cause of Christ have grown into a better understanding of the divine plan and purpose, and gladly begun to worship the Lord as He was first worshipped by the wise men from the East. Increased giving, therefore, in a time of such financial depression, is indicative of a conviction. When this grows and becomes general in an association it will have its influence. There are hopeful signs for those sections of this district where nothing has been given to Christ for world-wide evangelization until recently. While some of the churches made smaller contributions under the plea that they were going to make large gifts for the removal of the debt, possibly some others increased their offerings, thinking that money given at once would glorify God and reduce the debt to be raised at the close of the year.

Valuable service has been rendered by Rev. C. B. Antisdel and Dr. W. H. Leslie from Africa. Their words have been heard with pleasure and profit.

The Conference on Christian Stewardship held in Immanuel Baptist Church, Chicago, under the auspices of the Commission on Systematic Beneficence, was very profitable. The



Baptists belonging to a single local church constitute but one family. All the varied interests of each individual interest the others. This same principle is becoming apparent in the denomination. All churches rightly related to our Lord and His work are interested in the upbuilding of His Kingdom in our own land and the conquest of the world for Christ. The churches, therefore, rejoice in the growing together of our great missionary organizations in the study of Christian stewardship. This helps the finances of the local church and furthers city and State work, as well as ministers unto the necessities of the world lying in darkness.

*The Northwestern District.*—Rev. Frank Peterson, District Secretary.

Since writing my last annual report the boundary lines of the Northwest District have been pushed out to take in the great State of Iowa. This State, of which I took charge in August last, added more than four hundred and fifty churches to my field and nearly doubled the work. The district now comprises the States of Iowa, Minnesota, North and South Dakota, Montana, and Idaho; making a territory large enough to contain all of France and the German Empire, and still have enough to make a State as large as Massachusetts.

I felt that it would be no easy task to take up the work after such a man as Dr. Witter. I knew, however, that I could count on the loyalty of a State which has furnished to the fields in the "regions beyond" so many devoted and illustrious missionaries as has the State of Iowa. Such people would never turn a deaf ear to the Macedonian cry of dying millions, nor become indifferent to the great Commission. I can now, after eight months of coöperation, gladly say that my fullest hopes have been realized. The pastors have deemed it an honor to plead the cause of their Master, and thus cast out the life-line to a perishing world.

*Systematic Beneficence.*—The States are thoroughly alive to the movement inaugurated by the creation of the Commission on Systematic Beneficence. State committees have been appointed by all the State conventions, and a session of each will be given for the consideration of this great question of the hour. The most cordial and fraternal relations exist between the representatives of the National societies and the State conventions. I believe there is with us all a fuller realization of the fact that the work is one, and that it is all for Christ.

The conferences on Systematic Beneficence, held throughout the country, have made their influence felt even to the remoter parts of the land. They have helped to hold this important matter before the people in a way which no other means or method could do. A new doctrine and duty have been opened to the vision of many. A similar meeting was held lately at Iowa Falls, planned and arranged for by the energetic pastor, Rev. J. W. Crooks. It was both instructive and inspiring, and will, I trust, have an important bearing on the future beneficence in the State.

*A Trying Winter.*—Great difficulties have been experienced in the northern part of Minnesota, the Dakotas, Montana, and the farther West on account of the unusual depth of snow and the frequent "blizzards" which have blockaded the railroads and sealed up the country roads to the extent that the communication has been cut off for weeks at a time, thus greatly retarding the religious work. This was especially so during the months of February and March when most churches take up their offering to missions. That the contributions have been seriously hindered by these causes there is no doubt.

*Assistance.*—The attendance of Dr. Mabie at the conventions of Minnesota and Iowa was very helpful and uplifting to the work in every way. Your Secretary has been very efficiently assisted by the faithful Associational Secretaries, who have stood loyally to the cause and rendered invaluable help. Rev. W. G. Silke, late of Western China, has done a good work in

Southern Iowa, where his visits among the churches proved a great stimulus to the cause of beneficence. Minnesota's beloved missionary, George Warner, spent some time doing a very excellent work among the churches of Minnesota. He has our thanks. Mr. F. S. Abernethy, chairman of the Committee on Western China, no less a missionary, has given evidence of a deep devotion to the cause and proved himself a capable leader of the young people in enlisting their coöperation in the work in Western China, a field preëmpted by the young men of Minnesota.

The contributions from the Northwest District are about the same as last year. Iowa will show a diminution, while the others are above the mark of the year before. Below is a tabulated statement :

STATES.	Churches.	Sunday Schools.	Y. P. Societies.	Individuals.	Woman's Society.	Totals.
Minnesota .....	\$3,795 23	\$278 81	\$639 67	\$1,043 90	\$3,908 11	\$9,765 72
Iowa .....	2,752 98	178 62	290 44	355 34	2,505 27	6,172 65
South Dakota .....	731 34	32 86	64 27	63 61	357 23	1,249 31
North Dakota .....	243 18	7 05	5 25	4 00	183 90	443 38
Idaho .....	33 43	.....	.....	.....	.....	33 43
Montana .....	98 15	10 00	10 20	30 00	56 80	205 15
Totals .....	\$7,754 31	\$497 34	\$1,009 83	\$1,496 85	\$7,011 31	\$17,869 64

*The Southwestern District.* — Rev. I. N. Clark, D.D., District Secretary.

Stirring affairs have occupied the attention and agitated the thought of the people during this fiscal year. The occurrence of a national election and exciting discussions diverts the attention from great religious and benevolent questions. At such a time more than ordinary diligence seems requisite to hold the sympathy of the people in effective support of missionary enterprises.

By the favor of our Lord bestowed upon both field and workers, our cause has moved steadily forward, not with the rapidity and cumulative force its friends earnestly desired. It is pleasant to note, however, that the spirit of missions has suffered no serious abatement or retrogression in any portion of the district, while in some sections substantial victories have been won.

The District Secretary has been able to give every day of the year to the service of the Union without hindrance or interruption, having travelled 39,000 miles, given 315 missionary sermons and addresses, attended 32 Associational meetings and State and Territorial conventions, besides visiting many churches in different parts of the field.

Systematic giving in its Scripturalness, its relation to material and spiritual prosperity, its relation to the present need and ever-increasing demands of the Kingdom of Christ, has been steadily pressed upon the attention of the churches. While the offerings from the churches in some instances have fallen below those of the preceding year, yet it is stimulating to note that the number of contributing churches has been materially increased. There is also a marked increase in the number of contributors in the churches. There is an encouraging forward movement in this direction among the young people and in the Sunday Schools. Missionary literature has been generously distributed among the pastors and churches.

The Associational Secretaries have been uniformly cordial and efficient in aiding to get this great work before the churches and congregations.

The financial footings are much smaller than we hoped for; but to those who are familiar with the financial stringency pressing so heavily upon the limited resources of these new States and Territories it is not surprising. Indeed, the surprise is rather that the footings are not less. True, Eastern Kansas and Nebraska were favored with an immense corn-crop; but the price which it commands is distressingly low, seven to fifteen cents per bushel. Think of seventy dollars for one thousand bushels of corn! Ten dollars, or at best fifteen, for one hundred bushels. If it is remembered that in most instances this was very nearly the only crop produced, and out of it must come the support of the family, with added taxes and often interest on mortgages, it will be easily seen that the margin for missionary offerings is quite limited. No complaint comes to me so often as the painful regret that we "cannot do more." It may be truly stated that in no section of our country has the *missionary enterprise* more *cordial sympathy* and warmer supporters than in the *Southwestern District*.

Our receipts for the year ending March 31 tabulate as follows:

STATES.	Churches.	Sunday Schools.	Y. P. Societies.	Woman's Circles.	Individuals.	W. S. W.	Totals.
Kansas .....	\$2,094 40	\$181 19	\$151 30	\$39 19	\$396 57	\$830 70	\$3,752 00
Colorado .....	805 35	28 13	121 65	.....	299 77	1,297 48	2,615 38
Nebraska .....	414 48	55 23	56 13	10 00	55 53	647 28	1,695 76
Wyoming.....	39 55	.....	1 00	.....	8 00	21 44	89 99
Utah.....	16 50	50	16 10	.....	.....	32 00	68 90
Indian Territory....	184 97	8 94	.....	.....	135 26	5 00	343 17
Oklahoma .....	136 26	8 45	.....	.....	24 75	26 00	205 30
New Mexico .....	31 00	.....	5 00	3 00	.....	2 00	49 30
Nevada .....	48 00	.....	.....	.....	.....	.....	48 00
Arizona .....	13 45	2 50	5 55	.....	.....	5 00	28 50
Missouri .....	.....	.....	45 00	.....	1 00	.....	46 00
Arkansas .....	.....	.....	.....	.....	52 50	.....	.....
Totals.....	\$3,735 96	\$284 94	\$401 73	\$52 19	\$973 38	\$2,866 90	\$8,942 30

*The Pacific Coast District.* — Rev. J. Sunderland, D.D., District Secretary.

The experiences of each succeeding year intensify the conviction that the great need of this cause is a more steady and generous flow from the churches into its treasury, year after year, — a flow to be depended upon, like the flow from our deep artesian wells, with little variation for seasons or external conditions. If our church flow was fed by the deep streams of knowledge and conviction, held in solution in the love of God, it would be steady.

But here is where we find our great disappointments. Churches are led up towards this by intelligent, wise, and faithful pastors, and you begin to feel that they can be depended upon. Perhaps a change of pastor comes, or some internal crisis, and they drop back — Church, Sunday School, and Young People's Society — nearly where they were years before, and the whole work has to be done over again. It is painful to consider how very few of our churches will meet their obligations to this cause in any adequate degree, except under the lead of an earnest and determined pastor.

Yet, on the other hand, one finds not a few delightful surprises, where Churches, Young People's Societies, Sunday Schools, and individuals respond to their own deep convictions, or to the leading of faithful pastors, in a most generous way. Both of these experiences have been repeated many times in this district the past year.

These experiences emphasize two things:

1. The need of a better missionary training of the churches, which shall make the members more intelligent, that the great missionary principles of God's Word may live in their lives.
2. It emphasizes the vital relation of the pastor to missions. The present measure of success in missions is due to him more than to all other human agencies. Its want of success is also chiefly due to him. Given all pastors what some are in missionary efficiency, and a revolution in missions would soon follow.

The great distances in this district render its cultivation difficult. The limits from the centre to the farthest church are: to the southward 620 miles, and to the northward 1,080 miles.

The measure of success attained must be attributed to the supplementing of the work of the District Secretary by the wise labor of a large corps of faithful and self-sacrificing Associational Secretaries, in addition to many most excellent missionary pastors.

The year past has been one of much difficulty in raising money for this cause. The excitement of the political campaign largely crowded out interest in the things of the Kingdom. Financial conditions have been unfavorable. Many have been out of employment, and money has been scarce. In several localities this has brought a condition of depression. Churches have been crippled in their home work, and their ability to help the missionary cause much lessened.

While laboring for, and hoping for, an increase upon the previous year's receipts, we were not permitted to see it. There has been a small falling off to the Union from \$8,088.88 to \$7,822.13. There has been no falling off from the churches, however: a personal gift the previous year, which was not repeated the past year, more than makes the difference. There has been a slight decrease in California and Oregon, and an increase in Washington, British Columbia, and Nevada. The Young People's Societies have increased nearly \$200, while the Sunday Schools have fallen off nearly the same amount.

Rev. H. P. Cochrane, of Burma, rendered efficient help, visiting about twenty churches, and speaking with acceptance. Rev. J. M. Foster, of China, gave practical assistance in many ways.

The Home for Missionaries' children at Burton, Washington, under the care of Rev. and Mrs. S. W. Beaven, is steadily growing in the confidence and esteem to which its merits entitle it.

The following table gives the amounts and sources of receipts for the year:

STATES.	Churches.	Sunday Schools.	Y. P. Societies.	Individuals.	Total to the Missionary Union.	Woman's Societies.	Totals.
California .....	\$3,262 92	\$342 90	\$659 25	\$895 85	\$5,160 92	\$2,267 34	\$7,428 26
Oregon .....	765 87	57 35	171 86	99 30	1,094 38	473 44	1,567 82
Washington .....	1,069 22	114 57	79 44	60 30	1,323 53	353 94	1,677 47
British Columbia ...	121 85	10 50	.....	.....	132 35	65 00	197 35
N. W. Idaho.....	37 35	60	.....	25 00	62 95	.....	62 95
Nevada .....	29 00	19 00	.....	.....	48 00	.....	48 00
<b>Totals .....</b>	<b>\$5,286 21</b>	<b>\$544 92</b>	<b>\$910 55</b>	<b>\$1,080 45</b>	<b>\$7,822 13</b>	<b>\$3,159 72</b>	<b>\$10,981 85</b>

**FOREIGN DEPARTMENT.**

The work in the Foreign Field has been faithfully prosecuted, though at great disadvantage resulting from reduced appropriations and the failure to provide reënforcements at points where additions to the staff of workers were sorely needed. Abundant tokens of divine blessing upon the labors of your missionaries have not been wanting. At most of the stations of the Union baptisms are reported and the ratio of increase has been maintained.

The most prominent feature in the survey of the year's work is the unusual awakening in China. A marvellous change has occurred in the disposition and attitude of the stolid and conservative Chinese. In the place of utter apathy, if not hostility, to the foreign religious teachers there has sprung up an apparently earnest desire to learn the merits and meaning of Christianity. This movement is not confined to any one locality or mission, but is making itself manifest in all parts of the empire. There has been nothing comparable to the present state of feeling since the Gospel gained an entrance into the Flowery Kingdom. Following so closely upon the recent hostile uprisings against missionaries, one can hardly fail to discern in all this a Divine Agency which would seem to suggest that the set time to favor China is come. Our own missions are richly sharing in this spiritual quickening, as will be seen from the reports from China which follow.

The Telugu Mission has suffered to some extent from the famine which has afflicted India. In a few stations the distress has been very great. The additional labors thus imposed upon missionaries of the Union in providing for the sick and destitute has interfered with touring and other station work, but at the same time Christ has been most effectively proclaimed by the prompt and sympathetic aid rendered in His name for the relief of suffering. In this connection hearty recognition should be made of the extraordinary services of the "Christian Herald" of New York in behalf of famine-stricken India. Under its leadership not only have large sums of money been collected, but shiploads of grain have been forwarded where most needed. Of the "Christian Herald" relief fund the sum of \$5,500 has been sent to the treasury of the Union for distribution through its missionaries in sums of \$500 at points most affected. In addition to this large donation, gifts of small sums have been received from churches, Sunday-schools, and individuals for the same object. We desire hereby to convey our thanks to the donors of these unexpected gifts. Coming in our time of financial distress, we cannot fail to discern in them the Lord's providential care of His work.

The progress in self-support on our mission fields to which allusion has been made in previous reports still continues, and constitutes one of the cheering aspects in the work for the year. Missionaries have come to realize more fully than ever before the expectations of the Union, and are making commendable efforts to do their full duty in this matter. Native pastors and evangelists, in response to the instructions given them by missionaries, are indoctrinating their people with regard to systematic giving to God, and

are themselves in many cases with much of sacrifice enforcing the doctrine by their example. In the Telugu Mission, where on account of the poverty of our communicants comparatively little has been attempted until recently, the results along this line of effort have been a surprise. The movement in this mission is fast becoming universal, and though temporarily affected during the past year by the famine is full of promise for the future.

The most important question of the year has been the financial problem. Preceding reports have emphasized the fact that the annual receipts were inadequate to efficiently maintain in its present dimensions and methods the work of the Society; that larger offerings must come from the living or the area of missionary operation be considerably reduced if the recurrence of a debt each year was to be avoided. The hope has been cherished that these and other notes of warning repeatedly given would rally God's true people to hold firmly the fields into which divine Providence seems plainly to have led. This expectation has not been realized. For four successive years every wise expedient, short of actual abandonment of some portion of your mission fields, to maintain without dismemberment the work, has been resorted to, but without avail. Unmistakably the situation to which reference was made in the following words from the Finance Committee's report of last year has now been reached: "In case the debt shall be increased during the coming year, your Committee see no alternative but that suggested by the secretaries of the Board, of closing some of our missions or in some way curtailing the work."

Now, should every dollar of the present debt be raised, to attempt to continue work on the present scale would simply result in incurring another, unless the offerings to the Society were largely increased. The subject has been one of frequent and earnest consideration by the Executive Committee, with the result that it has become their deliberate conviction:

First, that the appropriations for the coming year should be made upon a scale some \$60,000 below that of the past year.

Second, that in the years to come the average receipts from all sources for the five preceding years should be adopted as the basis of missionary appropriations for any single year.

To effect this will, in heathen lands, compel the actual abandonment of stations upon some of your mission fields with the recall of missionary families; a serious reduction in the force of native workers upon others; besides such other curtailments in the furnishing of missionary equipment as cannot fail to prove a serious embarrassment to the workers on the field, and, for a time at least, restrict progress. From several of our European missions it will involve the withholding of nearly one-half the present appropriations and a considerable reduction of the work in France, with the possible withdrawal altogether from Spain. When the extent to which retrenchment has already been carried, and how disproportionate to the growth and prosperity of the work have been the offerings of the past five years, is taken into the account, it must readily be seen that any line of action less drastic will fail to secure the relief demanded. The measures proposed are painful. They will entail grief and in some cases even suffering, and are

to be adopted only as a last resort. It is fitting that the Union, upon which in the last analysis rests the responsibility of this great work, should be confronted with the situation. In the discharge of an imperative duty therefore your Committee have been compelled to communicate without reserve their convictions, not to create unnecessary alarm, but with a view of protecting the splendid missionary trust which the God of our fathers and our God has committed to the denomination.

During the past year thirty-five men and women, including wives of missionaries and the appointees of the Woman's Societies, have been sent to the field. Of this number twenty-one were missionaries returning to their stations, and fourteen were new additions to the work. Ten persons are now under appointment — six of these by the Woman's Society, with the understanding that they will be sent out only when the requisite funds are furnished. For two others, appointees of the Union, the salaries are guaranteed.

The following lists note the changes in the Missionary forces of the Union :

#### APPOINTEES.

E. S. Corson, M.D., Mr. Arthur Christopher, Miss Julia G. Craft, Miss Alberta Sumner, Miss Lolie Daniels, Miss Etta F. Edgerton, Miss E. Louisa Cummings, Miss Gertrude M. Welles, Miss Stella Relyea, Rev. George A. Huntley, Rev. A. F. Groesbeck, Miss Sarah R. Bustard, Miss Anna M. Linker, Miss Annie L. Crowl, Miss Margaret M. Sutherland, Miss Ada L. Newell, Miss La Verne Minness.

#### DEPARTURES.

*To Burma.* — Rev. M. B. Kirkpatrick, M.D., G. H. Richardson, M.D., Mrs. G. H. Richardson, Mrs. H. W. Hancock, Mrs. John McGuire, Mrs. F. H. Eveleth, Rev. John Cummings, Miss Etta L. Chapman, Miss Julia G. Craft, Miss Lisbeth B. Hughes, Rev. A. V. B. Crumb, Rev. B. P. Cross, Mrs. W. F. Armstrong, E. S. Corson, M.D., Mrs. E. S. Corson.

*To Assam.* — Rev. and Mrs. M. C. Mason, Rev. and Mrs. I. E. Munger, Miss Alberta Sumner, Miss Lolie Daniels, Rev. and Mrs. C. E. Petrick.

*To South India.* — Miss Etta F. Edgerton, Rev. and Mrs. Edwin Bullard.

*To China.* — Miss Emma Inveen, now Mrs. Upcraft.

*To Japan.* — Miss E. R. Church, Miss E. Louise Cummings.

*To the Congo.* — Mr. and Mrs. Thomas Hill, Mr. Arthur Christopher, Rev. Charles H. Harvey, Mrs. A. Billington, Mrs. P. Frederickson.

#### RETURNED FROM THE FIELD.

J. S. Grant, M.D., Mrs. J. S. Grant, Prof. and Mrs. D. C. Gilmore, W. H. Leslie, M.D., Mrs. W. H. Leslie, Rev. and Mrs. W. F. Thomas, Miss Sarah R. Slater, Rev. Christian Nelson, Mr. and Mrs. George Warner, Miss Naomi Garton, M.D., Rev. and Mrs. Ernest Grigg, Miss H. M. Browne, Rev. and Mrs. Emil Tribolet, Mrs. W. F. Armstrong, Miss Ida F. Skinner, Rev. and Mrs. H. P. Cochrane, Rev. and Mrs. W. H. Beeby, Mrs. E. W. Kelly, Mrs. W. H. Roberts, Rev. and Mrs. Geo. J. Geis, Mr. A.

Young, Rev. T. H. Hoste, Mrs. Ola Hanson, Miss Eva C. Stark, Miss Ellen E. Fay, Miss Flora E. Ayres, Mrs. C. D. King, Mr. J. S. Burns, Miss Orissa W. Gould, M.D., Rev. and Mrs. A. Friesen, Rev. and Mrs. W. H. Cossum, Rev. Neil D. Reid, Miss Mattie Walton, Rev. W. Carey Calder, Miss Elia Campbell, Miss Mary C. Fowler, M.D., Miss Elma R. Simons, Rev. R. L. Halsey, Rev. W. E. Story, Mrs. Story, Rev. and Mrs. G. W. Taft, and O. M. Blunt.

## RESIGNATIONS.

Rev. T. H. Hoste, Mr. A. Young, Rev. R. Maplesden, Rev. R. L. Halsey, Miss Lillian R. Black, Miss Jennie V. Smith, Mr. J. S. Burns, Rev. and Mrs. J. Craighead, Mr. Alfred Copp, Miss Jennie S. Edmunds, Mrs. O. L. George, Miss Ella C. Bond, Miss Emily A. Parker, Miss L. J. Wyckoff, M.D.

## OBITUARIES.

The following reference to Dr. J. N. Murdock is the minute prepared by the Foreign Secretary, and by vote of the Executive Committee has been spread upon the records of the Committee :

John Nelson Murdock, D.D., LL.D., passed from earth at Clifton Springs Sanitarium, Tuesday, Feb. 16, 1897. The summons came suddenly, and before he recognized the Master's voice he was transported into the glory of his Redeemer's presence.

Dr. Murdock began his career in the practice of law with flattering prospects before him. Convinced, however, of a divine call, these he loyally surrendered to become a minister of Jesus Christ. As he had been reared in the Methodist denomination, his first charge was in connection with that body. Impelled, however, by conscientious convictions, resulting from a deeper study of the Word, he became a Baptist. He held important pastorates in Waterville and Albion, N.Y., in Hartford, Conn., and with the Bowdoin Square Church in Boston. In all these positions, his intellectual vigor and force of character, combined with the solidity and spiritual depth of his pulpit ministrations, left ineffaceable impressions. As an evidence of the high esteem in which he was generally held for wisdom and worth, it is worthy of record that during his residence in Hartford, at a time of deadlock in the Legislature, over the election of a U.S. Senator, the thoughts of this body centred upon him, and late at night he was waited upon by a delegation to ask his acceptance of a seat in the Senate. His removal from that city to Boston was regarded as a loss by the entire community.

Important and fruitful as were Dr. Murdock's varied activities as a pastor, the crowning service of his life was in connection with the Missionary Union. For forty successive years his name stood on the official lists of this Society. Of these twenty-nine were passed in the arduous and all-absorbing work of the Secretary's department; while as honorary Secretary he gave to the Union the benefit of his vast knowledge of its affairs and his matured experience.

The period of Dr. Murdock's administration was characterized by marked enlargement and prosperity in all the work of the Union. The income of the Society steadily advanced from \$130,000 to \$472,000; the number of missionaries from 84 to 417; and the number of communicants in all lands from 31,000 to 164,000. Harmony was



restored where discord and division had threatened disintegration, and the field of missionary operation extended into upper Burma, into Western China, into Japan and Africa, besides the more complete organization of the missions in Sweden, Finland, Denmark, and Russia. When assuming the duties of Secretary no well-developed institution for the education of preachers and teachers existed in any part of the mission field in Europe or Asia, and station school work was in its infancy. Before his retirement the admirable schools for the training of native preachers in Burma, in India, in China, in Japan, as well as in Germany and Sweden, had entered upon their beneficent mission; and the wise but not excessive development of the educational system of the Union was furnishing an efficient ally to evangelization.

In recounting these outward and visible evidences of the largeness of vision and administrative ability of Dr. Murdock, we should not overlook those equally impressive evidences that are hidden among the archives of the Society. His letters, especially in crises which called for the exercise of all his powers, "were weighty and strong,"—some of them almost epoch-making in character. Never have our distinctive principles, in their relation to the translation of the Scriptures into the vernaculars of heathen lands been stated with greater discrimination, force, and charity than in his correspondence with the British and Foreign Bible Society; while upon another memorable occasion, so signally under God did his letters avert a disastrous schism in the German mission that upon a visit to Germany soon after he was everywhere introduced as "the man who wrote the letter."

His statesmanlike papers read at the anniversaries of the Society were remarkable for the varied information they contained, for their accurate generalizations, and for their firm grasp of fundamental principles in mission policy; while the suppressed emotion of a strong, deep nature, usually so calm, that quivered in every sentence during the reading, will not suffer these to be forgotten by the generation who listened to them.

By no means the least of Dr. Murdock's services, for which the whole denomination should be profoundly grateful, is the dignity, intelligence, and ability with which he represented the Union in the great missionary conventions of Christendom. No delegate from any Mission Board was heard with more respect, and the words of none carried greater weight. At the London Conference in 1888 he was regarded as the most efficient and responsive man in the American delegation, and was chief of the deputation appointed to carry the sentiments of the Conference to the King of Belgium for his efforts in behalf of the Congo Free State.

It is true that Dr. Murdock's term of service as Secretary covered the period of quickened mission activities and augmented resources that followed the close of the Civil War, but a masterly mind was needed to concentrate and direct these awakened activities and wisely distribute these resources. Divine Providence gave such a one in him at this important epoch in the foreign mission work of the denomination. His majestic personal appearance was the outward symbol of his massive intellectual powers. Severe study, wide reading, intimate acquaintance with affairs, keen observation, as well as successful labors in the pastorate, had disciplined both mind and heart, and added the enrichment of a ripe and varied experience. He brought to his high task a rare comprehensiveness of vision and judicial powers of a high order, which enabled him to

sharply discriminate between what was incidental and what vital to any question. These qualities, combined with remarkable clearness and force of statement, gave his judgments great weight in the councils of the Executive Committee. Events have generally demonstrated their essential soundness.

Nor should we fail to emphasize as one of the sources of his power the high type of Christian manhood which he ever exemplified. Not demonstrative in his expressions, the current of his spiritual life, however, was broad and deep. To him Christ was always Lord and Master. This supremacy of Christ in all his plans for life prompted the rejection of tempting offers of positions, both political and literary, that would doubtless have yielded fame and affluence, in order that he might accomplish the ministry which he had received of the Lord Jesus. A high sense of his relation to Him, as servant and representative, pervaded his entire work. This furnishes the explanation of his unruffled equanimity in times when the Society's prospects were darkest, of his patience under the fire of hostile criticism, and the uniform absence from his correspondence of any expressions of displeasure towards his critics. Divine love manifested in the Incarnation, and Divine power as displayed in the regeneration of sinful men by the Holy Spirit, were intense realities to him. He had supreme confidence in "the Gospel, as the power of God unto salvation to every one that believeth," without regard to race or condition. The vision of Christ's universal reign filled his mind with a glow of expectation, and ministered to that unwavering faith and steadfast courage so manifest in all his efforts for this glorious consummation, to which he never doubted that Providence and prophecy were alike pledged.

It is impossible for us to measure the extent or the results of Dr. Murdock's varied and unremitting labors at home and abroad in connection with his important office. Secretaries of other Mission Boards have recognized the exceeding value of these labors to the Church at large, and to universal Christendom, as well as to his own denomination. One of these, justly eminent for his wisdom and ripe experience in missionary policy, referring to his departure, thus writes: "No man with whom I have ever had to deal seemed to possess a larger stock of sturdy common sense, or a more truthful and perpendicular integrity. His influence survives, and I think I see its ripples beating on the distant shore of Burma and many another heathen land; and it will not soon die away."

And now that the servant of God has joined the glorified company of those who "have fought a good fight, finished their course, and kept the faith," may we not well unite in the petition, The Lord make his influence ever more and more productive, not only to the great work of the Missionary Union, but to the establishment of the Redeemer's Kingdom in all the earth.

In the death of Rev. Lyman Jewett, D.D., who passed away at Fitchburg, Mass., on January 7, the Missionary Union has lost one of its oldest, most influential, and most valued servants. Born in Waterford, Maine, March 9, 1813, as a young man he came to the city of Boston and united with the Federal Street Baptist Church, now the Clarendon Street Baptist Church, of which he remained a member to the end of his life. Soon after coming to Boston, Mr. Jewett felt the call of the Lord to preach the Gospel, and began his studies at Brown University, where he graduated in the class of 1843, and

then took a full course of study at Newton Theological Institution. He was appointed a missionary in 1847, was married September 3, 1848, to Miss Euphemia Davis, of Grand Rapids, Michigan, and sailed October 10 of the same year for India. He first began his labors in Madras, afterwards removing to Nellore; but in the closing years of his missionary service he again returned to Madras, there rounding out a full period of thirty-eight years of consecrated, wise, and successful missionary service. Always of an humble mind, and having a small opinion of his own abilities, Dr. Jewett yet possessed that unusual combination of genuine humility and great self-reliance. He was eminently fitted and evidently chosen of God for the trying years of the Telugu Mission, in which the principal years of his service were cast. For a considerable period he was the only missionary on the Telugu field, and it was due to his self-sacrifice and firmness of purpose and heroic courage that the field was not abandoned by himself, and that the mission was not given up by the Baptists of America. He lived to see the long years of faithful toil, with small material encouragement, bear fruitage in the ripe harvest of the later years of the Telugu Mission. He had the happiness both to sow and to reap. Of him it was literally true that "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Compelled in 1886 to return finally to America, his influence even during the years spent in this country has been blessed and fruitful to the highest interests of the missionary cause. His life was lived in Christ, and in his triumphant departure the pledge and promise of years of faithful service were fully realized. In the long months of failing health his prayers were ever for the prosperity of the work of the Lord among the heathen. At one time, after praying long for the blessing of God upon the Telugus, his thoughts turned to the people of America, and he lifted up his heart in an earnest and remarkable prayer as the great field of missions spread itself out before him. He prayed for American Baptists, "Oh, Lord, show thy people that they have the means to do this." Shall not such prayer and such devotion receive a full and abundant answer?

Rev. William Scott McKenzie, D.D., enjoyed the honorable distinction of having served as Secretary of the Missionary Union for the New England District for twenty-four years, from 1872 to the day of his death, June 13, 1896, at the age of sixty-four years. A native of Liverpool, Nova Scotia, of Scotch ancestry, out of a youth of poverty and hardship he carved for himself a way to full classical and theological education, to honored and useful service in the pastorate, and to eminence as a widely known and eminent representative of the foreign missionary work. He was graduated from Harvard University in the class of 1855, and from Newton Theological Institution in 1857. His pastorates were at Rockland and Andover, Massachusetts, at the Friendship Street Church, Providence, Rhode Island, and at the Leinster Street Church, St. John, New Brunswick. During his last pastorate he edited the Baptist paper of that province, "The Visitor," and also served as first Secretary after the organization of the Foreign Mission Board of the Maritime Provinces. To him is largely due the inception of independent missionary work by the Baptists of this province, who had previously carried on their work in foreign lands through the Missionary Union. His long service as the representative of the Union in New England is yet fresh in the memory of the Baptists of

that portion of our country, and the profound impressions created by his scriptural expositions, his deeply moving exhortations, his Christian humility, his witty argument and deep spirituality, will long continue to mould and move the foreign missionary spirit among New England Baptists. Even in his lingering and painful sickness, which endured for more than a year, his influence was most widely felt, and made a deep impression upon those who had known him as pastor and missionary secretary through so many years. Few men in the course of a long service on the same field are able to win and retain such universal love and confidence as Dr. McKenzie; and all who knew him are thankful for the memory of his gentle, cheerful, winning, and helpful life.

Rev. A. T. Rose, D.D., died in Rangoon, Burma, July 5 of last year. He was one of the oldest missionaries on the staff of the Missionary Union, and a man of deep spiritual life and wide influence. He was appointed a missionary in 1851, and, excepting a period when he was in charge of government schools and an interval of about two years spent in the home land, served the Union continuously until his death. His labors have been among the Burmans, and his station was at Rangoon for the most part of his service. To him is largely due the development of the Burman Bible Training School, which, with his strong, wise, and hearty coöperation, has become the Burman Department of the Theological Seminary at Insein. In his personal characteristics Dr. Rose possessed many strong qualities. As a preacher he was able, powerful, and earnest. In opening up new work and in his assistance to new missionaries his work has been very valuable. Mrs. Rose remains in Burma with her father, continuing in the work of the Union. Her husband won for himself the place of a sincere friend and spiritual adviser among the people for whom he labored, and the influence of his blessed ministry will long remain. Dr. Rose was seventy-three years of age.

Hon. Levi K. Fuller died at his home in Brattleboro', Vermont, on October 10 of last year. He was a member of the Board of Managers of the Missionary Union, and by his keen sympathy and loyal support, together with his deep interest in its work, had become intimately identified with the cause of foreign missions. His death was an irreparable loss not only to the religious world, but to science, music, and education, in which fields as a man of genius he had developed many inventions of great moment and inestimable service.

Samuel Colgate, Esq., of the Board of Managers, died at his home in Orange, N.J., April 23. Mr. Colgate was a man of striking personality, fervent piety, large-hearted liberality, and of wise, intelligent interest and activity in every good enterprise for the kingdom of Christ. Inheriting from his father, William Colgate, — who literally gave himself and all he had to the Lord, — a broad and intelligent charity, Mr. Colgate used his opportunities in a way which did much to advance the interests of Christianity during his life, and will continue his beneficent influence through the years to come. In connection with other members of his family he was especially interested in the prosperity of Madison University, and a large portion of the later years of his life was devoted to the collection in the fireproof library building, at Hamilton, of a very complete collection of books, documents, and manuscripts relating to Baptist history. These he had carefully arranged, and especially since the destruction of the library of the Baptist

Historical Society Mr. Colgate's collection at Hamilton furnishes the most comprehensive and valuable collection of Baptist documents in this country. His efforts will make the library of Madison University a Mecca to all students of Baptist history. Mr. Colgate was always a firm friend and generous supporter and wise counsellor to the American Baptist Missionary Union. As a member of the Board of Managers for many years, he was noted for his constant and faithful attendance upon its meetings, and he devoted his conspicuous business and intellectual abilities to the consideration of the business of the Union with an exemplary fidelity and earnestness. In his death the Union, in common with all other Baptist interests, suffers a loss which cannot easily be replaced. May others be raised up to take the place of those wise and devoted counsellors who have done so much to guide the affairs of this Society to its present position of honorable prosperity.

The death of J. Lewis Crozer, Esq., of Pennsylvania, deprives the Missionary Union, as well as all other Baptist benevolent societies, of a firm friend and a constant and generous supporter. His donations to the foreign missionary work have been unostentatious but regular, and among the most liberal of the annual gifts to the Union. His interest in the work of the Redeemer in all the world was rooted in the character of his religious experience, and needed no spurs to goad it to annual activity. A great need of the Missionary Union is a host of such loyal, reliable, regular supporters and contributors as Mr. Crozer.

Rev. David Smith was appointed missionary of the Union to Shwegyin in 1884, after his graduation at the Hamilton Theological Seminary. His work in connection with this station was full of interest. He resigned as a missionary in 1888, and has since lived in Hamilton, N.Y., where he passed away May 7, 1896. He was forty-eight years of age.

We note the death, during the past year, of Rev. Jonathan Goble, in St. Louis, Mo. He was a member of the expedition under Commodore Perry to Japan in 1854, and witnessed the first opening of this country to foreigners. In 1860 he was appointed a missionary to Japan under the American Baptist Free Mission Society. In 1872 this Society united with the Missionary Union, and he was associated in the work with Rev. Nathan Brown, D.D., our first missionary to Japan. His connection with the Union terminated in 1873.

Fullerton B. Malcolm, M.D., an appointee of the Missionary Union, June 12, 1893, and a member of the large party sailing for West China the same year, died at Chemulpo, Korea, on January 3, 1897. He was born in Liverpool, England, in 1850. He received his education, however, in this country, pursuing his studies in Toronto, Woodstock College, Ontario, University of Michigan, and College of Physicians and Surgeons, University of Chicago. He was with the party driven out from Western China in 1895. He retired to the coast, and for a year past has been doing medical mission work in Korea in connection with the Church Missionary Society, and was generally esteemed.

The death of Mrs. Jane W. Barker, at Nashville, Tenn., January 16, removes one identified with the earlier history of the Assam Mission, and who by her beautiful character and influence on behalf of missions has made the deepest impression upon every

one with whom she came into contact. She was married to Cyrus W. Barker in 1839, who was under appointment as a missionary of the Union to Assam. They served this mission from 1840 for nearly ten years. Mr. Barker was buried at sea, and his wife returning to America has since resided, first in Elgin and Chicago, Ill., and later at Minneapolis.

#### BURMA.

The reports from this oldest of the mission fields of the Union reveal unmistakably a steady and substantial progress. We are nearing the close of the third generation of missionary occupation of this land. The results speak for themselves, and are sufficiently abundant and striking to convince any reasonable man that Christian missions are not a failure. Christianity has taken root here, and we believe there are districts evangelized by the instrumentality of this Society where it would continue to flourish and expand independent of foreign direction.

It is pleasing to note as evidences of the progress referred to, especially in Lower Burma, the higher type of thought and life among native Christians, the increased feeling of responsibility for the support of their churches and schools, increased manhood and self-reliance, deeper sense of obligation to the surrounding heathen, disregarding all distinctions of race, higher appreciation of knowledge and the refinements of civilized life. The advance of the people in all that pertains to a Christian civilization is shown in the steadily advancing scale of qualifications demanded in those who are to be preachers and teachers. The work has acquired a momentum which justifies sanguine expectations for the future. It never before presented so many attractive aspects to one interested in the unfolding of the Redeemer's kingdom in heathen lands. Through the death of our honored Dr. Rose, for so long connected with the Burman work in Rangoon, the mission has suffered the loss of a wise counsellor and untiring worker. In the following reports from the field there is distinctly manifest the guidance of God in the work, and His blessing in answer to the prayers of faithful missionaries.

#### RANGOON — 1813.

*Burman.* — Mrs. Mary M. Rose, Rev. E. W. Kelly (and wife in U.S.), Miss E. F. McAllister, Miss Ruth W. Ranney, Miss Hattie Phinney, Miss Marie M. Coté, M.D., Miss Ella L. Chapman, Miss Julia G. Craft.

*Sgaw Karen.* — Rev. A. E. Seagrave and wife, Mrs. J. H. Vinton, Miss Harriet N. Eastman.

*Pwo Karen.* — Rev. D. L. Brayton.

*Telugu and Tamil.* — Rev. W. F. Armstrong and wife.

*Theo. Seminary.* — Rev. D. A. W. Smith and wife, Rev. F. H. Eveleth and wife, Rev. W. F. Thomas and wife (in U.S.), Mrs. E. L. Stevens.

*Baptist College.* — Rev. J. N. Cushing (and wife in U.S.), Prof. E. B. Roach and wife, Rev. H. H. Tilbe and wife, Prof. Lewis E. Hicks and wife, Rev. W. O. Valentine, Rev. D. C. Gilmore and wife (in U.S.)

*Superintendent Mission Press.* — Mr. F. D. Phinney.

#### Mr. Kelly reports :

The year just closed has been marked by several changes. After an extended and successful ministry, after a long, consecrated, and honored life, our beloved Dr. Rose, a veteran missionary of the Cross, entered into rest. His work lives with us, for he, being dead, yet speaketh.

His record of arduous, earnest labor is written in the lives of men won to Christ through his preaching, in the churches established by him, and in the ministers of the gospel prepared for their work by his instruction. We feel deeply his loss as a leader, a counsellor, and a friend ; but we are stimulated and strengthened by the abiding influence of his example, his faith, and his loyalty to Christ.

During this year, also, Mrs. Kelly has been obliged from failure of health to return to America with the children. Her return means the loss of efficient service in the medical department and in other respects, both in town and district. Following on the return of my family, my own health became greatly impaired by the first serious illness I have had in Burma. For several months district touring had to be laid aside and the work in town neglected. I was quite unfitted for regular work.

On the other hand, changes of a helpful character have occurred. We had the pleasure of welcoming Miss Chapman and Miss Craft to the Kemmendine Girls' School. Miss McAllister also decides to take up evangelistic work at Kyacklat in this field, when she closes, next March, her long and admirable management of the Kemmendine School. The work of Miss Ranney and Miss Phinney has continued along the same lines as formerly, in their Bible school for women and evangelistic effort.

The year has been marked, however, by no special change in methods of work nor in the section for which we have labored.

In Rangoon town the Lammadaw and seventy-six Dalhousie street schools have prospered. Both show increased attendance and additional financial returns from tuition fees and Government grants. The religious work in these schools has not been as effective as might be hoped for, but the teachers are all Christian and the classes receive daily Bible instruction. The churches in town, at Lammadaw and Kemmendine, have had regular services and their light has not been shining in vain. Both have had baptisms. At one time hopes were entertained that a new work could be opened at Pazundaung, but these hopes are deferred. This is due in part to the fact that the interest waned, and in part to the lack of funds to secure a building for regular and permanent meetings, by which the interest might have been sustained.

The district work, as last year, has been the most hopeful feature in the field. The baptisms, though less than in 1895, are indications of progress. This hopefulness is brightened by the numbers whom we meet that accept the doctrine of one eternal God. They have come to believe His existence as fundamental. There is a degree of unrest found now and then in the villages, which shows itself on special discussion of religious subjects. There is a general willingness to hear. All these indications encourage increased and intensified effort on the part of Christian workers.

One new church has been organized at Maubin, under the leadership of Saya Ihau. The membership is small, and the disciples live mostly outside of Maubin town. They began without financial support from the Union. All the churches report baptisms. There have been instances of marked fidelity and deep earnestness on the part of disciples, seeking to win souls to the Master. Small schools have been maintained for a part of the year at three points without expense to the mission. I desire to record again the pleasure found in my fellow-laborers, the Burmese pastors, preachers, and teachers. One of the number, Saya Po, of Dedaye, has been called to his reward. His ministry was much blessed in the western division of the field, where a goodly number have been brought to a knowledge of the Gospel by his labors.

Rev. A. E. Seagrave reports for the Karen work :

In October, 1895, work was resumed on the Memorial Building, and for some months following nearly all our effort was directed to this object.

We are glad to report the completion of the part designed for class-rooms, which was occupied by the school in July. A very much-felt want in the way of accommodations for our large school has thus been met. We hope that what has been accomplished will prove a stimulus to the people, and that we may be able soon to proceed with the work on the main hall, which still remains unfinished.

I was able to spend four or five weeks touring among the churches during the rainy season, but the visitations, with Bro. Calder, of the churches so long neglected in Northern Siam consumed November, December, and January. Our hearts were much drawn toward the work in that needy field, and among the larger bodies of Karens passed *en route*.

Thara Thanbyah has spent much of the time during the year in work among the churches, and in heathen localities. We can report the organization of two or three new churches in localities where Christians have been moving in, and one new church of thirty members where a heathen village has become Christian.

Two or three churches which seemed to have very much retrograded have accepted new pastors, and marked progress has been made. A number of new men from our field are now graduating from the Seminary each year, and some from other fields are settling in our borders. We are glad to be able to give some of our men to other fields as well.

Considerable interest is reported in quite large heathen communities, and we are hoping there may soon be large ingatherings among them. Our Home Mission Society employs a number of young men from the Seminary for two or three months during their vacation. They are sent out two by two among the heathen. Our Preachers' Class was conducted as usual for a month; 1 Corinthians was the book studied.

The town school has moved on much as usual during the year, with a slight increase in attendance. Mr. J. Herbert Vinton was chosen at our last Association as Assistant Superintendent, and besides teaching, as for a number of years past, has assumed much of the oversight of the school which I have found it impossible to give. Mrs. Seagrave has continued in charge of the music, and the cantatas "Esther" and "David, the Shepherd Boy," have been very creditably rendered by the choir under her care, in English and in Karen, into which they were translated by the help of Mrs. Vinton. They have also continued lessons upon the piano with a number of the girls who play our Sunday-school hymns for the school. Miss Magrath has continued her charge of the girls and the teaching of the primary class in English for half a day throughout the school year.

Miss Eastman writes the following relative to her translation work :

In my work of reading the Karen New Testament and comparing it with the English Revised Version, I have read to 1 Thessalonians. In making a list of the renderings which seemed to me doubtful, and sending to Dr. Cross, I am nearly through Romans. In making a list of Dr. Cross's corrections and sending them to the revision committee, excepting a few disputed points, we are through with John and Matthew. In the work of verifying Dr. Cross's references, beginning at Matthew 1, I am now at work on John 3. In the work of reading proof for a book of Scripture references prepared by Rev. J. H. Vinton (a reprint), a book of five hundred pages, I have completed sixty-four pages. I verified about sixty pages of these references, but finding that it was taking too much of my time from the work on the Bible, I asked Mrs. Vinton to come to my help, which she very kindly consented to do. As these references are taken from English works, unless they are all looked up in the Karen there will be inaccuracies (and I have no doubt some will remain in spite of all our efforts, but we are getting rid of the most serious ones). Dr. Cross's writer has done most excellent work, but he occasionally makes mistakes,



then the division of verses in Karen does not always correspond with the English, and that makes confusion. I have gone through the New Testament, making the division of verses correspond with the English when the construction will allow, and when it will not throwing the two (or three) verses into one and putting both numbers at the beginning.

Dr. Cross has a very full and a very excellent set of references. He has done an immense amount of work on it, and I think they are the best references I have seen anywhere. He has used most of those in the annotated Bible, but has added very many.

In addition to the work mentioned above, I have since the beginning of the school year, when in Rangoon, taught a Sunday-school class connected with the college, have done a very little tract distributing, and a few odds and ends of other work.

Rev. J. N. Cushing reports for the Rangoon Baptist College :

The year closing 31st Dec., 1896, has been a prosperous one, and the attendance has increased to 438.

*Staff of Instruction.* — Early in the year Rev. and Mrs. Gilmore returned to America and Mr. R. T. Tocher resigned his appointment. We have had the pleasure of welcoming Prof. and Mrs. Roach and Rev. and Mrs. Tilbe, who arrived at the beginning of May last in season to begin work with the opening of the school

*College Department.* — The number of students has been seven in the Senior F.A. and four in the Junior F.A. The teaching of the two classes in Pali and the Senior class in English has fallen to the President, as has also the care of the internal administration, the correspondence with the governments, and much of the supervision of the classes in the under departments. Rev. Mr. Tilbe has taught the Junior F.A. class in English. Instruction in chemistry, physics, and logic has been given by Rev. Dr. Hicks, while Professor Roach has been in charge of the mathematics.

*Collegiate High Department.* — The number of pupils in this department has been 62. They prepare for the Calcutta University examination. Rev. Mr. Tilbe has taught the Senior and Junior classes in English, and Mrs. Hicks has taught the classes in history. Professor Roach has had charge of the Senior class in mathematics, and Rev. Dr. Hicks has given one hour a week to science. The rest of the course of instruction has been given by under-masters.

*Middle and Primary Departments.* — There are 128 pupils in the Middle Department and 207 in the Primary Department. There has been a Latin class in connection with the Middle Department which has been taught by Rev. Mr. Tilbe.

*Kindergarten Department.* — The number of pupils is 50. Mrs. Hicks has had the supervision of the two mistresses and their classes. One of the mistresses, after a faithful service of four and a half years, married, and a new and capable mistress has taken her place.

*Normal Department.* — Seventy-six pupils have carried on normal study in addition to the work in their respective academic standards. This additional work imposes a heavy burden on many of the pupils, as it entails an extra recitation daily, together with the time required for needed preparation. But the department is invaluable, as it furnishes trained teachers who are greatly needed in all parts of the province.

*Drawing and Map-drawing* have continued to be under the care of Mrs. Hicks. In the dry season drill is compulsory in all departments except the F.A. and the Normal. We are indebted to Prof. and Mrs. Roach for the training of an excellent choir that is a material help in our religious and school meetings.

*Classification according to Races.* — There are 244 Burmans, 114 Karens, 24 Eurasians, 22 Chinese, 16 Shans, 6 Mohammedans, and 2 Tamils, Telugus, Hindus, Taungthus, Kachins, and Chins, respectively; total, 438. Of these there are 252 who are boarders.

*Buildings.* — The new laboratory has been completed and furnished with a good amount of chemical and scientific apparatus. It gives room for the recitation of two classes as well as for laboratory work. Shady Dell has also been enlarged and made more commodious as a residence.

A new and inexpensive hospital has been erected. This meets a pressing need, as hitherto we have had no place to put the sick where they could be quiet and be more convenient for attention.

*Religious Work.* — There has been some interest among the pupils, and several have been baptized. The Sunday-school has a membership of 300. The three Societies of Christian Endeavor with the Junior Burman Branch and the three Temperance Societies have a large membership and have been active. The members of the Faculty have taken their turns in preaching on Sunday. The statistics of the College Church for the year ending December 31, 1896, are as follows: Baptized, 12; received by letter, 1; restored, 1; dismissed, 9; excluded, 2; died, 1; present number, 54.

*Endowment.* — An endowment is absolutely necessary for the future permanency of the College. Many native Christians, feeling the importance of the institution, are interested in the matter, and some have already contributed, although the sums given are small. The fact that the native churches are trying to support their station schools makes the gift of large sums impossible as a rule. Early last rains two or three native Christian brethren volunteered to make collections for this purpose. Their effort was formally approved by the Board of Trustees. Subsequently, at another meeting, a committee for this purpose was appointed. It is our earnest prayer that some wealthy American brethren will come to the help of these native Christian brethren in their effort to do something towards giving stability to the College, and thus securing for the Christian youth of the churches a higher education under religious influences.

Professor Roach adds :

[During the year I have given instruction to the Senior F.A. class in higher algebra and trigonometry; to the Junior F.A. class in higher algebra, geometry, trigonometry, and conics; and to the Ninth Standard class in algebra and geometry. I have also taken a class in the College Sunday-school, and have taken my turn in conducting the Sunday morning English preaching service in the college chapel.

The year has been a very enjoyable one to me. I am glad to be engaged in the work of teaching again, both because I take pleasure in the work itself, and because I feel it is a work I am, in a measure at least, competent to do.

The work is rendered more enjoyable in that we have in the advanced classes such an excellent body of young men to work with and for. My health has been excellent, and my relations with my associates have been of most cordial nature.

It is a great pleasure to note the growth of the College in the number of students and the advance in the standard of scholarship. Substantial progress is being made, and will continue to be made just so long as the College receives the necessary support from America in the way of money and men. We look forward to the time when the College will be properly endowed, which will cause it to cease to be a burden to the Missionary Union, and at the same time put it on such a secure financial basis as to insure its final success.

Rev. W. O. Valentine adds for Normal Department :

From the Normal Department I can report progress. The vernacular class seems to have taken considerable interest in general work — writing lesson notes, practice teaching, etc., but is not so satisfactory in mastering the text-book. It seems difficult to get these teachers to stick to a thing day after day.

The secondary classes are all doing better work than last year. There will be, I think, five to take the Teachers' Test. Their work this last year is difficult. More than one thousand pages are to be covered in this examination, a large portion of them being new and the rest review work, and these are English text-books prepared for teachers in England.

Upon the whole the boys have done remarkably well, and have surprised me at the way in which they have learned to concentrate their minds upon the subject in hand, as well as by the way they have written original criticisms of papers and compositions upon educational topics.

So we shall work on, hoping to do as well as our only rival, the Government school at Moulmein, conscious of the fact that at least some of the boys have gained in moral strength, and in clearer, more decided views of right and wrong, while discussing the various questions relating to discipline and to the treatment and care of children in education.

Prof. L. E. Hicks adds :

The arrival of Professor Roach made a change in my work this year as compared with previous years. He relieved me of the greater part of the mathematical work so that I have been able to take charge of the F.A. Bible class, and to devote more time to physics and chemistry. Still more important than this additional time are the enlarged facilities afforded by the new laboratory. The building has fully met the expectations which I entertained in planning it. It is very conveniently arranged, and forms a pleasing addition to the group of college buildings. Its equipment, though still incomplete, is so much in advance of the old supply of apparatus as to be a constant source of satisfaction, making the instruction in physics and chemistry not only much pleasanter, but also much more efficient in its results. The progress made by my pupils is very encouraging, especially when we consider the lack of previous scientific training and the general tendency of the Oriental mind to contemplation rather than investigation — a tendency which has been fostered and confirmed during many generations by Oriental philosophy and religion alike. It is most interesting to note the quickening of the mind as the habit of searching for the meaning and causes of phenomena is gradually formed. The stolid expression of the face is replaced by one of keen interest and attention. The dark eyes flash with intelligent curiosity. They really ask questions! That is a good symptom everywhere, but to get these Orientals wrought up to that pitch of interest where they begin to ask questions may be fairly reckoned a triumph of pedagogic art.

I have taught the Senior First Arts class in physics three hours per week, the advance work being on light, electricity, and magnetism, with a review of the general properties of matter, and the physics of liquids, gases, and heat. The seniors have also had chemistry two hours per week, completing and reviewing the chemistry of the non-metals. In logic they have completed and reviewed Jevons's "Logic," the time devoted to this subject being two hours per week. Some mathematical work with the seniors still remains in my hands, viz., the review of geometry and conic sections, two hours per week.

I have taught the juniors three hours per week in physics, completing the general properties of matter, and the physics of liquids, gases, heat, and light; and two hours per week in the general chemistry of the non-metals. The Ninth Standard class have had under my instruction elementary physics and physical geography, one hour per week.

I have taught the Senior and Junior F.A. classes in Bible study five hours per week (daily recitations). The course this year has been on Christian doctrines as developed in the Scriptures and in the history of the Church. A fair degree of interest has been maintained, and I have experienced a blessing in my own heart in connection with this work; and still more in the sermons which it has been my privilege to preach to the whole body of students on Sundays.

My work in the Sunday-school has also been a pleasure to myself, and, I trust, not without profit to my pupils. Seed has been sown and some of it has fallen into good ground, there to germinate and produce a harvest in years to come.

Prof. H. H. Tilbe adds :

My work has been along two regular lines :

*First.* The study of Páli. When I was appointed to the College, I was definitely given the Department of Páli as my special work, and was required to be prepared to take the teaching in that department from the opening of the College, in May, 1897. The Faculty kindly arranged my work with that in view, and I have accordingly given from 6 to 9 A.M. to the study of Páli. Dr. Cushing has been of great help to me, and I am already prepared to teach the grammar, and, with Dr. Cushing's excellent "Notes," the prose required of the present classes. I feel confident that I shall be ready to take my classes next May and do good work with them from the first.

*Second.* Class-room work. At first I was given three recitations a day, but afterwards took a fourth, so that I have had the Seventh Standard Latin, Eighth Standard (junior entrance) English, Ninth Standard (senior entrance) English, Junior First Art English. Seventh Standard and Junior F.A. classes are small, only two and four pupils respectively; but the two entrance classes have enrolled over thirty pupils each. I have also given my senior entrance class an extra two hours a week in recitation during most of the year, and shall continue to do so till after the examinations at the end of January.

Besides these two lines of regular daily work, I have taken my regular turn in preaching at the Sunday A.M. services in the chapel.

Rev. D. A. W. Smith, D.D., sends the following report of the Karen Department of the Baptist Theological Seminary :

The loss by death of our senior native professor, referred to in our last annual report, involving as it did the induction of a new junior teacher, with the necessary special training and supervision, was the first element to make the year under review one of exceptional difficulty. To this was added the absence, on furlough, of Rev. W. F. Thomas, who in the preceding years, in addition to his work in the Burmese Department, had taught our senior class in the New Testament; and to the above was added the demand for a class in New Testament Greek, which has been successfully inaugurated, for young men who have passed high standards in the English.

The attendance for the past year has been all that could be desired. Quite a number of candidates for admission were rejected for lack of the required attainments, yet we had an entering class of thirty-one and a total attendance of one hundred and forty-one at the commencement of the year, and one hundred and thirty-four at its close. On the third of February was graduated, with suitable ceremonies, a class of twenty-eight young men, four of whom have volunteered to go as foreign missionaries to the Shan States, and the remainder are being rapidly absorbed as pastors and evangelists in fields nearer home. The calls from newly awakened heathen in every district are on the increase, and we rejoice that, large as is the number of graduates *this* year, the two classes to follow number each between thirty and forty, nearer forty than thirty students. The services of our Seminary men, both as pastors and evangelists, are highly prized, one indication of which is the readiness with which, as compared with former times, they are brought forward by the churches for ordination. Formerly, when the choice was between ignorance with and ignorance without experience, only elderly men, whose experi-

ence would in a measure supply the lack of knowledge, were selected for ordination. Now the choice falls upon young men with knowledge, even though with small experience; and Christian work in all our districts is receiving a new and healthy impulse in every direction. In this connection, it gives me pleasure to report the ordination, on the second of February, of our three senior teachers, Bahso, Samuel, and Tuntha, graduates of the Seminary of 1890, 1889, and 1893, respectively.

During the year we have lost three pupils by death, two in the long vacation of 1896, and one, a member of the second class, at his village home, in December. Polat, the last to be taken, was one of the itinerants supported by the pice-a-week collections of the Seminary, in the Tharrawaddy District, during the long vacation of 1896, and was looking forward to another campaign the present season. He will be missed in the mountain regions where last year he did such good work.

There were fifteen students, of whom seven were supported as above, who spent the long vacation of 1896 as itinerants among the heathen of the Tharrawaddy District, and this year, 1897, nine, supported by their fellow-pupils, and seven others, are similarly engaged in evangelistic effort. I should be sorry to give the impression that the students above named are the *only* ones who spend the long vacation among the heathen in Christian labor. It is delightful in the prayer meetings, at the opening of each year, to listen to the vacation experiences of these youthful warriors, scattered as they have been in all the districts of Burma where Karens are to be found, in hand-to-hand conflict with the great enemy of souls.

The Board of Trustees, at a special meeting held in October, fixed upon eighteen as the minimum age limit, below which, in future, no student will be admitted to the Seminary. This rule has reference to future rather than to present needs, as the average age of last entering, or fourth class, was 20.40; of the third class, 22.05; of the second class, 22.84; and of the graduating class, 25.89. But as schools increase and the facilities for education are multiplied, the tendency is for the youth of our churches to reach the required standard of admission at an earlier age than formerly, and it is to meet this tendency that the age rule of the Trustees is framed. In addition to this, the standard of admission is to be raised from the fifth to the sixth, from and after May, 1900. Thus the quality of the teaching of our young men is gradually advanced to correspond with the advance in all other directions, which is becoming apparent in our Christian communities. Reference has been made to the class in the Greek Testament. The time is ripe for this beginning. The Karens in one of our districts, where they come into close contact with Pado-Baptists and Roman Catholics, are reported to have asked, "Why may not Karens study Greek, so as to be able from their own knowledge to refute the aspersions of Roman Catholics and Pado-Baptist enemies on the Scriptures supplied to us by our own [Baptist] missionaries?"

The contributions of the churches have been in excess of any previous year in the history of the institution, amounting to Rs. 2,828/. They come from the different districts in the following proportions:

Bassein Sgaw . . . . .	855.0.3	Toungoo Paku . . . . .	239.4.3
Bassein Pwo . . . . .	111.1.3	Toungoo Bghai . . . . .	74.10
Rangoon . . . . .	521.10.9	Shwegyin . . . . .	153.4.9
Maubin, Pwo . . . . .	179.0.0	Moulmein . . . . .	466.12.6
Henzada . . . . .	336.8.0	Tavoy . . . . .	59.7
Tharrawaddy . . . . .	101.5.0	Northern Siam . . . . .	30.6

Rev. F. H. Eveleth reports for the Burman Department of the Seminary :

*Material Improvements.* — On taking overcharge of the department from Mr. Thomas last February, I purchased from him a small teak building which answers very well as an Infirmary, thus releasing a larger building for much-needed recitation purposes. A house has been erected for the third teacher, Saya Aung Baw, and the veranda of this serves at present for a recitation room. Plain benches and tables have been provided for the recitation rooms, and inexpensive settees for the chapel. Another small dormitory has been built, so that we can now accommodate forty, or if need be fifty, students.

*Text-books.* — During the year we have printed a translation of Dr. Broadus's work on "The Preparation and Delivery of Sermons" (abridged). We have also translated daily, for the two upper classes, lessons from Dr. Hovey's "Systematic Theology." These have been written out in full upon the blackboard, and afterwards copied neatly into the students' exercise-books. This necessity has made the work of both the missionary and scholars rather heavy; but we look forward with hope to the time when there will be printed text-books for all the subjects taught in the Seminary.

*Religious Work.* — The course of study is so arranged that the students have one-quarter of each year to devote exclusively to evangelistic work. During term-time the usual opportunities for work in the regions round about are enjoyed, and the reports of work thus accomplished, given in our weekly prayer meetings, create a good degree of wholesome emulation. The Faculty have continued to supply preaching at Kemmendine on alternate Sabbath mornings, and to preach once each month to the seminaries united. A brief course of lectures was also prepared by the missionary during the rainy season, and given to the native preachers in Henzada during the short vacation.

*Graduates.* — Eleven men were graduated on the 3d of February. Two of these were Chins from Arakan, both men of rare intelligence. About half the men of this class were rather above the average of their fellow-students, both in natural endowments and in intellectual attainments, and there is every reason to expect from them excellent service in the Master's cause. The need of trained men for work among the Burmans becomes yearly more apparent. There are to-day eight applications for such men, none of which I am able to fill.

*Attendance Roll.* — The classes for the year have been as follows: Seniors, 11; mid-  
dlers, 15; juniors, 13; making a total of 39 men. From this number one man was excluded, and five men were obliged to leave the Seminary on account of serious illness. But there were also four other men admitted to study during a part of the year, making an aggregate of 43 men.

*Contributions.* — Both missionaries and native churches have shown deep interest in the Seminary by their liberal contributions. In this good work the women have far outstripped the men, and deserve special mention for their efforts in behalf of this "school of the prophets."

The students attend church and Sunday-school at the village of Insein, and join with the Karens in their monthly missionary concerts, so that their contributions do not appear in any separate record.

Mrs. Eveleth arrived at Insein on the 13th of December, and her presence and influence are a great blessing to the Seminary.

MOULMEIN — 1824.

*Burman.* — Rev. E. O. Stevens (and wife in United States), Mrs. Laura Crawley, Miss Susie E. Haswell, Miss Martha Sheldon, Miss Ellen E. Mitchell, M.D., Miss M. Elizabeth Carr, Miss Annie Hopkins, Miss Lydia M. Dyer.

*Karen.* — Rev. Walter Bushell and wife, Rev. W. C. Calder, Mrs. C. H. R. Elwell (in United States), Miss E. J. Taylor.

*English Church.* — Rev. F. De M. Crawley and wife.

*Eurasian Home.* — Miss Sarah R. Slater (in United States), Miss Alice L. Ford, Miss Lisbeth B. Hughes.

Rev. E. O. Stevens writes :

For the year 1896 the baptisms in the Burmese Department aggregated forty-one. That is the largest number reported from this field for any year since 1882; and to us, who are so accustomed to small returns, it seems a very encouraging figure.

To most of these forty-one Talaing is still the vernacular. It would seem as if a special blessing from on high had attended the work to arouse the Talaing Christians from their lethargy by urging them to attempt something for the evangelization of their countrymen in Siam, where they are known by their proper designation as Mons. Uch and his wife Ma Hpet, who went to Bangkok last May, retain their membership with the Moulmein Talaing-Burmese church. Their labors, conducted under the direction of Rev. Hans Adamsen, M.D., have already resulted in the conversion of nearly twenty Peguans (Mons). Of their success Dr. Adamsen will doubtless write more particularly in his annual report to the American Baptist Missionary Union.

Within a few months one of the tracts which I gave away was apparently the means of the conversion of two Talaings at Kamamut, where since the first of April there has been one of the most remarkable ingatherings in the history of that out-station. Of course I do not mean to assert that it was wholly through the perusal of this tract that these two men were brought to Christ. That was only one of the links in a long chain of causes and effects, not one of which would have led to any beneficial result without the blessing of Him who is the Almighty disposer of events in human lives.

I have done the usual amount of jungle travelling; yet, while visiting the church members in their own homes, it has not seemed possible to push the matter of self-support; for last dry season ten or more families in the city were burnt out by the most disastrous fire which ever overtook the native Christian community since the founding of new Moulmein in 1827; and last rainy season many of the disciples in the district suffered severely from the floods which destroyed their crops. The Thatôn church, however, made a good record in the matter of contributions. This decided improvement was owing to the faithful fostering care of Miss S. B. Barrows.

After an interval of eleven years the Burma Baptist Missionary Convention met at Moulmein last October. The convention was preceded by the Missionary Conference, and by an ordination service. These meetings were so harmonious and profitable that a very favorable impression was made. According to Misses Sheldon and Dyer, two of the girls from their school whom I baptized in December were led to come out fully on the Lord's side by what they saw, and heard, and felt at some of these meetings.

Miss Carr has made such advance in acquiring the Burmese language that she is able now to take the class in the Sunday-school corresponding to the one which Mrs. Stevens used to teach before her last return to America. Miss Mitchell, M.D., through a competent interpreter, continues to conduct with great acceptance the Sunday-school Teachers' Bible class in the Burmese chapel every Lord's Day afternoon. They are both as active and enthusiastic as ever in the cause of Christian temperance.

December 22, Rev. W. A. Sharp moved to Toungoo, whither Mrs. Sharp had preceded

him. We were sorry to part with them, for their coming had supplied a long-felt want in the Boys' Boarding School. However, we are glad that Mr. Sharp does not intend entirely to relinquish the care of the school before the 31st of March proximo.

Rev. F. De M. Crawley reports for the English Baptist Church :

Nine members have been added to our church during the year, four of the number by baptism. The attendance on public worship, especially on the Lord's Day, has steadily increased. A strong choir has been formed whose aid in promoting congregational singing is highly appreciated. A Young People's Christian Endeavor Society maintains a vigorous life, while the work in the Sunday-school is very encouraging. The Weekly Envelope System has come to stay, and yields excellent results. Our Board of Deacons now consists of three members, two worthy brethren having been recently appointed to the office. A desirable property near the church and centrally located has been purchased for a parsonage. A determined effort is to be made to pay off the debt of Rs. 6,000, thus incurred, before October, 1897 ; but this we cannot do without assistance. This debt once paid, and the house of worship and the pastor's home will be the exclusive and unencumbered property of the church, which will then be in a more favorable position than ever before to undertake the support of a pastor. During this year the sense of a distinctive church life and mission has, I believe, been strengthened in the minds of our members.

We have all been made glad by the coming of Miss Hughes. On the first Sunday evening in the new year the pastor had the privilege of receiving into the fellowship of the church here this sister whom eleven years before he had baptized and received into a dear church home far away. Our resident missionary brethren and sisters, by the inspiration of their habitual presence in our services, and by their hearty aid in every available way, have abundantly shown their continued and cordial interest in the English work.

#### TAVOY — 1828.

*Burman.* — Rev. H. W. Hale and wife.

*Karen.* — Rev. Horatio Morrow, Mrs. Morrow in United States.

Rev. H. W. Hale reports :

I have finished to-day the monthly contributions of the Burmese church for the year just ended, and am able to sum them up and compare them with the previous year. I am agreeably surprised at the result. I had not thought it was so much in excess of 1895. The total for 1896 is Rs. 355-15, while that of 1895 was Rs. 243-5-10½. I wish I could believe that it indicated a gain in giving as a fixed principle on the part of the members of the church. I cannot say it yet, but as I believe our possessions are given to us as a trust and the best use that can be made of them is to use them for the glory of God and for the advance of His kingdom, so I trust the Holy Spirit will let me impress upon some of His people that it is a privilege and a luxury to give to Him and to work for Him.

During the past year the aged disciple Ma Hnin has completed her gift of Rs. 5,000/- to the Missionary Union, for the benefit of the Tavoy Burman Mission, the interest of which is to be paid to her during her lifetime.

One member of the church, a young woman working in our family at Rs. 10/ monthly, has, without suggestion from any one, given Rs. 5/- as a thank offering to the Lord, who has enabled her to pay off Rs. 70/ of debt.



The Association met with the church in February, and brought a blessing to the church with it. All felt that it was good to meet with and to hear from members of other churches.

There has been but one baptism during the past year. We had hoped that others would come forward, but our hopes have been disappointed.

There seem to be no hopeful inquirers at present in town, except in jail, which I, with Mg Dwè, the head teacher of the school, have been visiting for a number of weeks every Sunday when in town. Some half a dozen have professed conversion. I trust it is true with some of them, but it is early yet to be sure. In the district are some hopeful cases.

With Mg Dwè and Mrs. Hale I made a number of tours in Tavoy District, occupying sixty-two days. Mrs. Hale had many interesting talks with the women, some of whom seemed much interested in the story of the Saviour. I also made a short trip to Mergui with Mg Dwè.

The school has increased in attendance, with an increase in fees from Rs. 348/12 to 411/12. The examinations, too, have shown better results. On the other hand, Government has taken away its assistant teacher, who was really our head teacher, so that we have one teacher less than last year. This loss we feel much, especially as the present head-master, Mg Dwè, I am obliged to take with me while touring.

We thank God for leading mercies and blessings in the past year.

Rev. H. Morrow writes of the Karen work at Tavoy :

So far as I know our Karen work in Tavoy differs from that of any other station connected with our Society in India, inasmuch as for eight months during the year we are unable to visit the people, either Christians or heathen, and so do more school work than others except those engaged entirely in educational work. The heavy rainfall and the difficulties of travelling prevent our going to the jungle. For the greater part of the year, then, our work is teaching; our congregations are composed of our pupils drawn from all parts of our large field; the only church we can help or instruct is that composed of those connected with our school. Nor do we regret this. An experience of twenty years leads us to believe that in no way can our time be so profitably spent. We are noticing a growth among all our people resulting from the influence of those who have been in our school. We believe if the school can go on increasing in efficiency as hitherto, and there seems nothing to prevent it except lack of means, that we shall see still happier results in the near future.

Most of our preachers get their training in our school only. We do not undervalue a regular theological course, but for several reasons we cannot spare our best pupils, for of such we hope preachers are made, as we need their help and influence in the school. Like the older children of a family, they must make sacrifice, if necessary, for the sake of those younger. We need their assistance in our agricultural work, by which we supply the school with much of the food used.

The great drawback of the year was the illness of Mrs. Morrow, which caused her to leave for America early in the school year. She had given herself without reserve to all departments of the work, and she left a great vacancy. But the way our Karen young women and all the teachers endeavored to fill her place was most commendable, so that even the loss had some benefits.

One pleasing incident was the ordination of two young pastors who had been pupils and then teachers, and then had taken charge of churches. Till then we had but one ordained pastor in active work in all our field. We pay good heed to Paul's advice. The examination of these men was most satisfactory. We look for good results from their work.

The work among the churches has been more satisfactory than ever before. There have

been additions to many of the churches, and very few cases of discipline. The contributions for all purposes were never so large, notwithstanding the people were never so poor.

BASSEIN — 1840.

*Burman.* — Rev. E. Tribolet and wife in United States, Rev. B. P. Cross (and wife in United States).

*Sgaw Karen.* — Rev. C. A. Nichols and wife, Miss Isabella Watson, Miss Mary C. Fowler, M.D.

*Pwo Karen.* — Rev. L. W. Cronkhite and wife, Miss Louise E. Tschirch.

Rev. C. A. Nichols sends the following report :

With the exception of being laid aside from active work about a month by an attack of influenza followed by jungle fever, there has been scarcely a week that I have not been in the district among the churches, and visiting the workers among the heathen. This constant keeping in touch with the religious and home life of our churches, and giving encouragement and advice to our evangelists, not only affords abundant opportunity to be of service to them, but I also find to be of great spiritual benefit to myself.

The number of our churches has increased to 106, and their membership has passed the ten-thousand mark, now amounting to 10,100. The number of baptisms, 500, surpasses that of any recent year in our history. Whether there is a corresponding advance in Christian life among the churches is not so easy to measure; but I believe that on the whole there is such an advance — not only morally, but also in the inner spiritual life from which morality must proceed. The use of alcoholic liquors, which is spreading so fearfully under the license system, has been kept admirably in check among them by the vigilance of our church discipline. The Christian duty of absolute truthfulness, which seems to be about the last grace for the Oriental character to develop, is being insisted on with more and more rigidity, and some cases of a more glaring violation have recently been punished by expulsion from church fellowship. In some other respects there has been a somewhat unusual occasion for church discipline during the year, but it is hopeful that the Christian vitality of the churches is sufficient to promptly, and usually without favor, exercise this power.

In listening to the sermons of our Karen brethren, in ordaining councils, at our Bible school devotional meetings, and elsewhere, where their aspirations come to the surface, I have noticed in an unusual degree a recognition of dependence upon God's Spirit and a desire to be led by Him in their lives and their work. I consider that our several years' meeting together for a month of Scripture study has been very largely instrumental in bringing about this result.

Among the heathen villages, and those partially heathen, we still have about 40 workers, male and female, all of whom carry on a school in which biblical instruction has the first place. Thus a generation is growing up grounded in gospel truth, enforced by the example and personal influence of the Christian teacher. Baptisms have occurred in nearly all these villages, and the change, more or less gradual, in the general character of the villages is very interesting to see. Some of the material is discouraging enough to begin work upon. Illicit distillers and drunkards, opium eaters, superstitious in the extreme and wholly unreliable, oppressed by Satan for many generations in body, soul, and spirit, and yet "hating the Gospel which can better them," is a fair description of their condition until they are helped, and song and villages are Sgaw Karen. Some of the churches have taken up work

direct at their own expense; and in such cases the "reflex benefit" on the churches themselves has been very marked. In some cases two or three churches have gone, almost entire, to stay over Sunday with a heathen village, with their singers, and the whole time been given up to singing and preaching in the most natural and happy manner. As one of the teachers from one of these schools said, "The children entered so fully into the spirit of the occasion that they would run ahead and get to preaching before their elders could reach there."

The attendance on the town school has been good, but the result for the year shows the need of more work by a European teacher, excellent though the Karen teachers may be. It is hoped that this need may be met before long. At the meetings of our Association it was voted to cut off the two lowest standards in the town school. It is hoped that this may better the standard of teaching in the village schools, as well as enable the town staff to concentrate their work on the higher standards.

The excellent rice-crop of this year, with the good prices, following so many disastrous years, is enabling the people to pay up some of their debts incurred by the loss of cattle during those years. Contributions I find are coming in much more fully as the result, so we hope that our work may be done with less strain and pull than of late. In closing I want to again testify to the manly and intelligent Christian character of many of our Karen pastors, whose self-denying labor is so inspiring to those who try to aid them in their work.

Rev. L. W. Cronkhite reports:

The year has been a quiet one, but I think a fruitful one. The churches have for the most part been undisturbed by marked differences among brethren. Ninety-one members, however, withdrew by letter from the Eng-ma church, one of our oldest, early in the year. It is fair to add that a considerable number of these withdrew not deliberately, but by almost unconscious entanglement with others. There are, I believe, many excellent Christian people among them, as also among those who remain. Additions by baptism have kept our total membership for the Association as a whole at practically its previous aggregate, a little over 1,600. These are scattered over a field about the size of Massachusetts. The steady growth of the work in the Kyon-pyau region, a large tract, is very gratifying indeed. There are now a dozen or more Pwo Christian communities, where ten or twelve years ago there was only blank heathenism as regards the Pwos. I visited this region again early in 1896, having a delightful trip. There are more calls to visit heathen villages in that section than we can fill. My jungle travel for the year was comprised within the first three months, together with December and one short trip in November, forty-eight villages in all being visited. I cannot express the gratitude I owe for the assistance given me by Pastor Shway Lah in all my jungle travel — able, tactful, and as full of common-sense as he is deeply spiritual. He grew up a heathen, and is a trophy of grace.

Our evangelistic work has suffered much loss the past two years. I have followed a self-imposed rule, restraining me from paying for this work among the heathen a greater amount than that contributed by our Karen churches. But the greatly increased interest among the heathen, together with a corresponding increase in the number of suitable men ready to preach among them, has made the burden more than our handful of Christians, among so many heathen, can carry. Our workers have been obliged to turn from preaching to a very large extent, seeking support for their families. My heart has been pained again and again to see the work being neglected, though the neglect has been in no sense the fault of the workers. I have therefore decided that, after receiving from the native churches the sum which may reasonably be expected from them, I shall feel free to add whatever further necessary funds I may be able to secure. Considering the scanty support furnished them, our evangelists have been

indeed a faithful body of men. Missionary service, bringing one as it does into contact with such, is all privilege.

The giving of our people often stirs my heart. Yet they give very much less than they might, if one set up an ideal and, for practical purposes, a visionary standard. As it is, there was reported in the last Association a total giving of nearly Rs. 10,000 for the preceding year. This was in a time of extraordinary poverty, and probably represents not far from an eighth of their average incomes, possibly not more than a tenth. To this should be added the much that is unreported, together with the sum spent, probably Rs. 3,000, in keeping their children at school in Bassein and Rangoon, since only Christianity stirs them to send them. Much sacrifice is represented by this, say, Rs. 3,000. It is good to be here.

Real progress has been made in the town school in the matter of introduction of methods of "the new education." I have never known our teachers so filled full of enthusiasm in their work. Teachers' meetings for normal study were kept up at my house semi-weekly during the rains. A considerable amount of apparatus was secured during the year. In the promotion examinations in December all the pupils in the three lower standards passed. The sixth class also did well, but the fourth and fifth badly. It is extremely difficult to get good teachers (or rather it is impossible) among the Pwos for our upper classes. But in San Pyit we have a most promising young teacher, and with the supply yearly leaving our Rangoon Baptist College, it is not likely that the dearth of teachers will continue many years longer. The number of pupils has been small, about ninety in actual attendance, of whom about a third are girls. This is due to a variety of causes, one of the most potent of which has been the poverty of the people. Financially, while we have been perplexed as to how the school should be maintained at times, it has yet been the best of the past six or eight years. This is in part due to a term fee of five rupees per pupil, imposed from the opening in May. We have several cherished plans in mind for the improvement of the school's work, which we hope to introduce in the rainy term of 1897, chiefly with regard to the higher classes.

The associational gathering at Sat-kwin in March, 1896, was a delightful gathering, full of harmonious feeling. Two men — Tu Nu and Mg Tone Aye — were ordained. The Pwo Women's H.M. Society and the Young People's Society of the Association have maintained their work well. The aim of the latter is the continuous maintenance, for at least three years, of Christian teachers in specially neglected heathen localities. An interesting work has been begun by them at Kyauk-pya across the mountains on the shore of the Bay of Bengal, and another at a remote inland portion of the field north of the Daga river, under evangelist Shwe Pyu. Monthly temperance and missionary meetings have been sustained in the town school. The annual subscription of the pupils and teachers of the latter for school apparatus came to a little over Rs. 200.

During September I conducted the third session of our Christian Workers' month of Bible study, studying the first half of the life of Christ. The month was very helpful to us all.

HENZADA — 1853.

*Burman.* — Rev. J. E. Cummings, Rev. Neil D. Reid (in United States).

*Karen.* — Rev. W. I. Price and wife, Miss M. M. Larsh.

Rev. J. E. Cummings reports for the Burman work :

Of the many joys resulting from furlough in America not the least is the heartiness of the welcome which greets a missionary returning to his old field. I was given a welcome worth coming half-way round the world to receive — was welcomed with thanksgiving and song and prayer.

There have been many changes during my absence. Many of the old Christians have died; there are many new converts to become acquainted with. Thirty-seven have been baptized during the past year, most of them fresh from heathenism, needing much Christian nurture and training along the lines of self-support and further propagation of the Gospel. The mission now numbers 195 communicants. The outlook for further ingathering is good, and I expect to see the number of converts doubled before I see America again. The work gathers momentum as the years move on.

I trust that many in the home land, who have become interested in this mission, will continue to pray that in these times of financial stringency its needs may be supplied, and that God will lead us to the widest success in the upbuilding of His kingdom here.

Rev. W. I. Price reports for the Karen work :

For two successive years we were permitted to report an unusual quickening among the heathen within the bounds of the Henzada Karen mission. A willingness, even eagerness, to listen to the Word in localities formerly indifferent; the building of chapels and asking for teachers by villages which had long withstood the truth, and the baptism of a number of converts from these seemingly hardened communities, were evidences of the "quickenings Spirit's" presence. I am again privileged to report that these signs are still present with us. At no time during the past three years have these cheering signs been more marked or general than now. At the beginning the special interest was so confined to the northern part of our field; now it is general.

During the past year I have spent much time in "jungle work," and have covered the field pretty thoroughly, and I have been constantly cheered by unmistakable evidences that the Spirit was working in our midst.

There has been no wonderful ingathering; no "tidal-wave" of popular enthusiasm carrying everything good, bad, and indifferent before it; but many and varied have been the signs that the "still, small voice" was being heard.

*Native Evangelists.* — During the year the requests for preachers and teachers have been unusually numerous, and we have made special effort to respond favorably to all calls where there were signs of special encouragement.

In no case is a teacher or preacher sent to a village unless the villagers are willing to board him, and in most instances they have already built chapels.

At no time in the history of the Mission have there been so many places where regular work has been sustained as at the present. This enlarged work necessitates enlarged outlay, and the question of how this enlarged expenditure is to be met is perplexing; but we are resolved that a solution shall be found without an appeal to the already overburdened Home Treasury.

A little incident which occurred last evening may be taken not only as a partial solution of this financial perplexity, but also as a proof of the genuineness of the work. The teachers from four of the villages recently occupied came to town, bringing with them Rs. 72/-, the voluntary offering from these villages for general benevolence.

I should not close this part of my report without mentioning the aid rendered to this "special work" by Mrs. Price and Miss Larsh. They have gone out alone, and in company with myself, and have done much to help forward the work.

*Church Development.* — Among the evidences of real growth among our churches I may mention desire for regularly ordained pastors.

In the earlier days of the Mission but few of the pastors were ordained men; and wisely

so, as but few were competent to undertake the full work of the ministry. The churches seldom, if ever, asked for the ordination of their pastors. The initiative in such matters usually came from the missionary. A healthful change is apparent. The churches begin to seek the ordination of the men whom they support as pastors. We have had several ordination services of late, and others are to follow.

The increasing intelligence and liberality in the benevolent contributions of our churches are another cheering evidence of growth. Formerly it was not unusual for a church to send in its contributions in a lump sum with the request that the missionary should divide it as he thought best.

They knew they ought to give for the extension of Christ's kingdom, but had no idea of the relative claims of the specific objects to which their contributions should go. To-day the contributions come in, almost uniformly, designated. Each specific object has been separately considered, and definite contributions made. Our last Associational Minutes report 55 churches, 53 of this number report contributions to our Home Missionary Society; 51 to the Station School; 47 to the Karen Theological Seminary, and 40 to Foreign Missions.

To appreciate the above figures, it is necessary to know that of these 55 churches 27 have a membership of less than 30 each; 18 less than 20; while only 6 have a membership of more than 100; and but 1 reports more than 200 members.

*Educational Work. — Village Schools.* — The number of this grade of schools is considerably in advance of any previous year, the total being 63. Not a dollar of American money is used in the support of these schools. While the increase in the number of village schools is encouraging, the advance in the grade of teachers employed in them is no less so. The people are demanding a higher grade of qualifications on the part of their teachers, and by the aid of the station school we are able to supply the demand.

*Station School.* — For the first time in its history the attendance of the town or station schools has reached 200, and the results of the annual examinations by the Government Inspector show gratifying progress in class work.

We now have a number of pupils in the Rangoon Baptist College who have finished their course here; and the number of those who are seeking the "higher advantages" afforded by the College is constantly increasing. It affords me special pleasure to be able to report that the number of fairly well-trained young men entering the Karen Theological Seminary from our station school is also growing. Our educational outlook is very encouraging.

We review the work of the past year with gratitude; we take up the work of the new year in hope, remembering that it is "Not by might nor by power, but by my spirit, saith the Lord of hosts."

#### TOUNGOO — 1853.

*Burman.* — Rev. H. P. Cochrane and wife (in United States), Rev. W. A. Sharp and wife.

*Paku-Karen.* — Rev. E. B. Cross and wife, Rev. A. V. B. Crumb (and wife in United States),

Miss Frances E. Palmer (in United States), Miss Elma R. Simons, Miss Julia E. Parrot.

*Bghai-Karen.* — Rev. A. Bunker (and wife in United States), Rev. Truman Johnson and wife (in United States), Rev. C. H. Heptonstall, E. S. Corson, M.D., and wife, Miss Naomi Garton, M.D. (in United States), Miss Johanna Anderson, Miss Thora M. Thomson.

Rev. E. B. Cross reports the following relative to work among the Paku-Karens:

We have just had the meeting of our Paku Association. It was held on our "compound" in consequence of the idea that I was not able to go to the mountains to attend it anywhere else. The ministers nearly all came. Those kept back were the common people.

The school church with the few Karen neighbors belonging to the Karen Battalion, or Karen police training force here, went on and made their booths for the meeting big enough to accommodate 3,000 people. This booth was made of bamboos and thatch nicely constructed. Besides this their quantity of food and other provisions was quite sufficient to keep 3,000 people three days. All this was done without troubling me or even consulting me in my place of work.

This suggests what was apparent in the conduct of the meeting and in the letters of the churches, and was all more pleasing to me than I can undertake to express — I mean the general idea that these Karens have now got strongly in their minds, that they have a direct work to do which God has given them as directly as he has given such a work to the people in America. This idea appears in the letters, especially of the most important villages. I here give a translation of some of the resolutions introduced and passed at their meeting :

1. The Karens should become a people who do the work which God has given as far as they can, without being fed and nursed as mere children by the people in America.

2. The Karens should have in the city a school for their children, for which they should provide funds for its support, and feel a deep interest in its prosperity and success.

3. The Karens have a school in Rangoon called the "Baptist College" which as now conducted and in its present condition is a source of great blessing to the people. It shows them they do not need to be a people behind others in intelligence and success, but it needs more liberality in the contribution of funds on our part, and we resolve to come up better to our duty in this respect.

4. All our churches ought to have pastors, and every church ought to provide for its own pastor, and feel that this is their duty to God and to themselves and to their children.

5. The churches ought to choose suitable men and send them forth to preach the gospel to the heathen around us.

6. During the time of vacation in our schools in Rangoon, the Theological Seminary, and the College, when our young men are at home, we ought to send them out with Bibles and other books to sell among the people, and to spend their time in preaching the Gospel as much as they are able, and exhorting the people to become Christians. When their vacations are ended we ought to pay these young men for their work, and thus enable them to go on with their studies in their respective schools.

7. We ought to begin the work from village to village in May, or about the beginning of the rainy season, and have our school-work continued at least nine months in the year.

8. We ought to have a hospital connected with our school in the city.

9. We must feel that although it is right to carry little children on the hip, and nurse them while they are little, yet they must be worthless to themselves and to others if this nursing is continued all their lives.

There are other resolutions which I find in their minutes which seem to be exceedingly interesting, but I have selected these as having a general interest, especially in connection with their idea of a responsibility of their own.

It may not be amiss for me to say that I am much encouraged with the state of things through the whole field. There seems to be a steady devotion to the work which does not depend simply upon the exhortations and direct labors of missionaries, or dependence upon the churches in America. It gives us hope that you as "Missionary Union" have lit a flame here which shall be, as you have taught it to be, a light burning from the oil of God's grace for all the regions around.

We had a great season of rejoicing when Mr. Crumb arrived. The school prepared beforehand to meet him with songs of welcome and gladness. He arrived a week or so before the time for the meetings of the Association. He went out almost immediately to the jungle, but returned in time to attend the meetings. He has now, however, gone again and expects to remain out for a long time. We are all glad for his return. We had hoped that B. P. Cross would be appointed to this place as requested beforehand by the Karens, but it seems he was more needed in Bassim or some other place.

We were made glad at the Association by the ordination of two young men who have for some time been pastors among the Karens; one of them is a graduate of the Theological Seminary. Taremarkos, my right-hand man in all sorts of book-making, was called for ordination by the school church, but he was not quite willing, so was passed by. We hope, however, that he will not much longer object. He is a man of good ability, one of our best preachers, and the choice of the church shows his standing among us.

Mr. Crumb, who has recently returned to his field, sends the following :

On the second of February I left town for a week's tour among the Karen villages. I visited five churches, when I returned to town to attend the annual meetings of the Paku Karen Association. The meetings continued for a little over two days, when I immediately set out for the Karen hills, and am pushing on from village to village as fast as possible.

Yesterday we visited two large heathen villages. Last evening I preached to a large gathering of heathen. They seemed to be much interested in what was said, and promised to build a chapel and receive a pastor. There are quite a number of heathen villages in the southern part of the Paku field that I believe can be reached if we keep native preachers at work among them. It is important that I spend the rest of the travelling season among the churches. I shall be able to visit only a part of them, as the hot season is well upon us, and I have to use great care in making the journeys. It is full moon now, so I am able to journey in the early morning, sometimes setting out an hour before daylight.

Day before yesterday one of my men was overcome by the great heat, and it was several hours before he could get up. The village of Hoo-me-du, where I am to-night, has made wonderful progress during the past few years. I came here first in 1881. There had not been a pastor located here for ten years. There was one Christian woman in the place; all the rest had gone back to heathenism; the most of them had always been heathen. The work made slow progress until about four years ago, when a young graduate from the Karen Theological Seminary settled here, and his work has been greatly blessed. There is now a strong church. They have built a large and rather expensive chapel; they have a day school that had present to-day twenty-seven pupils. The church fully supports both the pastor and school teacher. This evening the chapel was well filled, and they gave good attention. I remember that years ago I could not get the people to come to the chapel, but had to go to their houses and preach to the people there. I find that several churches in the Association have made marked progress, especially in keeping up the village schools. The attendance at the Association was good, considering the circumstances.

The great debt that is resting on the Missionary Union has made a great impression on the brethren here, and I think they returned home with a determination to take up more of the work themselves. A nation cannot be moved in a moment, but I fully believe we shall see marked progress in the direction of self-support. I think we shall have to make some changes in the town school; that is, have more of the primary work done in the village schools and so reduce the number of pupils and teachers in the town school. This will have to be done unless the



offerings of the Karens for the town school are increased to at least Rs. 2,500/-. This would be only about Rs. 1/- per member. I think when we get the work a little better organized this amount can be raised.

The elders of the Association carefully considered the needs of the field, and made arrangements for active evangelist's work in all parts of the district. The town Karen church has undertaken the full support of an evangelist among the Karens in the hills west of Toungoo. Two young men were ordained at the Association, giving us fifteen ordained and thirty unordained native preachers. Sixty-eight churches sent letters and delegates to the Association. There were 113 baptisms reported, and a membership of 2,193. There are 800 pupils in the day schools, and 742 in the Sunday-school. There seem to be 1,254 church members who have no Bibles. The total contributions for the year amounted to Rs. 6,537.11.3.

On returning after three years' absence I can see that the Karens are making progress in various ways. They are building better chapels, better dwelling-houses, doing more for their children in the way of instruction and education. I see many things that give great encouragement. There are some of the churches that are very backward, and will have to be cared for with much patience. The Holy Spirit is with us in the work here, so we are not expecting to fail.

Dr. Bunker sends the following interesting report of work among the Bghai Karens:

This mission, during the year under review, has more than held its own; it has made decided and healthy growth, as the statistics will show. The generous and timely action of the Executive Committee in placing the finances of the mission on a sure basis, leaving it no longer to depend on uncertain specific donations, has been a great relief to the workers, from a most perplexing uncertainty in the conduct of the mission.

The organization of the work continues the same as in previous years, though we have endeavored to consolidate and perfect our plans as much as possible. We gratefully believe that the spiritual tone of the mission is gradually advancing. The various reforms set in motion either by the natives or the missionaries show this, and especially new forms of activities undertaken by the native helpers in Sunday-school and prison work. The jail work will be reported by Mr. Heptonstall. A most notable advance has been made in Sunday-school and temperance work; the latter especially in the Northern Association.

*Ordained Men.* — Two have been ordained this year — one an old and tried man, and the other a recent graduate of the Theological Seminary, Rangoon. Three churches sent letters to the Association asking that their pastors be ordained, and as they are good men there is no doubt that their request will be granted soon.

Every effort is being made to place the pastoral office in its true light before the people as one appointed by the Holy Spirit, and so most sacred, which must not be lightly taken up or laid down. It is gratifying to see that most of our pastors are coming to realize this fact, and to have due regard to it. As they do so we see increased consecration and spiritual power manifested in them. A few men yet need careful training and watching, but of course only the Holy Spirit can do the work necessary to a true spiritual life.

*Unordained Men.* — Though the statistics show a large decrease in this class, yet the numbers are not far from what they were last year; the vacancies reported at the associations, from which the statistics were made up, having been filled since. As these men are all under training, we cannot expect the stability of character which we do in the ordained men, and so there is a greater or less number of failures every year to be filled. We have many promising young men among this class, never more than now.

*Churches.* — Much more effort has been exerted for the building up and establishment of these than in a number of previous years. Mr. Heptonstall has travelled among them almost constantly for three months, and has done very careful and faithful work in discipline, instruction, etc. Five new churches have been added during the year, and this shows us that the long-expected harvest is upon us. This is shown also by the number of baptisms, which was unusually large last year, yet have maintained their high number with an increase, being 226 this year to 225 last, or 451 for two years. This year the increase has come largely from the heathen communities.

*Sunday-schools.* — The good work done for these schools, as reported last year, has continued to bear fruit during the present year also. We are able to report an increase of pupils in these schools of 687, or 1,673 for two years, which is a notable advance.

This large increase naturally follows the large sales of Bibles reported last year.

The field has been worked to about the same extent as last year. The Brec and Padoung country has been well visited by Mr. Heptonstall, who reports encouragingly on all this mission work. In a recent letter from the field he says: "The only hindrance to our gaining the whole of Karenni is the lack of men to fill the places. I paid the Chief of Nounpalay a special visit, and he was very cordial and wanted us to send him a teacher."

This year the Northern Association was held a long day's journey beyond its former limits, among a people who seven years ago were most ignorant heathen; entertained for two days by the church, at a cost of near 400 rupees, most cheerfully. The prospects of the missionary work of this mission were never better.

*Missionaries.* — Dr. and Mrs. Corson have joined the mission, and have a most cordial reception from all, both natives and missionaries alike. They set forth in their work with the promise of great usefulness. We most heartily bid them godspeed. Dr. and Mrs. Richardson, arriving early in the close of the rains, on account of the ill-health of Mrs. Richardson remained with us for several months. Their coming was most opportune for our mission, as we were without any physician, and the doctor's services were most helpful to our sick. Miss Thompson has done faithful work on the language, and in the general work of the mission. Too close application, with overwork among the sick, broke down her health, and she has suffered a two months' severe illness, which has brought her near to death. She is now recovering. Miss Anderson has labored with her usual unremitting zeal and faithfulness, but has broken down in health completely, and her physicians have ordered her home to save her life. The missionary in charge has been advised to take a like change for health's sake.

The mission now passes into the hands of Rev. Mr. Heptonstall, who was ordained to the gospel ministry in December last, Dr. and Mrs. Corson, and Miss Thompson. These workers, it is believed, will carry on the work according to existing methods, so that there will be no break in the work, and we confidently expect the continuance of the harvest already begun, to the glory of our God.

Mr. Heptonstall's report will give an additional chapter of interest to this report, as he has the schools in his charge, as last year. God has truly been with us all the year. Perfect peace reigns among the churches and among the workers, both native and European. The clouds which hung over the churches last year have all been swept from the sky, and God is with us, and by His leading this mission will continue to move forward in its work of saving the lost. To God be all the glory and praise. Amen.

SHWEGYIN — 1853.

*Burman.* — Miss Kate Knight.*Karen.* — Rev. E. N. Harris and wife, Miss Harriet E. Hawkes.**Mr. Harris reports for the Karen Mission :**

The past year has been one of continued mercies. Our people have been prospered in their temporal affairs, peace and harmony have prevailed, and enlarged plans for the advancement of the kingdom of God have been put into operation. The great need of this field is more native workers. There are not nearly enough to supply present demands, to say nothing of future extension. This lack is the more painfully felt from the fact that scattered through the jungles are quite a good many men who ought to be useful workers, but for want of a little leadership have been allowed to lapse into idleness. A number even of graduates from the Seminary have gone into secular callings. For this condition of things the unsettled state of the mission in former years is largely responsible. The remedy we believe is to be sought in an increased interest on the part of the churches in the Lord's work. This we have reason to think is being brought about. Immediately after our associational meeting last year, it being vacation time, several of the pupils from our school went out into heathen villages to do Christian work. They gathered the children about them, taught them to sing hymns and read the Bible, preached the Word as opportunity offered, and sought in these and other ways to win the hearts of the people. Their efforts were successful beyond our anticipations. In several villages the inhabitants of which had been considered to be very much hardened, a more favorable hearing for the gospel message was obtained than had ever been given before, and a beginning made of what bids fair to be a good work. Already a number of our pupils have promised to go out again this year, and voluntary calls have come to us for more teachers than we can supply. Best of all, pastors and churches have become interested, and attention has been called afresh to the possibilities of work even among those of the heathen who have offered most obstinate resistance to the appeals of grace. This year for the first time our churches have taken up special collections — hereafter to be regular collections — for Home Missions. Something had been done in this line before, but only in a rather spasmodic and perfunctory way. I was fearful that the collections this first year would be quite meagre, but was much gratified at the recent annual meeting of the Association to find that over Rs. 200 had been gathered, and that without in the least diminishing, so far as could be seen, the collections for other objects. This is a fairly good beginning. The sum is not large, but it is sufficient to furnish aid to six or eight young men going forth for the most part into places that were previously destitute. One of the most inspiring of the whole series of associational meetings was that in which these and some other new appointees took their seats on the platform, and were set apart to their work with the fervent prayers and exhortations of some of the most consecrated and most beloved of our pastors. As the churches become directly connected with this work, their contributions will doubtless increase, and, best of all, they will give of their most spiritual young men to fill the ranks of the gospel ministry.

Our touring among the churches this year has been briefer than we had hoped, but it was attended with special blessing. The presence and power of the Spirit we felt to be with us in an unusual degree. In each place visited we left a message which seemed specially given us for that particular church. It was as if the same One who spoke through the apostle, in the second and third chapters of the Revelation, spoke through us. It was an experience for which to be devoutly thankful, especially after these first hard years of missionary life, when, largely through inability to communicate one's thoughts freely in the language of the people, one feels as if the

fountains of his spiritual life were dried up. Whatever may have been the results to the churches, to me it was a mighty refreshment.

Our town school has prospered well. In July Miss Hawkes resigned her connection with it in order that she might give herself exclusively to evangelistic work. For a time I feared that the school would suffer as a consequence, but felt that if the Lord called her to another work He could so provide that no injury would come to the work from which He called her. Expectations in this direction were not disappointed. At the recent examination a larger percentage than usual passed, and the Government Inspector gave us high praise for the work done. Meanwhile Miss Hawkes has rendered assistance in other and more important departments of mission work which has been simply invaluable.

During last rains our first Pastors' Conference for the Study of the Bible was held. It lasted for four weeks. The life of Christ was the topic, and it was taken up and carried on with interest. We hope to continue these conferences year by year.

Mr. Harris also reports the following for the work of the Burman Mission :

It has been a wonderful year. In March Miss Knight came to us. She brought with her an excellent interpreter and Bible woman. The first month or two, being in the height of the hot season, was given to the study of the language, but with the early rains began evangelistic work. And such work! At 6.30 every morning Miss Knight was out in the town with her interpreter, preaching. From house to house she went proclaiming the gospel message. And such blessing as attended her work! It was a feast of soul as we sat down to our 10 o'clock breakfast to hear her recount the experiences of the morning. Sometimes she could visit only two or three houses, so eager were the people to listen. Often she was invited and urged to preach; almost never was she turned away or treated with disrespect. In heathen homes five Sunday-schools were organized with about two hundred pupils. It was, we felt, a sweet token from God of future outpourings of mercy. Afternoons and evenings were spent in giving Bible readings to workers and in language study. In May religious services began to be held in the jail Sunday afternoons. At first there was little to encourage, but it was not six weeks before more than forty of the prisoners had raised their hands to express a desire to become Christians. Then Saturday afternoon inquiry meetings were held. Soon some were asking for baptism. In the jail yard is a large bathing-tank. We call it the jail baptistery now. There twenty-one people have put on Christ in His chosen ordinance. And does any one suppose that these Burman prisoners whom we have received into the fellowship of the saints have been without such experiences as are common to the Christian brotherhood? There have been instances of healing in answer to prayer, of almost apostolic preaching of the Word, of intercession for the unsaved at home, and at the question, "Do you love Jesus?" every face has lighted up with a new, strange light. A month of most blessed labors was that spent at Kyaikto, a large outlying town. For two weeks of the time I was present in person. It was more like a series of revival meetings than anything else I have seen in this country. A hall was rented on the principal street. Here there was preaching every evening. The people came in crowds. Old men came, young men came, children came, women came; Burmans came, Karens came, Hindus came, Chinamen came, Mussulmen came; coolies came; merchants came; Government clerks came; lawyers came. They listened. One hour, two hours, three hours they sat and heard the preaching of the word, and then could scarcely be driven away. We taught the children to sing "Come to Jesus," and wherever we went over the whole town the strains would follow us. This was while the rains were still on. Then with the dry season came jungle travel. Town after town was visited. The good seed was faithfully sown. First down the river, then after an interval of

rest out on the plain; the work was kept up with unceasing activity. And the blessing of the Lord—in every place it has been manifest. Some have resisted, but some have yielded. As a result of the year's work there have been altogether twenty-five baptisms, and there are now scattered over the field as many as ten or fifteen who have asked for baptism. It has been for the field and the people a year of wonderful success.

In all this I have made little mention of Miss Knight. It is needless to say that she has been the chief mover and most active factor in it all. It was she who organized the work in the jail, she who conceived the visit to Kyaikto, she who planned the campaign into the jungles. I regard her as one of the most efficient missionary workers I have ever known, and I cannot be grateful enough for having her here at Shwegyin. I should add that Miss Hawkes has been an invaluable assistant to her, making it possible for her to go out in the jungles where she could not else have gone. In fact, Miss Hawkes, although nominally connected with the Karen Mission, has rendered a service to the Burman work which, while it cannot well be detailed, has been of incalculable worth. The result has been a blending of interest and fellowship in the two departments of the work delightful to behold.

PROME—1854.

Rev. L. H. Mosier and wife.

Affairs at this station remain substantially as reported last year.

THONGZE—1855.

Mrs. Marilla B. Ingalls, Miss Kate F. Evans.

Mrs. Ingalls writes:

The year 1896 of the Thongze Mission has had its ups and downs like other missions. The workers have gone forth as usual, preaching, selling tracts, distributing leaflets, a few days or a week at a time, and some to the depots. There have been thirty-four converts baptized into our churches, beside twenty or more applicants, and a few have been restored to church fellowship. The new converts have been eager to know more about our way, and they have come into a small Bible-class Sunday morning and delighted me with their prayers, so I begin to feel that I have one embryo preacher among them.

Our workers find many hearers in various places, but it makes the heathen marked persons when they attend a regular chapel service; so unless they have fully made up their minds to join us they seldom come to the regular service.

The unbaptized ones who regularly attend our chapels are the children of the Christians, or near relatives. The Christians have made good contributions in the shape of pastors' support, roofing and repairs of chapel, roads and wells, and at our missionary concert they have sent funds to China, Japan, and Bangkok. We have not one man of wealth among us, and our "office" people have removed to other places, but I am pleased with what has been done.

We have held some Sabbath afternoon services at private houses and in our market stall. Miss Evans and the organ and her band of girls attracted a motley crowd, and some stayed after to hear the pictures explained and the Gospel preached. We gave up our Sunday hour for this experiment, and we wait for indication that this is the most profitable way to spend our time and strength.

The church members in the Lappadan District are very scattered, but they seem earnest, and the railway people look on in wonder when they see men and women go down into their tank for baptism. When I stay in that district I have many people about me, and the day and

night services are well attended. The Sabbath school is small, but they are bright and regular in their attendance.

The women cannot meet on a week day when I am not there, but they meet an hour after the Sunday morning service, and it is helpful to them. This is a bit of the nature of our district work. No great show for a tourist, but the leaven is going on in the hearts of the people, in the markets, in boats, railway carriages, and depots. Our Christians are scattered about in Upper as well as Lower Burma, so we have not a very strong force in any one place.

We have six different places for Sunday service, but only three of them are in chapels, others are held in some private house selected for this purpose. Miss Evans reports to the Woman's Society, and she will tell of her work in their report.

ZIGON — 1876.

Miss Zillah A. Bunn.

Miss Bunn reports to the Woman's Society.

THARRAWADDY — 1876.

Miss S. J. Higby.

Miss Higby reports to the Woman's Society of the West.

BHAMO — 1877.

*Kachin.* — Rev. W. H. Roberts (and wife in United States), Rev. Ola Hanson (and wife in United States).

*Burman-Shan.* — W. C. Griggs, M.D., and wife, Miss Eva Stark.

Rev. W. H. Roberts reports for the Kachin work :

This the fiftieth year of my earthly pilgrimage and nineteenth of mission service has been in many respects one of the most trying of my life.

The last cold season was short and the hot season set in early in March, but by going to the mountains we escaped the great heat of April and part of May. The showers which should have come in June to start gardens and temper the scorching heat were withheld, and we suffered much. In July, when the showers were just sufficient to make the earth steam and the strongest seemed almost overcome, a most malignant type of measles and fever broke out in our school, and for weeks we nursed and watched with the sick rather than dismiss and spread the disease among our villages. After losing five, the villagers, becoming alarmed, came and asked us to dismiss. It was hard to see these, some in the third and sixth standards, whom we had hoped were to become teachers and preachers, taken from us, but we have tried to be comforted by the thought that they have gone to serve the Lord in another sphere.

Before they had all reached their homes our own children were attacked, and for weeks the disease baffled all medical skill and the doctors assured us that nothing but a change could help them. As Dr. Sutherland had kindly invited us to come to them and try what the dry belt and south-west monsoon might do, we took our wives and children to Sagaing.

On returning to Bhamo, I found that Mr. Hanson's children were ill again, and the doctor said we must send them home or bury them. What could we do? What would our supporters have us do? We had four new graves in the cemetery, we could not bear the thought of making two more. So, to save their lives and that we might be free to go on with our work, we

parted with Mrs. Hanson. A few days later, Mr. Geis brought his wife down from Myitkyina, for medical advice and help. To our surprise and regret, he was ordered to take her home.

With wives and children homeward bound, the fever at Myitkyina, and the school upon our hands, we took up work again. We have fifty of the more advanced children back in school. The Christians, notwithstanding short crops, are paying in more for school and mission work than formerly.

Seven and a half acres of land have been granted for the new mission compound at Myitkyina, where the young Kachin brother supported by this church and the Karen brother remain and carry on the work as best they can. I have visited them once, and Mr. Hanson will go up and spend a week or two with them soon.

The young preacher whom we located last March eighteen miles south-east on the way to Namkham seems to be doing good work.

In December we were permitted to baptize one Burman and three Kachins in our new baptistery, making in all sixteen Kachins and one Burman during the year. The Burman coming from Dr. Griggs's school joined the Burman church.

Brethren Cochrane and Kirkpatrick are pressing us hard for a lad to come and go with one of their preachers into the Kachin hills east of Namkham, where a chief is building a preacher's house and school-house. We have promised to send them one of our more advanced boys for the vacation months of April and May. We usually send all these educated boys and girls to our Christian villages, but this opening seemed so promising and providential that we feel we must send one who can teach the Karen preacher how to read Kachin and help commence a little school.

A number have gone out from us because they were not of us, and we have dropped their names, preferring quality to quantity. We do not count such as do not earnestly try to live a Christian life, and contribute toward the spread of the gospel and the education of their children.

We have had much to try, but nothing to discourage us. We have the mission plant, parts of God's Word and one hundred hymns translated, a number who can read and sing the words of life. We have the confidence of the people, and we now wait while we work for the coming of the Holy Spirit. For us and ours and an outpouring of the Spirit we crave your prayers.

W. C. Griggs, M.D., of the Burman-Shan Mission, reports :

The past year has been in some respects the brightest we have spent in Burma. The most important thing to happen was the building of the Bessie Richards Memorial Hospital here, named after a late member of the Nicetown Baptist Church, of Philadelphia, and the organizer of the first Shan Mission circle in Philadelphia devoted to aiding medical missionary work amongst that people. An account of this building has appeared in the "Missionary Magazine," so that it is not necessary to go into details here. It has, however, been a great boon and aid to our work here. Instead of having to dress all the ulcers, sores, and skin diseases that came to us, on the front veranda, we have now a nice operating-room with a ward on either side.

The small building used as a school-house had gradually become so crazy that I did not dare to hold the school in it, as I was in daily fear that at least one corner of it where the white ants had eaten the posts more than usual would give way while the school sessions were being held. I therefore gave up two rooms in the mission house for the use of the school.

This department of the work is most encouraging. At the examinations held in November every scholar presented for examinations passed. As this was the first Government examination of an Anglo-vernacular school in Bhamo, it has done it a great deal of good. Fees have been rigidly collected where before instruction was entirely gratuitous.

One teacher in the school has been baptized during the year, and we have several awaiting baptism. One or two other boys have been impressed for some time, one especially; but they dare not face the tempest of indignation and persecution it would raise should they proclaim their belief in Jesus Christ.

The more I see of school work here the stronger am I impressed with its great value. We get hold of children at the time when minds are most open to impressions, and I am confident that it is a physical impossibility for a child to attend school amid Christian surroundings, listen day after day to Christian teachings, have the errors of his religion pointed out during his studies in the class-room, which latter is done almost unconsciously in several branches of study, and yet be the same at the end of even a year.

Death has visited us this year and taken from us the wife of our Shan preacher, Sayah Ing Tah. She was one of Mrs. Cushing's old pupils and a truly devoted Christian; in fact, the most Christlike amongst all the Shans that I know.

MAUBIN — 1879.

Rev. M. E. Fletcher and wife, Miss Carrie E. Putnam (in United States).

Rev. M. E. Fletcher reports:

*Churches.* — So far this year eighty baptisms have been reported. This is not as large a number as last year, but considering that no touring has been done, for the reason mentioned under "Schools," the churches have more than held their own. Two men have been ordained, and are doing good work. The Karen Woman's M.A.S. has built a hospital for the school, at a cost of \$100, besides supporting several workers.

*Schools.* — We have had no one to help us with the school this year, Miss Putnam being in America and Miss Knight having left the school to do the work of an evangelist with Miss Hawkes at Shwegyin. I have therefore been obliged to neglect the churches and attend wholly to the school. The report of the Inspector is encouraging, and a good percentage of the scholars passed the examinations. We hope next year to report the school self-supporting.

*Personal.* — We are now well into the fourth year of our missionary life. God has been good to us. We both have good health, though we have not escaped the enervating effects of the climate.

*Needs.* — We are in great need of another worker to help us in this important centre. We also need the prayers of God's people that grace and wisdom may be given us to prosecute successfully the very difficult vocation of a foreign missionary.

THATON — 1880.

Miss Sarah Barrows and Miss Elizabeth Lawrence (in the United States).

MANDALAY — 1886.

Rev. John McGuire (and wife in United States), Mrs. H. W. Hancock, Miss Ellen E. Fay (in United States), Miss A. E. Fredrickson, Miss Flora E. Ayres (in United States).

Rev. J. M. McGuire reports:

The constant dropping of water will wear away at length the hardest stone, but reports from year to year of its progress will not reveal much change in the flinty surface of the rock.



The same is true of the mission. These Buddhist hearts are harder even than stone, for they are steeped in prejudice, encased in ignorance, and blinded by sin. One year is very much like another. Yet every year brings its own peculiar blessings — tokens of God's presence, favor, and love.

We began last year with four missionaries, but early in March Miss Ayers was attacked with malarial fever of a most malignant type, which reduced her so low that when she left for home the latter part of April, Miss Fay had to go along to care for her on the way. Mrs. Hancock and Mrs. McGuire arrived in October. In the interval only Miss Fredrickson and I were left upon the field. It was all that we could do to "hold the fort," and very little was attempted in the way of aggressive warfare.

The law of growth is a law of life. It is as applicable to missions as it is to plants and animals. The present trouble with your mission in Mandalay is that it is suffering from "arrested development." The support of the work in men and means has not kept pace with the growth of the work itself. In fact, the number of your missionaries here at this time, both male and female, is less than it was when I came to Burma five years ago. Yet doors, unentered, have opened since then in many directions, and opportunities, ungrasped, have passed beyond our reach.

The population of the city and district, already large, is constantly increasing. A scheme for irrigating a large tract of land in the Mandalay District has been sanctioned, and the works are now in process of construction. It is estimated that the productiveness of the land thus irrigated will be double, which means a great increase in the population and wealth of this region.

In the population of Mandalay there are not only Burmans, but also many Hindus, Mohammedans, Chinese, and other races. Of late several Chinese have been attending our services, and are now professing their faith in Christ and asking baptism. We need, besides our present force, a man who shall devote all his time to English work and the evangelization of races other than the Burmans; a man for the Burman Boys' School; a man for Burmese evangelistic work on the north side, city and district; a medical missionary; and a lady for the Burman Girls' School. We do not expect all these reinforcements at once, but I mention them here in order that the needs of the station may be seen and its importance as a centre considered. When Mandalay has been evangelized Upper Burma will have been taken for Christ.

The work of the schools will be reported elsewhere. It is sufficient to say here that the year has been a successful one. Of thirty-three candidates who passed the seventh standard in Upper Burma last year, ten were from our boys' school. Two of the teachers received certificates at the last examination which entitle them to half salary from the Government. This they will draw from April next. Up to this year the girls' school has been Anglo-vernacular, the only one of the kind in the country. But the difficulty, or rather the impossibility, of getting teachers qualified to instruct in English made the burden too heavy on the lady in charge. The school has, therefore, been registered as "vernacular," like the schools at Kemmendine and Moulmein. English will still be taught more or less, but will not, as heretofore, be compulsory. In all schools earnest religious work has been done throughout the year, and a number of the pupils have been baptized. We are sparing no pains to make our schools as nearly self-supporting as possible, but our efforts in this direction are being somewhat hindered and crippled by the Catholics, who not only give free tuition, but furnish food and clothing besides.

The preachers have been busy all through the year in evangelistic work. Many villages have been visited, tracts and other literature distributed. As a rule the people are still indifferent. They listen, but do not lay to heart. What we teach them on one trip they forget

before we are able to visit them again. Some we find who remember what they have heard and are evidently considering the message. These are the ones who cheer our hearts. A magic lantern with views on the life of Christ, and also Bible pictures from the Publication Society, have been found very useful as means of getting the people together and holding their attention. Mrs. Hancock has been busy in jungle work since her return, and Miss Fredrickson, in addition to her school work, has done what she could in the district. So, taking all together, the past year does not compare so very unfavorably, in the amount of evangelistic work done, with the years that have gone before.

The English work has done well considering the meagre attention it has received. Meetings have been maintained throughout the year and there have been two baptisms. Sergt.-Major and Mrs. Lemon, most earnest workers in this department, take entire charge of the English Sunday-school. They are now about to leave Burma, and their departure will be a great loss to the work. Our prayer is that God may speedily raise up others who shall more than fill their places.

In accordance with instructions land has been secured at Maymyo. The site secured is excellent, and the area, three acres, sufficient for our purpose. The railroad will be completed to that point before another year. As soon thereafter as possible a sanitarium should be established. Such an institution would be an unmixed blessing and of greatest service to the work in a multitude of ways.

#### THAYETMYO — 1887.

Rev. A. E. Carson and wife (in United States).

Rev. B. A. Baldwin and wife.

Rev. B. A. Baldwin reports from the Chin Mission the following :

The year has been one of hard work and rich reward — need we say of great joy? At the beginning of the year I had much trouble with jungle fever, but that was overcome in a few months.

The Chin Christians have as a rule been faithful in living, preaching, and giving. Many of our Christians are scattered, sometimes one, two, or three individuals in the midst of a large heathen population, and very much depends on their manner of life. In matter of giving, they are doing much better than I had expected. Many are faithfully giving their tithe every month. The members of the station church have undertaken to raise the salary of our ordained preacher, besides the support that they give to the school. Possibly there is no mission in Burma that felt the retrenchment measures more keenly than the Chin mission here, yet I truly believe that they have been a great blessing to our people. The Sunday-school is doing good work, with an efficient corps of teachers. Our prayer meetings are real meetings for prayer. At a meeting there are from ten to thirty simple earnest prayers, with Chin hymns interspersed.

The school is the great care and joy of the mission. It is in truth the right arm of our work here for the Chins. It has been the cause of our hardest work and greatest anxiety, but at the same time of our great joy, for through its instrumentality many souls have been brought to Christ. Through the children we have been enabled to reach the parents. To turn children away because of want of funds, when they come from some district where we have long worked without response from the people, is one of the hardest things for us to do.

The jungle work takes us a long way from home, for great distances must be covered to reach the people. I have travelled over a thousand miles this year, and have everywhere found real Chin hospitality. The people listen with respect to the preaching, and after service they generally ask many questions. The roads are so bad that a cart moves with great difficulty and danger. I find it much more expeditious to use ponies and pack saddle.

Our agricultural effort is not only teaching the boys real industry in cultivating the soil, but it also helps us meet the general expense of the school. We have fifteen acres of good land adjoining a compound of about seven acres. From the greater part of this the boys have raised two crops. At first this work took much time and attention, but now since the teachers have learned my methods they are able to superintend the boys. I am making progress in the language, all the more because I must use it daily.

It has been a year of acclimatizing and experiment. Many mistakes have been made, but some good methods have been discovered.

Ours is to plan and work, then wait for the Spirit to honor the work if it please Him, and bring forth the results in His own time.

MYINGYAN — 1887.

Rev. J. E. Case and wife.

Rev. J. E. Case writes :

To put the work of last year in a sentence : we proclaimed the way of salvation to larger or smaller assemblies repeatedly, in the market place and about the city, and once or twice in about a hundred villages, where we also did much personal work, and Mrs. Case has cared for a thoroughly Christian school. Our message has received good attention almost always, has apparently been believed in many cases, but it still remains unaccepted.

Early in the year Mrs. Case and I with the native preacher and his wife took two tours in the region across the river, stopping for some time in two large villages and reaching many others in the neighborhood. Here we were able to preach to many of the same people several evenings in succession, and many seemed convinced of the truth of Christianity. At this time I found and had the privilege of baptizing an old man who for years had been a believer all alone. In December we again spent a few days in one of these villages, received a very hearty welcome, and feel that some of the people there are near to the kingdom of God.

During the rains from June to October I did not feel equal to touring as I have in years past, but many people were reached by our preaching at bazaar. Every fifth day here, as in many other places in Burma, there is what is called a big bazaar to which the people from all the surrounding villages within six or eight miles gather for trade. Last year whenever I was at home we held a service near the bazaar on these days, singing and the music of a small organ drawing the people to us. We have always had a respectful audience numbering from thirty to one hundred and fifty. Many have come repeatedly and remained throughout the service, and as we have varied our preaching have heard a good deal of the truth. Thus when unable to reach the people at their homes, we have offered them the bread of life freely when they came to buy the food that perishes. We rather expected that when our preaching got to be an old story the people would cease to be attracted, but thus far our audiences continue to be of good size.

Since the cool weather came on in October I have spent sixty days in touring with the native preacher from village to village in the district around Myingyan, and every evening we have preached to an audience larger or smaller which I have gathered by lifting up my loud voice on high and sending a man around to call the people together. During the day we engaged in personal work. I have never before been able to get the people out to hear regular preaching as I have this year.

In our school, to which Mrs. Case has given much time, thought, and care, the plan of having all the larger pupils stay here at night has resulted in good work in secular studies, all the pupils presented passing at examination, and has been of still more advantage on the moral life of the pupils. Nearly all who have been here long have given signs of a change of heart,

often take part in the prayer meetings, one of which they carry on themselves, and several would be baptized if permitted by their parents. The number of scholars increases slowly, but steadily.

The few Christians here have generally given some evidence of growth in grace and none have fallen into open sin.

In no previous year, I think, have we preached so much to so many people, and for this we thank God and I take courage.

PEGU — 1887.

Miss Emily H. Payne.

Miss Payne sends the following historical sketch of Pegu :

Pegu was first visited by Dr. Stevens in December, 1859. He writes then : “ Oo Ban, not far from Pegu, preaches the Christian doctrine and distributes Christian books.” Some time after comes a record of three days spent in Pegu.

In 1871 is the first mention of Ko Tha Doon, who had commenced work in Pegu in 1869.

Feb. 15, 1873, comes the record : “ Ko Tha Doon still supported by the Rangoon *Burman* Missionary Society.” The same said of October, 1878-80.

At the annual meeting in 1881 of the Pegu Burman Association, Dr. Stevens writes of “ one event of unusual interest ” — the recognition of a new church at Pegu, and admission into the Association with the ordination of Ko Tha Doon, who had been stationed in Pegu for fifteen years. “ He proved himself a faithful man, and God blessed his labors.” Ko Tha Doon has since passed to his reward. He was, indeed, a man of power and an indefatigable worker among the heathen ; he himself being a convert from the priesthood. The little band of disciples met by permission for a weekly service in the Government school-house, until in 1887 a chapel was finished, and opened May 22, 1887, Dr. Rose being then in charge of the work, Dr. Stevens having passed from earth to heaven in June, 1886. By this time the work had increased, and the outlook was most hopeful for a resident missionary. I shall never forget my arrival on the Friday previous to the Sunday upon which the new chapel was opened. The gathering crowd of people, the settling into the two rooms under the chapel where I lived a year before my present little dwelling was built, the hopes and fears in my own mind in view of the untried work before me, the gradual grasp of it, the entering into the joys and sorrows of the people, exhorting, encouraging, blaming, helping, doctoring, and talking, thus the years have gone. Village schools and preaching places have been opened, touring and tract distribution faithfully carried on.

Attracted by the prospect and the “ strategical position ” of Pegu, the Methodist mission placed a missionary and wife here in the beginning of 1894. A glowing account of their work appeared in “ The Indian Witness ” some little time ago. While it was “ a joy ” to them “ to occupy Pegu,” etc., no mention was made of the mission already in the field, or of its abiding and substantial work of no mushroom growth.

The Burman Theological Seminary at Insein has just graduated a young man from this district of whom Mr. Eveleth speaks with no scant meed of praise. He gives promise of being a most valuable helper. The field is “ white unto the harvest ; ” never have the people been more accessible or ready to listen to the Gospel. We pray that the coming year may be blest with a great ingathering of souls for the Master's kingdom.

## SAGAING — 1888.

Rev. F. P. Sutherland, M.D., and wife.

Rev. F. P. Sutherland, M.D., writes :

The last year has been the most fruitful of our residence here, and that with resources limited as never before.

Our school has maintained a respectable standing only ; there is no possibility of enlargement until a trained superintendent can be put in charge. The Government regulations further complicate matters by demanding a teacher for each grade ; one is all our private means can afford. Congregations have been uniformly excellent.

We have hitherto hesitated to compel the day scholar to attend the Bible school. Buddhism being peculiarly strong in the place, the tension was already severe ; but we have about concluded to demand this at any cost. A missionary enterprise that does not emphasize religious culture far above everything else has become secular and must fail of its legitimate object.

Our medical work is conducted strictly along this line. The tract and exhortation go with almost every dose, greatly increasing our labors, of course ; but as the patients often come singly no other course seems possible, not even desirable perhaps, as it has the all-important element of directness.

Serious attention to the Gospel is not the rare thing it used to be. If space would permit the report of some of the conversations held, a very vigorous trace of dissent from the old and a yearning for something newer, better, would be readily discernible. If the Burman could become less sensitive to ridicule, baptisms in the jungle would cease to be a novelty. Optimism has almost as strong backing in the "signs of the times" as in the promises. It is not at all difficult to believe our Lord designs most liberal things in the time of His good pleasure. Our thoughtful friends are not suffered to lose their interest from lack of attention, but their demands in this direction are excessive, as it is by no means an easy thing for them to decide a matter that involves so much pain if they give up their old faith ; not so much in the wrench they may feel, but in the persecutions that will inevitably be their lot.

Our Father's New Year's greeting to us was seven baptisms, two of them being our children ; two more will probably receive the ordinance soon, and the outlook is very encouraging.

## SANDOWAY — 1888.

Rev. C. L. Davenport and wife, Rev. E. Grigg and wife (in United States), Miss Melissa Carr, Miss Annie M. Lemon.

Rev. C. L. Davenport reports a profitable year. The following will be read with interest :

I present you my first annual report. I was fully installed in charge of this large field on the 7th of March, 1896. It was a pleasure indeed to find the work has been pushed with such a persistent earnestness as to develop the best in all places. We of course have been compelled to forego the joy of *personal* work, and be content to work at second hand through an interpreter. Our progress in the acquirement of the language was interrupted early in the rainy season by a trouble with the eyes while *reading* the Burmese. This did not prevent the study through the *conversational* method. I had already mastered the elements sufficiently, when my eyes failed me, to be able to spell almost any of the words and write them out. Only lately have I been able to *read* the Burmese, *even a little*. Our health has been splendid, and

this when it has been conceded to have been the most unheathful year known here for many years past.

And now for the work. We are glad to report prosperity. Eighty-one baptisms since March 1 (including thirty-four baptized at the Association just previous to Rev. Mr. Griggs's departure, *possibly reported by him*) — an average of almost two a week.

One new church has been organized in the village where nine months ago we had to struggle for an entrance. The other churches have, in most cases, made good progress. One or two have struggled against a combination of opposing things, but have held their own.

We have ordained two splendid young men during the last ten months: one Burman and one Chin. Two schools have been supported entirely by the villages where they are located. The others have been so in part. This year we are trying to make all our *jungle* schools self-sustaining, so far as any help from the mission is concerned.

The reduction in the appropriations was met in a spirit of glad consecration that was encouraging, each worker saying to me, "Reduce my salary whatever you think best, so that all may keep at work." Is it any wonder that, while we were feeling the *reduction* when we *needed an increase*, our faith was strengthened? Surely God will honor such consecration. The scarcity of rice is sorely felt by our people.

Our membership is (with few exceptions) among poor people, who live from hand to mouth, and have yet to be taught forethought and the necessity and comfort of laying by in store for themselves as well as for the Lord.

The converts are doing well. The ex-phoongye (or Buddhist priest) is preaching the Gospel he once despised. The ex-Buddhist nun has married one of the preachers and is resting in quiet content in her love for the Master and her hope of eternal life.

The prospect for the year to come is most hopeful and encouraging.

MEIKTILA — 1889.

Rev. John Packer, D.D., and wife.

Rev. John Packer writes:

It is my happy privilege to report our seventh year's work on this field. Like most records of Christian work it is a history of mingled mercies and trials. We thankfully own that mercies have far outnumbered and outweighed our trials, and the grace of our covenant-keeping God has always been sufficient for our trials. Not the least of these, and an ever-present one, is the fact that so far we have been permitted to reap so little visible fruit from all these years of labor. Some hopeful signs of future reaping He gives us in a greater readiness to listen to the truth here and there where it has been most preached; a few indeed seem very near the kingdom, and the long drouth of four years the Lord has broken by giving us the privilege of burying with Christian baptism two converts, the second Sabbath of August. We hope and pray that these may prove to be the first fruits of an abundant harvest among both these races in due season.

Our evangelistic work has been carried on along the same lines as in former years:

1. Jungle touring near and far, much in new fields in this and the adjoining districts of Yemithen, Kyauksé, and to some extent in the north-eastern part of Myingyan, many hundreds thus hearing the Gospel for the first time, and by means of the Gospel Scripture and other leaflets and tracts widely distributed on these tours, many hundreds more, we have reason to hope, were reached with the bread of life in their homes. More of this class of work was done than in any previous year here. With rare exceptions the preaching of the Word gained an attentive, in some cases an appreciative, hearing. We trust eternity, if not time, will show the divine assimilative process in some of these hearts.

2. House to house preaching of the Word both in the town and to some extent in the nearer villages, by Mrs. Packer and her Bible women, as strength and the demands of other work would allow, though without actual accessions that we know of, yet with encouraging evidences of a greater interest in the gospel message than formerly in the case of some. Besides this she has maintained throughout the year, as heretofore, on Saturday mornings, a prayer and conference meeting for the women, Christian and heathen, living on our place, and such others as can be occasionally induced to attend. These have proved instructive and otherwise profitable to the Christian and heathen women alike, and there are hopeful signs that the latter are becoming interested in gospel truth as a matter of personal concern.

3. Our day and Sunday-school Bible work for the entire week. The school has been divided into a junior and senior class, and by means of a catechism of the life of Christ, prepared by Mrs. Packer, nearly all have obtained a clear, firm, and consecutive knowledge of the main facts of the life and teaching of Christ, with their geographical setting from the map.

4. The stated preaching service Sabbath mornings, following the Sabbath-school, when not away on tour. Outside of our scholars, who form the bulk of the attendance, and our Burman servants and their families, no heathen are regular attendants as yet, though often one or more will drop in to listen. Apart from the value of these services as a means of grace to ourselves, to our helpers, and other native Christians, and a means of instruction in Bible truth to all, they have been blessed of God to the conversion of the woman mentioned above, who with her children has been a fairly regular attendant for a year or more.

We had good success in the examinations in February, passing all our candidates in all standards save one in one subject in the first standard, which small lapse was quite offset by one of the fourth-standard candidates winning a scholarship, thus earning results grant more than three times as much as we have ever before earned.

Such are the main features that a review of the year's work brings to light. The survey fills us with thankfulness for God's manifold mercies to us, and to the work He has committed to our hands, and hopefulness and trust for its future enlargement and usefulness, by His blessing on our endeavors. May He bestow in greater measure the quickening Spirit without whose aid our most strenuous endeavors are all in vain.

*School Work.* — As I have already spoken above of the religious work in the school, it only remains for me to speak briefly of its work in its secular aspect. Our attendance both in aggregate and average has fallen somewhat below last year's, being respectively thirty-seven and sixteen as against forty-seven and twenty then, new entries not having been enough to make good the loss of the seven who, having passed their fourth-standard examinations, left to continue their studies, most of them, elsewhere, four to our Boys' School, Mandalay, and one to Baptist College, Rangoon.

THIBAW — 1890.

Rev. W. M. Young and wife, G. H. Richardson, M.D., and wife.

Rev. W. M. Young reports :

Our jungle trips up to the close of the year were short. The last six months we have distributed several thousand tracts and done considerable work among the Burmans working on the railway line here.

The year has been somewhat disappointing in the number of baptisms ; several who seemed to be sincere and some who had asked for baptism have made no progress for some time, and I fear will lapse again into heathenism. Two who were professed, and I think true, Christians died without receiving the ordinance. The jungle trips, which have been much more extended

than last year, have been very encouraging, and recently there has been a decided gain both in attendance and attention in the bazaar meetings in Thibaw. The interest continues good in the out-station at Maw Gyo. The attendance at Sunday services has increased slowly, but permanently, in both Sunday-school and preaching services.

There has been a marked improvement in school work. The attendance is larger, with a larger percentage of boarding-pupils than last year; and now there is a much stronger interest shown in school work by the people of the town, followed by an increased attendance of day pupils. The interest taken in Bible study in the school, the improvement in deportment, the interest shown in the Young People's prayer meetings throughout the year, and the marked growth of the young Christians in spirituality and Bible truths is very encouraging.

The church has been self-supporting during the year. Nearly all the Christians are giving the tenth of their income punctually and cheerfully. The total amount raised on the field from all sources has been one thousand rupees (about \$325).

The financial pressure at home is leading the Christians here to self-support and independence, so it is having at least one good effect; but while the church has done all that could reasonably be expected financially, it has been impossible, with small appropriations, to enlarge the work and open up the out-stations so imperatively needed in the present stage of the work.

The hospital work has been about the same as last year. If Dr. Richardson can come to Thibaw permanently, there will be a marked advance in the medical work that would give a new impetus to school and evangelistic work as well. The few days he spent here recently showed that the sawbwa and others were very much interested in his coming, and the work could be greatly enlarged and the financial support greatly increased on the field if he comes. I most sincerely hope that Mrs. Richardson's health will improve so they can come soon to remain permanently.

With the increased interest in and brighter outlook for school work, the interest shown in the extended jungle trips, the better attendance on Sunday services, and the increased interest in Thibaw, the year 1897 opens with strong encouragement for consecrated work. The most imperative need is sufficient funds to open up some out-stations and local schools.

#### MONÉ — 1892.

A. H. Henderson, M.D., and wife, Mrs. H. W. Mix.

A. H. Henderson, M.D., sends the following :

During 1896 our work has been interrupted by sickness, necessitating two journeys to Lower Burma for me, and a stay down there of nine months for my wife and baby. While in lower Burma my wife filled a gap at the Bghai Karen school at Toungoo, by taking charge of the sick girls, so that our loss was their gain. We are glad to report all at home again, and in pretty good trim for work. I had hoped before this personally to start touring, but am detained by a bad case in the hospital. If funds and health will allow, however, we can keep four or five men almost constantly at it now. Several trips were taken last dry season, but they seem like a drop in a bucket compared with what needs to be done.

Hospital and chapel were completed early in the year, and our hands left free from building, excepting some small teachers' houses.

About June we baptized four, two men and two women. We have tried to be very careful before accepting any, and these have, I think, shown by their lives that they are truly converted. Over one of the men especially I greatly rejoice. I regard him as one in whom Christianity is rooting as an independent tree in native soil. Independently of any salary from



us, he spends a very large part of his time preaching in the city. I discouraged his first idea of building a house close to us, as the heathen have the idea that if any become Christians they must come and live with us. I also have been able in his case to show that the notion that we support those who become Christians is false. Others have applied for baptism, but as yet only two more seem to know what it means.

Our Sunday-school is doing good work. A good proportion of the children from the day school attend. All included, we have an attendance of from thirty-five to fifty at our Sunday morning service. With the Christians on the compound, I have started a Christian Endeavor Society. With this, as in the Sunday-school, there is difficulty in getting subjects to suit them all.

The bazaar meetings have been kept up all the year. On an average they have been larger than last year, except while I was away. I hope to start regular meetings in a bazaar about four miles distant.

*Medical Work.* — Our hospital has been to some extent a disappointment. We can accommodate about twelve or fourteen patients, and I had hoped to have from ten to twelve all the time. Six is the largest number we have had at one time in our wards (*i.e.*, of *sick*; we now have one man who, with attendants and relations, has nine others with him). I do not think that Shans yet appreciate a hospital. I cannot speak for the one at Thibaw; but the Government hospitals here, while their number of patients is much in excess of ours, draw them largely from natives of India, either in their employ or settled round their stations. They have but few of the natives of the country. Do not suppose from the above that there is any call for discouragement. Time will remedy all, and I have only mentioned it to give a true idea of the work. Many come, and some have been carried long distances in search of the cures of which they have heard. One of these has been baptized and is now employed as an evangelist. Two others we hope to soon baptize. The receipts in the dispensary are the largest we have had, although I was away for three months. Besides the receipts in money, a pony and pack saddle have been presented, which will be applied as a travelling dispensary.

Our orphanage numbers thirteen. These are mostly little waifs whose mothers have died leaving them a few days old, and whom Mrs. Mix has taken charge of; thus, in all human probability, saving their lives. She supports them mainly from her own salary.

Every department of the work shows signs of success — a success, however, dependent upon steady, earnest work. We may not see anything startling, but I thoroughly believe in our field, and expect, if we earnestly pray and faithfully live and work, our growth will be steady year by year until this people is ripe for God to reap His harvest.

NAMKHAM — 1893.

Rev. M. B. Kirkpatrick, M.D. (and wife in United States), Rev. W. W. Cochrane and wife.

Rev. W. W. Cochrane reports :

It is time to send in a report for Namkham for the twelve months just past. Progress has been slow 'tis true, but progress is the word just the same. The increase in our little school from six to twenty pupils since our return from Toungoo; an average attendance of thirty, including school children, at evening worship, the Sunday services, bazaar-preaching, and other evangelistic work; a constantly increasing force of native helpers; the arrival of Dr. Kirkpatrick bringing urgently needed medical aid and appropriations for necessary buildings; an unquestioned improvement in health, — altogether making the success and permanence of this newest of the Shan stations a certainty, — are among the cheerful things that indicate the favor of God and His coöperating providence.

To report no baptisms, and say no more, would be misleading. There is one Shan woman who has been with us for two years, and several children in school, at least three, whom I regard as intelligent, prayerful believers; but as they will doubtless continue with us for some time to come, it is safe to hold them off as catechumens a little longer. My head preacher speaks of two men, one a Paloung, the other a Shan, whom he regards as sincere inquirers. There are hopeful signs of slowly developing fruitage of faithful toil on the part of our native helpers.

During this cold season we are confining our direct evangelistic work largely to bazaar preaching. There are eight bazaars of considerable importance in the valley, besides a few smaller ones. At these bazaar meetings our audiences range from fifty to one hundred, seldom below the former, perhaps as seldom above the latter figure. We are bound to get results in time from this kind of work if we strive on joyfully and wait for them.

A Kachin chief, about eight miles to the east from here, asks for a teacher and promises to give chapel and preacher's house. I expect to get this new enterprise under way this month. All adult Kachins in this vicinity, and their name is legion, speak Shan, and work can be carried on efficiently among them by the Shan missionary for the present; though it is well to bear in mind that Namkham is an excellent centre for a Kachin station, and that a special man who could devote his whole time and energies to this race would be sure of speedier and larger results.

As we continue to work here our relations with the people become more and more friendly. Our native helpers are strengthening rather than losing their grip on the respect and confidence of the Shans. Thus far our last has been on the whole our best year, with bright promise of still richer years ahead — such is our confidence in God and in your interest and prayers.

MYITKYINA — 1894.

Rev. G. J. Geis (and wife in United States).

Mr. Geis reports :

During the past year we have had many tokens of the Lord's blessings resting upon our work. Never have more Kachins come to us, and never have they shown a greater interest in the gospel message. Hundreds from the distant north as they came down to Myitkyina on bamboo rafts have for the first time heard the story of Jesus.

When on account of the uprisings of the Kachins it was still dangerous for us to go in the mountains, during our first and second year of pioneer work, we often wondered how much good we were accomplishing, and how deep an impression we were making upon the minds of this people, as we talked and preached to them in the bazaar and in our home. In my travels up and down the river, and my visits to the hills, I have been able in some measure to see the results of that work. Again and again I have met men, sometimes chiefs of villages, who had seen me and who knew of the work we were doing for their people. Some of them became so enthusiastic over my visit that they would then and there in my presence tell their people what they had seen and heard at our home down in the plains.

Last year Maung Min Gyaw, who is in Government employ, and his wife, both consecrated Burmese Christians from lower Burma, came here. At once they identified themselves with the work. By their assistance we were able without expense to the Society to open a day school which is rapidly making its influence felt in our town.

In March I had the great joy of opening our first out-station in the mountains. In February I went up to Sima in company with Brother Hanson. We found that this large village on the border of Yunan, and on one of the great highways between China and Burma, would be a central place for missionary work. Teacher Kan Gyi, who was up there during the rains, did

splendid work in teaching and preaching to these wild hill-tribes. Some of the older boys from his school have come down to Myitkyina to attend school there, and expressed a desire to give up the worship of evil spirits and become Christians.

Another occasion for joy and thanksgiving is the Government grant of our new compound consisting of over seven acres. The location of this new site is both beautiful and central for our work. Four hundred feet of it is river front, and along the other end lies the big highway over which all caravans and Kachins must pass on their way from Yunan to the jade and ruby mines in Burma.

Just as we were planning for the enlargement of our work and the occupation of this new compound Mrs. Geis was taken ill, and before proper medical aid could be secured she was so low that three of our medical missionaries, Dr. Griggs, Dr. Richardson, and Dr. Coté, said that the only hope of a recovery lay in a visit to the home land, where she can have the best of care and treatment. So, contrary to all our plans and brightest hopes, we were compelled to leave our field for a time, praying and trusting that the Lord may soon permit us to return to the work so dear to our hearts.

#### ASSAM.

The past year has in many ways been an eventful one in the history of the Assam Mission. Changes in location of missionaries, and the appointment of several new missionaries for the reënforcement of stations, have been made. We note the return of Brother Mason and Brother Petrick to their fields. God's blessing has attended the labors of the workers, and the future is hopeful.

Three new stations have been added to the list for Assam: Pthalipam, in charge of Brother Paul, whose pioneer work among the Miris gives much promise; Ukrul, Manipur, in charge of Brother Pettigrew, and Woka, to which Brother Haggard has been designated. The latter was once a station of the Union, but was discontinued some time ago. The pioneer work of Brethren Penn Moore and Carvell, among the Mikirs, has led to the permanent location at "Observatory Hill." No station has, however, been formally reported. The reports are interesting, and should be read carefully. An advance has been made, and we hope and pray it may be sustained the coming year.

#### SIBSAGOR — 1841.

Rev. C. E. Petrick and wife, Rev. A. K. Gurney.

Rev. A. K. Gurney, who is in charge of revision work, writes:

My report of revision work for last year will not take many minutes to read, though I have been steadily at work throughout the year, with the help of two and part of the time three pundits, with no vacation and no let-up in the work. Neither heat nor rain nor serious illness, I am grateful to say, have interfered with my work. The sum total of my finished work is as follows:

The Psalms have been revised, and Mr. Burdette has begun to print on the Gauhati press a new tentative edition of them. This new edition is much needed, as the old is nearly exhausted.

Secondly, the second draft of the revision of the book of Job is nearly finished, and we are now engaged on the first draft of the revision of Proverbs. The Pentateuch has been revised nearly to the end of Leviticus.

In the revision of Psalms and Job I have had the valuable assistance of a highly educated native, the head-master of the Normal School here; and for the last three months I have had the valued assistance of Henry, the Nowgong pundit, on the book of Job. With the help of these two men we now have a version of Job which, I think, is worthy of confidence, and the best version of that difficult book I have been able to produce.

It is our purpose now to finish at once the poetical books, and then take the prophetical books, finishing with the Pentateuch.

A system of spelling and style for the Assamese language has not yet been fixed upon. It is very desirable to have such a system devised before the Old Testament is printed. At present the methods of writing and spelling the language are various. I consider this matter of writing and spelling very important, and have paid considerable attention to it. I am in communication on this subject with the three principal Assamese Improvement Societies in the province. As yet they have taken no united action on the subject.

Rev. O. L. Swanson has been transferred to work at North Lakhimpur with Brother Firth. He has, however, been connected with the work at Sibsagor for most of the year, and therefore reports his work in this connection :

Up till November last we had the pleasure of baptizing seventy-nine converts, almost all of whom were heathen.

There has also been some progress made towards self-support. Among the eleven churches now on the field seven are not getting any help from the mission. They have no settled preachers, but have chosen leaders, and have also taken steps out of their own poverty to support them. The other five churches are the larger ones in the field, but as the mission agent or preacher lives among them, the churches have not yet felt as though they could take these men and pay their salary, as the mission has done in the past. Yet two of the churches which had these preachers dropped them, and have chosen leaders from among themselves and also support them.

The churches at Dalbagau and Daba have built their own meeting-houses during the past year, which are paid all by themselves.

I have been able to tour all the year, with the exception of the month of August. In June and July I only made short trips to the neighboring places. In all the places I have entered we have been able to preach the Gospel to hundreds, yes, to thousands, especially in the larger tea estates. I have also found that the managers have been more willing to allow us to come in and do Christian work in their gardens. For an example, at Khowang, where I went two years ago for the first time, and where the manager told me he "did not think we could do anything among his people, and furthermore did not believe in mission work at all," he now permits me to hold meetings with all his coolies, and is very kind, trying himself to do everything to make it pleasant for us, and a number have become Christians on his gardens.

The work of putting the Sibsagor church on better basis was begun immediately after Brother Gurney's arrival; first, by excluding such as were unworthy of being called God's people, and afterwards by introducing self-government and self-support. The result in self-government has been that the brethren feel their own responsibility, and in self-support has led to supporting their own pastor. But the pastor is now satisfied with a much smaller salary than when he was paid by the mission. When in the station Sundays I either went to village for Sunday-school — three miles from the station — or else, together with the native pundit and some of the Christian brethren, held bazaar preaching. We have always had large crowds there who would listen to the Gospel. Yet we did not see any direct fruit. Still, in God's

own time, the Gospel preached in the bazaar shall not become vain, but bear fruit. This is one of the means by which we can reach the heathen about us; who would otherwise not hear the Gospel, as they very seldom enter our chapel or any other place where services are held.

Also, when at home, I devoted what time I had to spare to the boys in the school which Mrs. Swanson held. This branch of work was blessed by four of the larger pupils giving their hearts to Jesus, and whom I had the pleasure of baptizing the first Sunday in September.

#### NOWGONG — 1841.

Rev. P. H. Moore and wife, Rev. P. E. Moore and wife, Rev. J. M. Carvell and wife, Miss Nora M. Yates (in United States), Miss Alberta Sumner, Miss Lolie Daniells.

Rev. P. H. Moore reports :

The year 1896 brought us many blessings calling for gratitude; it has been a year of work with very little interruption on the part of the missionaries, and it has not been without trial. We have been permitted to baptize 39 persons, and 3 have been restored; but deducting 13 deaths and 5 exclusions leaves a net gain of 24, and a total membership of 189 in our three churches.

The Nowgong (station) church has continued its unordained pastor and evangelist throughout the year. The whole salary of the pastor is paid by the church. Up to the first of November the church funds covered one-fifth of the salary of the evangelist, and the grant-in-aid from the mission covered the other four-fifths. From the first of November the proportion was changed, the church's share being increased to one-third and the grant-in-aid from the mission reduced to two-thirds. The regular services of the church and Sunday-school have been carried on uninterruptedly throughout the year, and six were baptized into this church. Mrs. Moore has conducted a street Sunday-school by the wayside on Sunday evenings in one part of the station with fair regularity throughout the year, and lately has begun another in another part on a week-day evening just before sunset. Rev. T. M. Johnson, one of the two missionaries of the "Arthington Aborigines Mission," who were living in Nowgong while studying the Assamese language preparatory to work in some aboriginal tribe on our frontier, conducted a weekly service in English for about seven months of the year. The European residents and English-speaking natives were repeatedly invited to these services, and Christ was faithfully preached. But any native attending regularly would soon feel the iron heel of caste influence, so it was difficult to secure regular attendance. The fear of man is here much stronger than the fear of God. Street preaching was discontinued, being crowded out by other work.

The Udmari church has had the largest increase this year, there being 27 baptisms there and a net increase of 22; total present membership, 53. One of their own number, a man who can read a little, is their unordained pastor. But there is no Sunday-school, for lack of teachers; very few can read at all. It is a constant sorrow to us that we are unable to give these people more instruction.

The Balijuri church, which seemed most prosperous a year ago, is now passing through a trying and critical time. This is our greatest trial of the year. May the Lord bring deliverance. A year ago we said, concerning these poor ignorant people, "We rejoice with trembling." The events of the year show that our trembling was not from groundless fear. All goes to show the need of trustworthy leadership for these people.

No increase has been made in the evangelistic force during this year, but the two evangelists, Lomboram and Sarlok, have been continued as heretofore. The reprinting of 1,500 copies of "Barth's Bible Stories" has been completed at Calcutta, and the reprinting of "Pilgrim's Progress" has been begun for us by Mr. Burdette on the Mission Press at Gauhati.

I suppose the other missionaries will write you of their special work. A few words will suffice to tell what I have been doing during the year. January, February, and March I was itinerating, preaching, and selling Gospels and tracts, and visiting the churches and schools. Then some days for odd jobs before I could settle down to New Testament revision and proof-reading, for the rains. By the end of September we had brought the revision down to the beginning of the Revelation. Early October is the period for annual accounts and getting ready for another cool season's touring, and from 26th of October to 31st of December I was again itinerating, returning to the station occasionally for a few days to attend to necessary business.

On November 24 we had the great joy of welcoming Misses Daniells and Sumner to our band of missionaries here. Only those who have had experience know how thankful we are for the reinforcement.

The determination of Mr. Penn Moore and Mr. Carvell to attempt to live among the Mikirs throughout the year (instead of only during the dry season as heretofore) will we trust be productive of great good to the Mikir department of the work, and on that account we can rejoice in it. But it removes them and their families from our station, and seems like the breaking up of our happy missionary family here, and so there is in it a touch of the sadness that comes from the separation of tried and trusted fellow-laborers with whom we have worked shoulder to shoulder. May the blessing of the Lord which maketh rich, and He addeth no sorrow therewith, be theirs and ours in this advance movement for the glory of His name.

Rev. J. M. Carvell writes :

The past year has been an eventful one in the Mikir work. Many have been my plans ; some *have* been carried out, others are daily *being* carried out. God is with me. In January, 1896, in company with Brother P. E. Moore, I started on a tour among the Mikir hills, for the purpose of finding a suitable location for our Mikir headquarters. We walked several hundred miles in the hope of finding a place where the Mikirs were permanently and somewhat thickly located, but failed. In February and March we continued our search, but still failed to find the desired location. During these tours we taught as much as we were able, also sold some Assamese Gospels. In the early part of March it was my privilege to baptize one of our Mikir school-boys, who gives promise of being a useful man in the Lord's service. In April we again returned to our jungle home at Krungjeng, hoping to be able to remain some time teaching of the Master's love, but too soon we were again compelled to return to Nowgong for the rainy season. Some time in May we were so fortunate as to obtain a Government elephant for five days. Brother Moore decided that he would make a short trip into the Borpani District in search of Mikir villages. He was much pleased to find so *many* Mikirs, but was unable to thoroughly investigate the country, hence could not, in so short a time, decide whether or not it was suitable for locating, so we were again left in doubt. During the rains I spent a large part of my time in the study of Mikir. In August and September part of my time was taken up in managing the boarding department of the Nowgong Girls' School, in charge of Mrs. Carvell, she having to go to the mountains for a much-needed rest.

In October I again prepared to go into camp and if possible to build a home in " Mikirland." On the 27th Brethren P. H. and P. E. Moore and I started for the Borpani District. We went prayerfully and trustingly, and God was with us. After about five days' searching we settled on a mountain-top which is 2,350 feet above sea level ; the building-spot selected is some distance from a good mountain-path over which pass a large number of Mikirs every day. It was thought best that I remain and build my house, and Brother Moore go over to the old camping-place, Krungjeng, for three months. The work of building was a little slow at first, but in two and a

half months I had my house enclosed and one room ready for occupation. I feel sure that the house will last eight or ten years. We did not have a large amount of money to build with, but God was with us and provided for our needs. We asked the Lord to guide us in the cutting of a path from the trunk path before mentioned, past our houses, and He heard our prayers. We now have one right past our own compounds over which hundreds of Mikirs pass weekly. Thus we meet the people and are able to tell them of the Master's love almost at our own doors.

What does it all mean? It means that we now have a station among the Mikirs, in their own country. It means that we shall be able to hold up the light twelve months in the year among the Mikirs, instead of four or five. I have now returned to Nowgong, and we are packing and sending our goods as fast as possible. We hope to leave, ourselves, on the 22d inst.

We are very hopeful, yes, we *rejoice*, over the progress made during the past few months. May God bless to His glory the work among the Mikirs.

GAUHATI—1843.

Rev. C. D. King (and wife in United States), Rev. C. E. Burdette and wife, Miss Isabella Wilson, Miss Henrietta F. Morgan.

Rev. C. E. Burdette reports :

The year has been marked by the establishment of our Station Training Class, the addition of a Sunday-school to other means of religious work, and by the beginning of the work of the two ladies who have just completed their first year on the field.

It has also been marked by the operation of two conflicting forces, and shows both retrogression and progress in such a way that it is hard to say what has actually been the resultant. We have been embarrassed to a crippling extent by the lack of competent and worthy teachers and preachers. It was impossible to secure an evangelist, though the churches were ready to support one; and many of our teachers were quite unfit for their work, though the best material on the field. The effect of this has been distressing, and must be expected to increase rather than diminish during the present year.

But we have been very much gratified by the progress of pupils in our Station Training School, and of our Christian nominees in the Government Normal School, to whom we look for relief in the near future. One man, indeed, has graduated from the Government School, winning a high grade teacher's certificate, and at once became a valuable helper in the Training School, supported entirely by native funds; but it will be another year before our teaching or preaching force can be further recruited from either the Government or Mission School. At that time we hope, with God's blessing, we shall have a considerably better force than at any time up to the present.

Along with the Training Class, a few boys from the town were taught by one of the pupils, and as soon as Miss Morgan and Miss Wilson had made a beginning in the language, they began to teach a number of boys and girls. One good effect of this school was seen in our Sunday-school, where their pupils, largely heathen, comprised most of our infant class.

A Sunday-school was organized early in the year, and carried on to its close with apparent interest and profit. The staple of attendance was the Training School pupils and persons employed by the mission or missionaries, but often others, even heathen, were present. The attendance of heathen both at Sunday-school and at our religious meetings was more noticeable than for many years past.

The controlling feature of the year's work connects itself naturally with our Sunday-school, for it was a kind of Sunday-school work. An earnest effort has been made to enlist the interest

of the people in learning the Bible, as distinguished from learning about it. I made it the subject of my preaching during my visits to the churches at the beginning of the year; and in all our station work, prayer meeting and school, as well as Sunday-school, we made the memorizing of the Scripture the subject of constant precept, enforced by constant example. I had the pleasure of hearing two preachers open their meetings with a Scripture recitation in place of a reading, and for the first time have heard Scripture passages recited in the devotional meetings of the village churches. In school the explanation of the meaning of a Scripture passage followed the recitation of its text, and in Sunday-school the missionaries at least memorized the whole of the Gospel of Mark, while others memorized more or less of it.

Some good effects of the year's work seemed manifest at its close, and we trust that God has made more of it than He permits us to see. The Annual Association meetings were earnest and spiritual in tone. The reported contributions exceeded any preceding year except the last. For the first time we have something more than mere estimates for the Sunday-schools carried on in the villages. But there were few baptisms and many deaths, and the general condition of the churches is undeniably one of great discouragement. The chief addresses at the annual meetings were all directed against this, and their very fervor emphasized the fact they sought to remove, while they filled us with gratitude for the noble spirit God had given the speakers. We believe that spirit will eventually carry the day, but long before this report can reach the churches we shall be needing their most earnest prayers that God will show us our way through this year and bear us along it by His own grace and power.

GOALPARA — 1867.

Rev. A. E. Stephen and wife, Rev. S. A. D. Boggs (and wife in United States).

Rev. A. E. Stephen reports :

The first quarter of the year was spent principally in work in connection with the building, but one tour was made in the district in January, and bazaar preaching was commenced in February and continued more or less regularly until March. The second quarter was a time of much sickness both to Mrs. Stephen and myself, consequently little work was done; but in May Janing, a Christian Garo, offered his services as an evangelist to the Rabhas. Since then he has continued in the work preaching the Gospel in many Rabha villages; his monthly reports are very encouraging. Towards the end of the rains I again took up bazaar preaching and selling Gospels, for which there is splendid opportunity here. For the month of October a shop was hired in the bazaar and an English service conducted on Lord's Day afternoons. The result was fairly satisfactory, and we may, after the cold season's work is over, find a more suitable building and again commence these meetings. We have had services in the bungalow every Lord's Day morning and evening, also a prayer meeting on Wednesday attended principally by our Christian Garo servants and Garos from the villages, who are often in Goalpara on business and generally live on the mission compound while in the station. Two short tours have been made in the district this season, and many Rabhas have heard the Gospel, but as yet none come out from the darkness of heathenism into the light of the Gospel. Brother Boggs and I had hoped to start out again before the close of the year, but many things came to prevent us. We are now ready to start and intend going first to those Rabhas who seem anxious for teachers, and trust that while we try to supply them with school teachers they may be led to let the Heavenly Teacher into their hearts.



TURA — 1876.

Rev. M. C. Mason and wife, Rev. E. G. Phillips and wife, Rev. William Dring and wife, Rev. I. E. Munger and wife, Miss Stella H. Mason (in United States), Miss Alice J. Rood.

Rev. E. G. Phillips sends the following interesting report :

The work among the churches has generally held its own, I believe, and in some places has made material advancement. This has been especially true of our church, which had for several years been growing weaker. A change of pastors has seemed to be advantageous, and the church has been greatly revived, converts have been added, and wanderers have returned. One new church has been organized in the interior, and another will probably soon be set off from the Bagmara church in the south-east part of the field.

Three evangelists have been supported by the churches, and two for the whole year and more for a part of the year by mission funds.

At the Annual Association meeting last February a council was called by the Duek church, and their pastor was formally ordained to the gospel ministry.

At the same meeting the delegates from the churches voted to take up mission work among the Ao Nagas, and also among the Rabhas. This work has not yet been really taken up, though some funds have been gathered for this purpose.

The school work has remained about as usual. Four boys took the examination for Town Primary Scholarships in February last, and were all successful. They are using their scholarships in our Tura Training School. A second examination was held in the last of December, but the results are not yet known. The village schools remain about the same as a year ago, but there are a number of urgent calls for teachers from parts far removed from any churches.

In literary work the little "Garó Monthly" has completed its sixteenth year. A sanitary primer for use in the schools, a small book entitled "The Mirror of the Heart," and a translation of Dr. Broadus's Catechism of Bible Teaching have been published in Garó; also a translation of the greater part of the intermediate grade of The Bible Study Union Sunday-school Lessons on the Life of Christ has been published for use in our Sunday-schools. This series is to be completed in May next. A revised edition of the Garó Practical Arithmetic, for use in the village schools, is also in press.

The Sunday-school work is, I think, increasing. The above lessons are used in nearly all the schools, and in some with much profit. Introducing them is an experiment, and it is one of the things to be ascertained at our approaching meeting whether the course shall be continued or not.

A review of the year gives us abundant reason to praise God, take new courage, and press forward. I am sorry I cannot report the number of baptisms. During a short tour on the south side during the month of January just ended I baptized twenty-seven.

Rev. Mr. Dring writes :

After our last year's annual meeting I went to Goalpara with my family, hoping to push on the work on Brother Stephen's house. Brother and Sister Stephen were trying to get along in a tent, but that was not sufficient protection. So the first thing to be done was to build temporary quarters and get all under a thatched roof. When putting up the foundation pillars I was not able to get a mason without waiting weeks and perhaps months. Natives are *never* in a hurry, so I did the next best (?) thing, and with the aid of my Garó coolies I laid them up myself. At the time of doing this the thermometer ranged 100° in the shade, and what it

was in the sun I will not attempt to state. I used to work from 6 A.M. to 10 A.M., and then attend to my correspondence and accounts, eat dinner and rest, etc., until 2 P.M., when I would go out to work again until 6 P.M. This plan we continued after the carpenters arrived until we left in September.

I praise the dear Master for keeping me in health under such very trying circumstances. If the funds had not run short we should have finished the house last season. We kept the men at work as long as there was lumber to work on. After receiving the news that the extra appropriation asked for had been granted, we as soon as possible put the sawyers to work to saw the lumber needed to finish the work. I went to Goalpara the last part of December and sent for the carpenters and got everything well started, when I left the men to finish up the work and went to our annual Garo Association. Unless there should be some unforeseen obstacle arise, the work should be all done and the house ready to occupy by the middle or last of April.

I am now back in Tura, but a good deal of my time this year must be given to the superintending of the new house for Brother Munger. I do not crave the job in the least, but this very naturally falls to me under the circumstances, and I do not wish to shirk duty, even though it is not what I choose. During my short stays here in Tura I have tried to get out and preach Christ, and it is my desire to do so more and more in the future. Every Friday evening we have a good opportunity to preach to those who come in for the Saturday market. Many of them camp for the night quite near to the mission compound. Numbers of these are Garos from the interior villages and have not heard much of "the good news." My prayer is that we may be led of the Lord into the right thing to develop the Christians both in a spiritual way and in the line of industry. The old saying of "Strike while the iron is hot" could never be applied better than just now to the Garos. Many of them are on the verge of striking, and need, and are asking for, advice. Pray for us that we may make no mistakes. As we are beginning our seventh year of work, we have every reason to praise our dear loving Master for His goodness and love to us. It is our desire to be used of Him here among this people.

Mr. Munger relates the following regarding his first months on the field :

Leaving Boston September 26 and reaching Tura November 24, 1896, on the 7th December I accompanied Mr. Phillips on a short camping-tour with the object of studying the country, the people, their customs and language, also visiting the schools and occasionally speaking with Mr. Phillips as interpreter. Returning December 15, Mr. Mason and I started the next day on a similar tour through another part of the Garo hills. One very helpful and inspiring experience was my attending the Association of some churches at Resu, one of the strongest Christian villages in the northern part of the hills. It was necessary to shorten this trip somewhat on account of an attack of fever, and the time since then has been spent at the station, while the other missionaries have been touring and attending an Association of the churches in the southern part of the hills.

My time during the past month has been occupied with the study of the language, when health permitted, under a teacher. It has been a great inspiration and help to come so soon into touch with the work throughout the field, and to see what has been accomplished by the missionaries in the Garo hills, and especially in the school at Tura, where I pray the Father may use me in helping to equip and train the minds of the young Garo Christians, that they too may help to fulfil the command to "teach all nations."

IMPUR — 1876.

Rev. E. W. Clark and wife, Rev. S. A. Perrine and wife.

Rev. E. W. Clark reports :

Most of my work the past year has been in revising and rewriting the Ao Naga English Dictionary. This I have not been able to complete as I hoped to do one year ago, but a large measure of progress has been attained. The Ao language is polysyllabic, so much so that it is difficult to find sufficient monosyllables or the first primary book for the schools. The resolving of the polysyllables into their component parts is sometimes very easy and sometimes very difficult. But until the original parts are ascertained, one is seldom sure of the fundamental meaning of a word. The past year I found a couple of keys that unlocked quite a number of these formidable words that had been baffling me.

I have remained at Molung the past year rather than move up to Impur, partly because trained pundits are obtainable at Molung, and partly to render some assistance to the Assamese preacher in trying to revive the church here. The Lord has visited His people at Molung, and it is hoped they have learned that they must walk carefully before Him, if they would have His presence and blessing. There was a similar revival in 1885 during the time the Rivenburgs were here, when twenty-five or thirty were baptized.

Rev. S. A. Perrine writes :

*Building.* — From December, 1895, to October, 1896, the Chinese carpenters and Naga workmen building Mr. Clark's house were under my direction and took a good deal of my time. The building of mission bungalows is a necessary evil — evil because it takes so much time from work we choose to call more important. However, in this case I have not been so restive under restrictions as formerly, inasmuch as by overseeing this building some part of the debt Mr. Clark by his many helps and kindnesses to the new missionaries had laid us under was paid off, and also because it enabled him to give his full time to literary work of the utmost importance to the work at this time.

*Touring.* — In spite of building operations considerable touring has been done. This part of the work has grown in favor. It is extremely rough and hard in these hills, but has its rewards, not the least of which are renewed health and the privilege of preaching to the "regions beyond." We have come in contact with the Semas, a people living to the south-west of us. They show considerable interest and ask for teachers, and while it is a fact, probably, that they do not very well know what they are asking, yet it is encouraging that they ask. We also visited the villages at the extreme southern end of this tribe. At Lunkam, the highest village (altitude 7,000 feet), as well as one of the largest of the Ao tribe, we found a very wide-awake people and one fully alive to their temporal if not to their spiritual interests.

*Sunday-school and Preaching* services have been kept up at the two villages close at hand to Impur, and while the results are apparently not very flattering, yet we trust the work has not been done in vain.

*The Training School.* — The results along the line of training workers are more apparent. Mrs. Clark has at Molung done all she was able toward this, as we have also here at Impur. Sessions have been held both for the teachers and also for those who are as yet ill-prepared for Christian work. Part of the work has been done through English, and part through the Naga language. Of the session held during last rains, which was conducted through the medium of Naga, I desire to speak especially, as some new methods were attempted.

It is my belief that the Christ intended that all Christians should be some sort of teachers and preachers, and it therefore follows that they should receive some sort of training for Christian work. We do not attempt to give them a common-school education nor a theological training. Our work is unique — is specially adapted to the needs found here so far as we are able to make it. What we want to do is simply prepare the Christians for the performance of the duties that must fall to them. Another thing we desire to impress (a vital principle), both by our educational system and otherwise, is, that in the truest sense this is not our work, but their own, and that they must do the work not for us, but for the Master. We have tried, therefore, to make the school self-supporting so far as possible, not only in the matter of money, but in everything else. We placed in their hands, so far as it was wise, all the work. Their decisions of policy were right. They disciplined themselves, and did it with better effect than if the Sahib had rendered the punishment. This was the easier to do, however, inasmuch as without exception the scholars sought the school, and not the school the scholars. Indeed, before I was ready to open the school for the rains, they came and insisted that I open at once. They did their own business, and looked after the interest of the school. Thus their interest was aroused and sustained. I provided them with work, so they attended school in the forenoon, and in the afternoon worked for their living. Thus they were independent; the unworthy ones were kept out, and the evils of the stipend system were avoided. It is much too early to prophesy, but the result was better than we had reason to expect.

*The Village Schools and Churches.* — On the last day of September Mr. Haggard received his cablegram from the rooms transferring him to Wokha. Since that time I have had charge of his work here. Early in October Mrs. Perrine and I went to Molung, and after a good conference with the Clarks, we all agreed that it was of the utmost importance that Mr. Clark be free to give all his time to literary work. We found a revival had been in progress at Molung for several weeks; and on Sunday, the 18th of October, I was permitted to baptize twenty converts. Three weeks later Zilli, the Assamese teacher, who has labored faithfully at Molung for so many years, was ordained, after which he baptized seventeen more. This seemed especially fitting, since it was largely through his efforts, under the blessing of God, that they had taken a stand for Christ. Those in the best position to know say of late he has literally given up his days and nights for the salvation of this village. From the number who were baptized Mr. Clark married twelve couples, one was excluded from the church, two suspended for a time; six backsliders were reinstated. The church numbers at present forty-eight members. The church gave up Zilli for other work, and elected a pastor and four evangelists from their own number, all to be supported by the church. We believe that they are fully alive to the interests of God's work, and desire to do it all as Christ commands.

A church at Impur was organized on November 18. November 22 I had the great privilege of baptizing our Bengali cook (he was formerly a Hindu) and two Nagas, who have been working for me for two years past. The first service of the church, when the hand of fellowship was extended to ten members, was most impressive. This church also is on a self-supporting basis.

We have to report, then, two churches and four schools. There are seven teachers and evangelists and one Bible woman in the employ of the mission, all of whom are believed to have the work at heart. We are praying for and expecting larger blessings from our Great Father.

KOHIMA — 1881.

Rev. S. W. Rivenburg, M.D., and wife.

Rev. S. W. Rivenburg, M.D., reports :

As the watchman on an ocean steamer, which has been delayed many days by accident, storm, and tempest, rejoices to shout to the officer on the bridge, "Land ahead!" so I to-day rejoice to send this annual report.

You have been supporting this mission now many years, and I can imagine how monotonously disappointing the reading of my letters must have been as time after time I have repeated the sad refrain, "No church in sight." But now the Sun of Righteousness has sent a few shafts of His light o'er this dark landscape, and my faith and hope reach out to the day when the last trace of heathen darkness shall be obliterated forever by His glory.

During all the year, one, and since April two, evangelists have ranged these hills, telling the glad news of Jesus the Savior. From their work no result has yet appeared; but they are both earnest young men, and I believe it will come.

Each Sunday afternoon of the year we have had a preaching and prayer service in Asamese in the bungalow, with an attendance of from six to forty. It is kind of a Welsh meeting, commencing promptly at three and never closing till five and often six o'clock. Many of these have been very precious seasons. One of the men I baptized is a Sepoy, who belongs to the regimental band. He plays the flute very nicely, and with this help our singing is more what it should be than we have ever had before.

My medical work has been along the lines of last year; viz., treating people at my office and in their homes. The general health of myself, wife, and daughter has been on the whole very good.

#### WOKHA — 1885.

Rev. F. P. Haggard and wife.

Work was opened at this station in 1885, but discontinued a few years after. It has been decided to reopen the station, and Mr. Haggard has been designated to have charge. His report following is interesting, and gives promise of large results in the future. For a part of the year his labors were devoted to the work at Iampur, among the Ao Nagas, for which Mr. Perrine has reported.

My report for the past year is given in two parts, as follows

*Part I.* — Report of Ao Naga work from Jan. 1, 1896, to Oct. 26, 1896.

*Part II.* — Report of Lhota Naga work from Oct. 27, 1896, to Dec. 31, 1896.

#### PART I. — IMPUR.

The first few days of the year were spent on our journey homeward from the Sibsagor Triennial Conference, through the delightful experiences of which we learned many helpful lessons and gained renewed enthusiasm for our work. By the middle of January I began the systematic touring of the field, and was enabled to continue, with occasional short intermissions, until by the time the rains commenced I had visited all but nine of the villages of the tribe. In addition a journey was made to Wokha, the centre of the neighboring tribe of Lhotas. These trips, together with three undertaken during the closing months of the year, completed the number of thirteen (13) separate tours I have been permitted to make since coming to Assam three years ago. During these travels I have experienced all the joys of evangelistic work in the jungle without many of its discomforts, and have gained, in addition, a much clearer and more comprehensive view, not only of the work among the Aos, but also of that to be done among the many other peoples beyond their borders.

Taking all things into consideration I feel that there is a most hopeful outlook among the

Aos. The Holy Spirit is moving upon the hearts of the people, souls are being saved, and backsliders reclaimed.

With October 26 my connection with that work ceased, I having been selected by the committee to take up that so long neglected work among the Lhota Nagas, although still retaining my home at Impur. My report of work in that field will be found elsewhere.

#### PART II. — WOKHA.

The report of my work done as missionary to the Lhota Nagas must necessarily be brief, since my connection with the Ao Naga Mission was severed so late in the year (October 26). Previous to this date, namely, in March, I had made a journey to this people; and since October 1 I have made three, during the last of which I write this report from Wokha, the Government subdivisional headquarters for this tribe, and situated near the large native village of the same name.

I have made a good beginning in the study of the language, and shall plan to devote most of my time to that during the coming year. In this study I am having the use of the grammar and vocabulary prepared by Dr. Witter during his less than three years' stay here. I cannot express too fully my appreciation of this foundation for my own study and mission labors.

So far as religious work is concerned it could not be expected that a great deal should have been accomplished, in view of the fact that Dr. Witter was here so short a time, and that during the nearly ten years since his departure no one has been here to conserve what he did and carry forward the work. I am, therefore, taking up what is practically a new work. I think I realize its difficulties and responsibilities, and I also know that only in proportion as the Holy Spirit directs the work will it be well done.

The field, situated as it is with reference to our other stations, is an important one; and it should be an occasion of gratitude that the labor previously expended upon it is not now likely to be lost.

#### NORTH LAKHIMPUR — 1893.

Rev. John Firth and wife, Rev. O. L. Swanson and wife.

This station has received reënforcement by the coming of Mr. Swanson, and with this encouragement and fellowship, we cannot but believe the work will develop more rapidly in the immediate future.

Rev. John Firth reports :

The work on this field is growing in importance and interest.

Those who are ordained to eternal life are believing and are being added to the churches; 52 baptisms in the year just closing. Early in the year work was begun on Kuddum tea garden, and as a result several have been baptized there. A well has been built on the compound in the station, which is a great convenience.

During the rains I studied Hindi, and Brother Paul, who was with us, spent his time diligently studying Assamese. Meanwhile, his teacher thoroughly made known the ways of salvation to the many Assamese people in and around the station, from the lowest opium-eating coolies to the native Government officials at the Court. Much interest was shown in hearing the Word, but as yet none of them have become doers of it.

Two native evangelists from the Sibsagor field were here in April and again in September. Much good in various ways resulted from their coming. After the rains, Brother and Sister Swanson came to live in North Lakhimpur, and he associated with us in the work.

Brother Swanson and I have been getting in some thorough work at organizing. Thus far I have had the Christians in one church, but as the number had grown and the number of places where they were to be found had increased, we have organized up to date four churches. Each has its own pastor and is self-supporting.

The largest is on Joyhing tea garden where are found 64 members, and they are at present erecting a good substantial meeting-house. The tea company is giving all the material, and the Christians are doing the work. It is really a fine building, and the only one of its kind that I know of on this side of Assam.

It has been a serious question with me from the first how we could have schools on this field; but Brother Swanson has been able to bring with him from the Sibsagor field several young men who are prepared for teaching; so we hope before long to have day schools, Sunday-schools, and all good things.

Brother Swanson and I have just come in from a three weeks' tour which we made together. Having six native helpers with us, we were a force of eight. We sang and preached the Gospel in several languages. Crowds of people heard the ways of life. On one tea garden fully 800 people gathered in the tea house to hear the ways of salvation. Many things encourage us. Many conversions have resulted from our meetings.

PATHALIPAM — 1896.

Rev. Joseph Paul and wife.

Mr. Paul has settled at this station, having decided that it was well situated for carrying on the work among the Miris. This pioneer work has been attended with many interesting results, and is of much promise. Mr. Paul writes:

Since my last annual report there have been many things in connection with the work among the Miris of an encouraging nature. I told you then of three who had expressed the desire to openly profess Christ, and that others were seriously considering the steps. Though one of these three has given no evidences of conversion, I have had the great joy of witnessing in the other two faithfulness to Christ under persecutions of no trifling character, and of baptizing them in the crystal-clear water of the Subensiri river, which flows by the compound.

I cannot in this brief report tell you of all the consequences which have followed this bold profession of Christ in this terribly sinful place, but I will say in passing that the whole neighborhood has been aroused to inquire into the meaning of Christianity. On account of the last profession and baptism, the Miris who were living near the compound have all forsaken their houses and fled to other villages. They have called their saints and priests to the villages to purify them on account of their contamination with Christians; they have called together the elders of several villages and had meetings to decide whether or not any Miri has a right to forsake his old religion without consulting his caste. They have forbidden their children to receive any instruction from us, hence our school schemes are, for the present, held in abeyance. But we have many evidences of the fact that some of them read and search the Word of God, and that among them are secret believers. I am thoroughly convinced that the Word of God in these people's hands, and the Spirit of God working in their hearts in answer to prayer, must be the two agents for clearing away the obstacles which prevent their openly professing Christ; and for this reason I am endeavoring to get the Scriptures into the hands of every Miri who can read Assamese.

Although I have been very busy since the day I went to the mountains to cut trees for

building the bungalow which I hope to see completed by the middle of March, I have had many opportunities of preaching Christ to individuals, groups, and crowds, not only of Miris, but of Bengalis, Kosaris, and Assamese. Of the four I have baptized here, two are Miris, one is a Kosari, and one an Assamee. This will serve to show at once the great mixture of people in the neighborhood and the extent of the field.

I will not prophesy, but express the hope that the present opposition to the work here, which does not in the least discourage me, will do more to advertise the Gospel in one year than a lifetime spent in preaching to a people who are willing to hear, but unwilling to think or act.

The Christians in their spare time are learning to read, and two of them are learning to sing and sew with Mrs. Paul. There is a change in all of them, noticeable most of all in their complete separation from heathenism and their desire to know more of the Bible.

Our weekly prayer meetings are doing much to influence them to a higher idea of the Christian life, as well as affording opportunities for imparting useful instruction.

I am quite convinced that this is the best place in the province for reaching both the plains and hill Miris; and now that the Government has decided to push the border back farther into the hills, the opportunities for reaching the hill people will be increased. Already I have had chances of conversing with hill Miris, and have preached in a village near the border. These people are, of course, quite untouched by Hinduism, and are appallingly ignorant. The readiness with which the young hill Miri learned to read when with me last summer is a proof of what might be done with these people; for he not only read, but clearly understood, the meaning of several passages in a surprisingly short time.

UKRUL — 1896.

Rev. William Pettigrew and wife.

We are glad to announce the addition of this new station to the work of the Union. Mr. Pettigrew has been connected with the work for some time, and his labors have been very successful. His report for the year, which will be read with interest, follows:

“Another new field!” says some one. Yes, praise God, another part of the Lord’s vineyard open. A brief outline of how we were led up to this particular field may be of interest. Manipur is an independent native state — at present administered by the British Government, owing to the Rajah being a minor. It was necessary, therefore, to get permission to enter. The place came to the writer’s notice through the massacre of British officers in 1891. In December, 1893, permission was given to enter by the then officiating political agent, and the missionary arrived at the capital in January, 1894, and started work almost immediately, having learned a good bit of the language while waiting for entrance during 1892 and 1893. However, it was evidently not the Lord’s will that work should be carried on amongst the Manipuris in the valley, as a few months after arrival the Government stopped the work, and after certain correspondence with the said Government, and also with the American Baptist Missionary Union, the missionary was allowed to commence work amongst the Tangkhul Nagas inhabiting the hills forty miles to the north-east of the capital, but still in the State of Manipur. The missionary felt that something, however, had been done while in the valley amongst the Manipuris during 1894 and 1895. Schools were opened where none previously existed, and up to the present he is considered honorary inspector of same, and is requested to examine them when possible. The Gospels of Luke and John and the Acts of the Apostles have been translated; John printed, and is now being sold to the Manipuris in the valley, so that although the work for the



Master is not openly allowed, the message of God's grace may meet them through the written Word and bring souls unto Christ. For this we hope and pray.

By the Union taking over the field from the Arthington Aborigines Mission it has practically joined hands with Burma, so that the desires of the committee and missionaries of Assam and Burma have been fulfilled. The Tangkhul Naga country has Upper Burma as its eastern boundary, and its northern limits bordered on the Angami Naga field. Any brother missionary wishing to visit Assam and Burma would find the missionary bungalow at Ukrul a first-rate half-way house on the road to Bhamo, Mandalay, or Rangoon.

Ukrul is over six thousand feet above sea level; the writer and his wife have therefore a splendid climate to live in, and good health. It is the centre of the Tangkhul Naga tribe, and the main road, if it can be called a road, for it is an ordinary hill path, runs through it. There are about one hundred and twelve villages in all, inhabited by these Nagas, some containing three hundred houses, and others less. The people are very uncivilized, as one might expect in this out-of-the-way corner of India. They are demon worshippers, and superstitious, like the majority of the tribes around. It has been no small task during the past year to make these village people, and Ukrul in particular, understand that it was for their good the missionary had come amongst them. They had only been used to European officials passing through the country collecting revenue, and they naturally thought that we may have come for the same purpose, and for a long time confidence was hard to gain, and is even so now. However, in this respect there is a great difference in their attitude from what it was at first, and for this the missionary is grateful. From March to September the time was taken up in building the necessary accommodation for the mission folks and servants, etc. When the bungalow and out-houses were finished it was thought best to get as much building as possible done before the missionary married, and he took advantage of the political agent's very kind offer of 1,000 rupees to build a school and start it. Consequently seven months of last year were occupied in building principally, although the opportunity to study the dialect of this particular village was given. From October to December the missionary spent going to Calcutta and returning with his bride, and now two are here there is cause to rejoice in the hope of great things being done through the power of God amongst the men and women of this tribe. The school is now finished and ready to open, and there will be plenty of opportunity to preach the Gospel as well as teach. During next year (1897) there will be better opportunity to get further acquainted with the people, not only in this village, but in other villages, we trust, so that as far as health and strength are given the Gospel of God's grace may be told out to many. "Is there any likelihood of converts?" the missionary has often been asked. Well, the Lord knows. Personally the missionary thinks there is ground for believing the people will accept the Gospel when faithfully preached and understood, and it is his prayer that before next report-time comes round the Lord may have led some of these people unto Himself. There is need for others to pray for this new field earnestly and believingly, that wisdom and grace may be given unto the workers in the beginning, and they will rejoice daily in the fact that they are being helped outside themselves in the sympathy and prayers of others.

#### TELUGU MISSION.

There is occasion for gratitude to God for blessings bestowed upon this field during the past year, and for the measure of progress that has been attained. The autumn monsoon, though delayed until the hope of escaping a terrible famine had well-nigh been extinguished, came at last. The rainfall, however moderate, was sufficient to save a part of the grain crop, and so, with the relief that has been otherwise afforded, saved our mission

from the dire calamity that has fallen upon Central and Northern India. There has been destitution, but, with the possible exception of two or three stations, nothing that could be really called famine.

There is a spirit of unity and brotherhood among the workers throughout this mission most prophetic for the future. Altogether the year has been one of substantial gain, especially in the organization of new churches, the strengthening of believers, and the quickening of a sense of responsibility on their part for the support of pastors and teachers.

Allusion was made last year to the great necessity for the establishment of an Industrial School at Ongole, and to the generous contribution which Dr. Clough has made for this object. While unable to include this in our last schedule of appropriations, it was hoped that some one whom the Lord has blessed with means would be moved to supply the funds needed. We have thus far been disappointed in this expectation. The need, however, increases and is accentuated by the famine. Stable and remunerative employment must be provided for the numerous young men connected with our Telugu Mission if our expectations with regard to self-support in the churches are to be realized. Industrial schools connected with missions in other parts of India have proved potent factors in the development of self-support, and there is not the slightest reason why a properly conducted Industrial School should not work out the same results, and even more abundantly, in our Telugu Mission. On the whole, it may be said that the work is in a most healthy condition; that the outlook for the future is most hopeful, if the mission is properly maintained.

NELLORE — 1840.

Rev. David Downie, D.D., and wife, Rev. F. H. Levering and wife, Miss Mary D. Faye, Miss Orissa W. Gould, M.D. (in United States), Miss Kate Darmstadt.

Dr. Downie reports :

The time has come for summing up the successes and failures of another year. The old "Lone Star" has had its share of both. We have no "large accessions" to report, but our gains have been much more than our losses. More effort has been devoted to developing the material God has already given us than in seeking to acquire additional numbers.

*The Churches.* — The Nellore church continues under the faithful leadership of Pastor Subbiah. A decided step has been made in the line of self-support. Heretofore it has required the united efforts of the missionaries and the church to pay the pastor and other incidental expenses, including contributions to the Bible Society and other benevolent objects. For a long time we have been anxious to throw the entire support of the church on the native members, but how to do it without seeming to discourage them we could not quite see. The need and desire for a parsonage furnished the desired opportunity. The church could not provide it, so we arranged that if they would agree to take care of their pastor themselves, and at the same time continue their benevolent contributions, we would undertake the matter of providing the parsonage. This they agreed to do. The result is that they are now raising as much money alone as they formerly did with our help. Besides getting a parsonage, the church will now have the satisfaction of knowing that what it reports as its "contributions" will be its own. Till some such course is generally adopted, we shall never know just how much our native churches are giving.

The Rajapalem church holds on its way in a very hopeful and gratifying manner. Enlarged accommodations are greatly needed, but the money for them is not yet in sight. Pastor Chinna Nursiah is still the earnest and successful leader of this vigorous little flock.

The English church services were discontinued for a few months, but they were so much missed that we were induced to resume them. The congregations are not very large, but they are appreciative, and there are evidences that the services are bearing fruit.

*District Work.* — Our native preachers and Bible women have continued their work among the villages during most of the year. They are few in number and some of them not very efficient, but they are the best that are at present available. There is a pressing demand in this part of the field for a better class of educated native evangelists.

The missionaries have done as much touring in the district as their duties in the station would allow. With the division of labor arranged with Mr. Levering, I am not expected to make any very extended tours, but this does not prevent frequent short trips into the surrounding villages. Although it is generally understood that Mr. Levering has charge of the field work and that the work of the station belongs to me, we observe no rigid lines in this respect.

*The Schools.* — The station schools have been in charge of Miss Darmstadt, assisted by Miss Annie Downie. Miss Darmstadt has demonstrated her fitness for the position to which she has been appointed. When she and her associate pass their second and third examinations in Telugu, which they hope to do very soon, they will be able to show even better results, though as it is they have been very gratifying. Miss Darmstadt says: "The remodelling of our Girls' School building, compelling us to vacate it for the major part of the year, and thus separating the matron from the girls, together with numerous changes in the staff, have been great hindrances to the progress of the school. Both the matron and myself are now in the building, and I trust things will run smoother. I am delighted with my new apartments, and am sure I shall enjoy being with the girls.

"In January last Miss Downie, who has so faithfully assisted me in the work, began a class in drawing and singing. She has met with great success, receiving Government recognition and the commendation of the Inspectress of Schools. Seven of the girls from the Training School appeared for their practical test examination, and all passed well. The present class all passed the fifth standard examination, but the results of their method examination are not known yet. The results of the other examinations are also unknown."

We have had some sickness and one death in the school during the year. The spiritual health of both schools has improved, and a number of both boys and girls have been baptized during the year.

*Village Schools and Zenanas.* — Miss Wayte has devoted her time to this branch of our work with her usual fidelity. In February she and Miss Faye made a tour of several weeks in the south-east section of our district. There they met the Leverings, who had been on the south-west side. Together they spent a few weeks more on the field. Miss Wayte says: "A special effort has been made to raise the standard of the village school teachers. Three of them have been in for training in the Normal School, and four more went up for the upper secondary examination. We had hoped to increase the number of village schools, but the cutting down of appropriations forbade this.

"The number of Zenana pupils has been about the same as last year. It seems to us sometimes that the progress is painfully slow, and yet when we look back a few years we are almost surprised to see what progress has been made. The Bible women, not one of whom could have entered a Zenana twenty years ago, often speak encouragingly of the way they are received and of the changes that have been made.

"In May when it was too hot even for the Bible women to be out, we put them through a course of doctrinal training here in the station, which we think will be helpful to them in trying to meet the objections that are sometimes raised."

*The Industrial School.* — The missionaries of the station have entered a somewhat vigorous protest against Mrs. Downie spending so much of her time in a development of the Industrial School, which no one at first anticipated. I refer to what might be called "The Woman's Friend-in-Need Workshop" and "Mercantile Concern." The former was good charitable work, furnishing many a poor woman with work who would otherwise have had to beg or suffer, and the latter brought in some money. But it was hard work, and not exactly the kind of work for which Mrs. Downie was fitted. The intention now is to reduce the concern to an industrial school pure and simple, as a department of the Girls' School. This will relieve Mrs. Downie, to devote her time to Zenana and other spiritual work.

This step was decided on before we knew or even suspected that any change in the *personnel* of the station was contemplated. As it turns out, it seems to have been a providential decision, since we are likely to lose one of our most valued associates, whose work Mrs. Downie will be obliged to take up for a time at least.

*The Medical Work.* — Dr. Levering reports as follows: "During the first four months of the year, while Dr. Gould was in charge of the dispensary, I spent part of the time in touring. We visited many villages and treated a good number of patients. This gave us exceptional opportunities for telling the gospel story, and the people heard it gladly. But our time was too short at each place to follow up either the gospel message or the medical treatment. Sometimes patients were induced to come in to the hospital in Nellore for further treatment.

"When in Nellore I spent two mornings of each week in the dispensary, and two afternoons teaching the nurses, thus relieving Dr. Gould and enabling her to continue her study of the language. Since her departure to America in April last, I have had sole charge of the medical work.

"Miss Faye has been in charge of the nurses, instructing them both in the medical and spiritual branches of their work. She has also rendered valuable assistance in the dispensary. During my brief vacation she carried on the work, treating simple cases herself and sending others to the Government hospital. The hospital has thus been kept open during the entire year.

"The number of out-patients treated: New cases, 4,327; old cases, 6,586; total out-patients, 10,913; in-patients, 57. Visits made (not including those treated while on tour), 257."

*Building.* — The main buildings of the hospital and the dispensary have been completed, and one out-ward will be ready for occupation by the end of January. Although the dispensary has been in use for several months, the formal opening will not take place till about the first week in February.

Miss Darmstadt's house has also been completed and occupied. The Kavalı bungalow, which has been lying so long in a half-finished condition, was turned over to me for completion. The work is going on, and will, I trust, be finished within six months.

*Publications.* — Mrs. Downie's new Telugu hymn-book with music has at last been published. It has been a most tedious and troublesome business, but we think it will well repay the labor that has been expended on it. We have also issued an edition of 5,000 copies of the same hymns without music.

Mr. Levering reports the following:

Under my arrangement with Dr. Downie, I am relieved of station work. In the early days of January, 1896, I went with Mr. Stone to the west end of the Nellore field. We travelled over so much of the field as lies between the Kistnapatam road and the Penchalakonda range of hills.

The territory travelled over includes some of Nellore Taluq, some of Rapur, and some of Gudur. This part of the field includes about 150 villages. These were all visited, and services were held in each of them. We conducted 250 such services, and travelled 650 miles. We sold a large number of tracts and portions of Scripture. I did not keep an account of the number of Scripture portions or tracts sold, but was obliged to send to Nellore for fresh supply of the former. I had never sold the tracts and Scripture portions before this trip, although I am told that on this field it has been done. My experience leads me to believe that as many tracts find their way into the hands of those who can and will read them as would do so if they were given away. There is this additional advantage in the plan: I found no evidence that the tracts so disposed of were destroyed. When I have given away tracts, I have very often found the roads littered with the fragments of them.

During June, July, August, and September I was absent in Rangoon on mission business. On December 3 I left Nellore again for Rangoon, and remained until the end of the year, under direction of the Executive Committee.

During the vacation of the Seminary at Ramapatam, V. Yacobu was called to Nellore, and with Lingiah, a graduate of the Seminary in the class of 1896, we visited various preaching places in Nellore and the surrounding villages, holding two or three services every day during the vacation season.

On Sunday afternoons during the year, Subiah, the pastor of the Nellore church, together with the teachers in the Nellore schools, have preached in the streets of the town. I have accompanied them when in the station. Sometimes these Sunday afternoon services have been held in only one place, sometimes in three or four places on the same day. Occasionally on Sunday afternoons we have visited villages outside Nellore.

During one month, while the rainy season was upon us, all the preachers came to Nellore, and we conducted the usual Bible study. In this work we had the valuable assistance of Subiah, the pastor of the Nellore church.

The preachers (and the teachers, so far as they have helped us in these evangelistic services) have responded willingly, and, as a rule, have done very good work.

#### ONGOLE — 1866.

Rev. J. E. Clough, D.D., and wife, Mrs. Ellen M. Kelly, Miss Sarah Kelly, Miss Amelia E. Dessa, Miss L. Bertha Kühlen.

*College.* — Prof. L. E. Martin and wife, Rev. J. M. Baker and wife.

Dr. Clough sends the following interesting report :

All departments of mission work have been successfully pushed during 1896, and we closed the year with no discouragements worth mentioning. The massiveness of Hinduism is sometimes appalling, but faith triumphs, and we rejoice that all we have to do is to obey orders and expect victory, and generally we are not long left in doubt.

*Personal Labors.* — What the personal labors of the missionary in charge of a large mission are is impossible to put on paper. Preach the Gospel he certainly must. But alas! Most of his strength and energy must be given to other duties. At times he must not only be an adviser, but also an advocate, arbitrator, physician, "Jack-at-a-pinch," and occasionally even he has to be, practically, head cooley.

During 1896 I was on evangelistic tours about one hundred days. This department of my work I enjoy very much, and I regret that I have not more time at my command to push it for at least six months of each year. Except the time when on these evangelistic tours I was in Ongole. During the whole year I was not beyond the bounds of the Ongole Mission field.

The direction of the work done by 340 mission workers, scattered here and there in 195 villages, many of them far removed from headquarters, and advising and otherwise assisting Christians when persecuted or when in serious trouble, and keeping everybody at work and happy, is no light task. Did we not have help and strength according to our needs we would fail, *utterly* fail. But all this is given just as Jesus promised, Matthew 28: 20.

*Village Schools.* — In my last report I said that "Government Educational Department is helping us grandly." Let us explain. During 1896 we have had 198 village schools taught by 252 Christian teachers. The result grants paid to the teachers of these schools aggregated about Rs. 2,000. Besides this six of our teachers have been supported while studying in "session" schools for primary teachers, for a period of 12 months, and two young men have been given a full support in the Government Normal School, Ongole, and ten young women, several of whom are village teachers, have been supported in Miss Kelly's Training School for Mistresses, by Government, and the end is not yet. I should also say that to help superintend the 198 Christian village schools, besides the ordinary Government officials two Christian supervisors have been appointed, at our request, to aid our Christian teachers to make their schools more efficient. These supervisors are paid half by Government and half by the mission. Our great need is more trained Christian teachers and more cheap school-houses. We now have fifty places where such should be built. These could be built mainly by the Christians, as Government would give one-half the cost, if I had some competent and warm-hearted Telugu Christians who would superintend the erection of them. In time we shall have them.

It may be of interest to our friends in America to know that of the Rs. 5,500 granted by the Local Funds Board of the Nellore District for the Ongole subdivision, Rs. 3,500, during 1896, was given to Christian village schools connected mainly with Kanagiri, Podili, Darsi, and Ongole.

*Native Preachers.* — The native evangelists and pastors have labored faithfully. Most of them are hard-working, devoted men, and it is a pleasure to me to work with them. Often their simple faith puts me on a back seat, in my own estimation at least. We now have fifteen ordained preachers, twenty-four unordained preachers, and forty-five helpers or lay preachers.

*Sunday-schools.* — The station Sunday-school is flourishing. The usual attendance is about 600, but the number sometimes increases to 800. On an average about 2,000 verses of Scripture are recited at each session of the school. Besides this central school, Sunday-schools are also held in each of the caste girls' school-houses, Ongole, superintended by Mrs. Ellen M. Kelly and Miss Kelly. In the branch school, feeder to the High School, in the centre of the town, Miss Dessa has had two Sunday-schools, one in Telugu and the other in English.

Miss Kuhlen has a Sunday-school which is very encouraging, composed mostly of the children of the Wudda and Gola divisions of the Sudra caste. Mrs. Baker also started a Sunday-school for caste children in Geddalagunta, one of the hamlets of Ongole. In all these there are on an average about 1,000 children in the Sunday-schools of our mission in Ongole town. The Sunday-schools established here and there over the field connected with Ongole are carried on with some success, but many of them are, for lack of enthusiasm, not satisfactory to me.

*Telugu Service.* — Every Sunday morning we have had, as heretofore, after our Sunday-school, a sermon in Telugu by one of the assistant pastors or myself. The usual attendance

was about 650. At our quarterly meeting Sunday service the attendance sometimes reached 800 or more. Every Sunday afternoon all or most of the Christian teachers working in Ongole, and the large numbers of the Christian Endeavor Society connected with the College, directed by Mrs. Martin and Mrs. Baker and Bible women and missionaries, go to bazaars and to the hamlets of Ongole and villages near, preach or hold prayer meetings, etc. There has also been an English service held nearly every Sunday evening during the year. Messrs Martin and Baker have the entire responsibility of this service.

Miss Sarah Kelly, on whom we always rely for faithful work, has managed the girls and young women in her various schools, as heretofore, successfully. In the Primary Boarding School there were 142 girls and 11 teachers; in the Training School for Mistresses there were 17 young women and 1 teacher; in the Practising School there were 55 girls and 3 teachers; in the Female Night School there were 15 women with 2 teachers; and in the Wudda and Yanadi Caste Schools there were 18 boys and 18 girls, taught by 4 teachers.

*Miss Amelia E. Dessa.* — The good work done under Miss Dessa's direction is as follows: One Boys' Primary Boarding School with 8 teachers and 132 scholars; one Night School with 28 scholars and 3 teachers; one Town Branch School with 118 scholars and 5 teachers; one Mohammedan Boys' School with 2 teachers and 34 scholars.

*Mrs. Ellen M. Kelly,* as in the past, has energetically superintended the two Caste Girls' Schools in Ongole, and the one in Kottapatam. In these three schools there are over 200 girls, with 7 teachers and 5 women conductresses. She has also superintended the nine Primary Hamlet Schools for Christians in and about Ongole. In these there are 273 boys and 64 girls, taught by 16 teachers, all of whom are Christians. Of these, seven are women. Mrs. Kelly has also a very interesting Girls' Primary Day School for Christian Girls in Kavadypalem, Ongole, which is nearly self-supporting. In this school there are 68 girls, taught by 4 female teachers, all of whom are trained. These schools are largely the feeder of the schools under Miss Dessa and Mrs. Kelly. Mrs. Kelly has also night schools for men in Aravapalem, Mammedipalem, and Trovogoonta, and one for women in Kavadypalem. In all these there are 43 men and 41 women.

Miss Kuhlen, with her Bible women, made an evangelistic tour during the first part of the year, going to villages as far as fifteen miles from Ongole. Later she had the charge of Mrs. Kelly's work for nearly three months, while she was on leave. While on this tour, and while acting for Mrs. Kelly, Miss Kuhlen continued the study of the Telugu, and in July she passed the required examination in that language with honor. The last half of the year she made two more tours, thus spending, in all, about a month among the villages. When at home she undertook to instruct more perfectly the Christian women in the villages near Ongole. To do this she visited five villages a week for several months, and the end is not yet. She also taught the class of Bible women an hour or two a day for about two months, and she often visited the houses of Christians and caste and Zenana women in and about the town of Ongole.

*Bible Women.* — During the year there have been thirty-nine Bible women at work, and fifteen other women have been in training for that work. Of the Bible women, two have worked with Miss Kuhlen, two work in the hamlets of Ongole, and the others work in villages from ten to fifteen miles from the central station.

Mrs. Clough, although much engaged in literary work, rendered valuable aid most of the year in superintending the ten women in training for Bible women, and in the care of the field workers when in Ongole. The last half of the year she has been continuously engaged in writing up the early history of the Ongole Mission from the native Christians' standpoint. This is

likely to be a work of some interest to those who love the Telugu Mission, as it is untrodden ground.

During the year we have baptized 508. When I wrote my last report I hoped I could give authentic statistics of the Ongole Mission by this time, but I cannot. Professor Martin is still at work trying to get a correct enumeration of the Christians connected with Ongole, but he is not ready to report yet.

Miss Dessa, who has charge of the Boarding School, writes :

One Boys' Primary Boarding and Day School, 132 scholars, 9 teachers; one Night School, 26 pupils, 3 teachers; one Branch School, 118 pupils, 4 teachers; one Moham-medan Boys' School, 28 pupils, 2 teachers; and one Mohammedan Girls' School, 34 pupils and 2 teachers.

*Primary Boarding School.* — In future we will call this school the "Lower Secondary Boarding School," for it has during the year been raised to a school of that grade.

The fifth standard I reported last year as having been given up was again started, and three of the five pupils in the class passed. The other two had not studied the prescribed number of days in the fifth standard, hence could not be presented for examination. We have this year added another class to the school, and hope that the sixth standard will also be recognized. The introduction of these higher classes does not infringe on the work of the College. These young men of the fifth and sixth standards could not be sent to the College, as all going to that institution must have at least an elementary knowledge of English, while the boys we pass to our higher classes are those who do not care to study English, but are young men who wish to go out as village teachers, etc.

We have now a large and airy school-house, and for this great convenience we have to primarily thank Dr. Clough, who not only advised us to begin a new building, but also materially helped us to begin work on the new one, by a donation of Rs. 600. There is still a debt of Rs. 848/ upon this building, and we would be glad if kind friends would lift this burden off from our hearts, by sending to the missionary rooms the money to pay the debt on the new building. It was an absolute necessity in order to keep my school running.

*The Teaching Staff.* — We have again this year had two changes of head-masters, and this has affected the school work so much that the results of the examination are not so good as last year's. But we now have a head-master who is fully qualified for the position, and who acts as if he intended to stay. One teacher has been added to the staff, who is a trained gymnastic teacher. With his help the additional class mentioned above is managed.

*The Number on Roll.* — This year the boarders have not numbered more than 126, but an average of 105 has been kept up throughout the year. The number of day scholars was 36, and I am happy to say that they have been more regular and shown better work this year than during the six years I have had the care of the school.

The health of the pupils has been fairly good except during the month of September, when a fever much like typhoid appeared among the boys. Many of the cases were mild and soon gave way to treatment; but two from the beginning caused us anxiety, and after a long and tedious illness one boy went home to be with God. The other slowly recovered, but even to-day after the lapse of five months he is not the boy he was before the fever attacked him.

The number of paying pupils has increased from thirty to fifty-four. The amount collected from parents as fees last year was Rs. 80/. We hope to have a larger amount to report next year.

There were none baptized from the school this year, yet the religious tone of the scholars



has been very good. The Bible lessons were well studied, the weekly prayer meetings and Sunday services vigorously sustained, and the behavior of the boys both in and out of school very encouraging.

*Night School.* — The number in this school was not as large as the year before, yet the results of the year's work are very gratifying. All of the twenty-six pupils in the school were sent up for examination. Of these, nineteen from the Lower Primary Department were presented and eighteen passed, and in the fourth standard seven were sent up and six passed. The Inspector remarked: "During the twenty-four years I have been an inspecting officer, I have never seen such good results in a night school."

*Branch or Caste Boys' School.* — The teachers of this school are much pleased, because their school has this year shown better results than the Boarding School. The number on rolls is 118, an increase of 13 on last year. We insist on the daily Bible lessons being well learned by all, and still the school finds favor with the high-caste people of Ongole. They could easily, and with no more cost to themselves, send their children to one of the other primary caste schools under Hindu management; but on account of the good work done by us, they do not object to the religious teaching given. The Sunday-schools in connection with the above school are in a thriving condition. While I was on vacation, Mrs. L. E. Martin kindly undertook to superintend the work, and kept the children together, who would otherwise have scattered, and it would have been a difficult matter to have gathered them again.

*Mohammedan Boys' School.* — The boys in this school are doing very nicely. There are only twenty-eight names of scholars on the rolls since October last, and this is I believe due to the high prices of grain. The children of the poorer classes must help support themselves by picking up sticks, grazing cattle, etc., etc. The examination of this school has not taken place as yet this year, so I cannot report of the work done.

*Mohammedan Girls' School.* — We have in this school thirty-four scholars and two teachers. The head-mistress is a trained Hindustani teacher from the Government Hobart School for Muslim Women. She is teaching kindergarten to the younger pupils, and seems a most painstaking, patient teacher. I am glad to have her here, for she has relieved me of the sewing classes I was obliged to teach. It was two years before I could get a teacher who would consent to read the Bible in school for me, or who would even consent to stay in the room while I spoke to the children about the religion of Christ.

I know that some who read this report will not be sympathizers with me in this work, and that some may even question the wisdom of spending time and money on the followers of Islam, who have treated our fellow-Christians of Armenia so atrociously. Dr. J. Murdock, writing about the Armenian trouble, says: "For more than twelve centuries some of the fairest portions of the earth, once studded with Christian churches, have been allowed to remain under the baneful sway of Islam, without scarcely a single effort on their behalf. Such a trumpet call has seemed necessary to awaken the church to a sense of her duty; God grant it may be effectual!"

Dr. George Smith says: "The great work to which the providence of God summons the church in the second century of modern missions is that of evangelizing the Mohammedans."

I shall end with one more quotation from the writing of the Rev. Dr. Wherry. I feel that these three quotations will better show the claim those people have on us Christians than anything I could say myself.

Dr. Wherry says: "Some think the efforts of missionaries to reach them [Mohammedans] a signal failure. The number of catechists and ordained ministers who were formerly Muslims, to say nothing of a considerable portion of the membership of the Christians, in some parts of India, prove this view to be mistaken."

Professor Martin reports for the College :

We have great cause to thank God for His care over us personally during another year, and for bringing us to the close of 1896 in such health and strength.

We have shared with our fellow-missionaries the apprehension and anxiety on account of the threatened famine and plague, and rejoice with them that the Lord has seen fit to answer our prayers so far at least as to keep these dread visitants almost entirely from the territory occupied by our Telugu Christians.

The work in the college and school has been continued as heretofore. The total enrollment for the year was slightly less than for the year before, being 364 against 366 in 1895. The adherents of the various religions represented among the students were distributed as follows, as compared with 1895 :

College Department.										1895.	1896.
Christians	.	.	.	.	.	.	.	.	.	2	3
Hindus	.	.	.	.	.	.	.	.	.	13	2
Total										15	8
Upper Secondary Department.											
Christians	.	.	.	.	.	.	.	.	.	32	35
Hindus	.	.	.	.	.	.	.	.	.	67	61
Mohammedans	.	.	.	.	.	.	.	.	.		1
Total										99	97
Lower Secondary Department.											
Christians	.	.	.	.	.	.	.	.	.	115	112
Hindus	.	.	.	.	.	.	.	.	.	124	138
Mohammedans	.	.	.	.	.	.	.	.	.	13	9
Total										252	259
Total Christians										149	150
Total Hindus										204	204
Total Mohammedans										13	10

It will thus be seen that there was a gain of four Christian students in the College and Upper Secondary Departments, and a loss of three in the Lower Secondary Department. This latter fact is due to our inability to provide aid to quite a number who would have been glad to continue their studies beyond the primary grade. Were it not for the aid we give in the way of food, clothes, and books, to say nothing of tuition, probably not more than a dozen of the 150 Christian young men would have been able to attend the school. There were ninety-one new admissions during the year — thirty-eight Christians, fifty-three Hindus, and no Mohammedans.

The year was marked by the death on August 4 of one of the native teachers in the school, a Brahman, and also, on November 1, of one of the Christian students in the Senior F.A. class, from whom we were expecting much. Sickness among the students otherwise interfered somewhat with the work in the College. In consequence only two students went up for the First in Arts Examination of the University, but neither of them passed. Seventeen — fifteen Hindus and two Christians — appeared for the matriculation examinations from the

school, of whom four, all Brahmans, passed, with one in the first class, the only one in the district. The percentage of passes is about the same as the average throughout the presidency.

There were very few changes in the teaching staff during the year. Mr. Baker, whose arrival I noticed in my last report, took up a large amount of school work while reserving for himself some time for the study of Telugu. Mrs. Martin continued the Bible instruction in one class throughout the year except during her illness. Mrs. Baker also took charge of the same subject in another class during the second session. After the death of the teacher mentioned above it was necessary to engage a man to take his place. With these exceptions the same teachers gave instruction through the year, and I wish to record here my appreciation of their faithfulness to their work.

Through the influence of Mrs. Baker principally, a Young People's Society of Christian Endeavor has been organized among the students with an active membership of about forty, into which was merged the old society which had been in existence for some years. This, however, does not include all the active Christians connected with the institution. The English preaching services have been maintained during the year while the school was in session, Mr. Baker, Mr. Cornelius, and I taking turns in conducting the services. The same custom has been followed as in former years, of the older students going out Sunday afternoons to the hamlets within easy reach of Ongole, to conduct evangelistic services for the heathen, or prayer and conference meetings among the Christians.

Rev. J. M. Baker adds :

Our lot has differed from most missionaries' sent by our Board, in that our work is in the English language and permits our entering fully into it at once. Immediately after arriving I began to teach the Bible two hours each day; the teaching of Shakespeare, Greek history, and physiology soon followed.

Concerning the religious work of this College the following is a brief outline :

The College was founded to teach religious as well as secular truth, and the corps of Christian teachers from the highest to the lowest hold views in accordance with that principle, and believe in giving a wholesome amount of religious instruction in a clear and effectual way, even at the loss of some popularity among our Hindu friends. Good class standing in the Scripture and good examinations are necessary to promotion from one class to another, or even to continued enrollment.

Scripture study does not help directly to gain any of the degrees (no credit being given for it by the University of Madras), but the natural liking for the study when rightly presented, the enthusiasm of the teachers, and the rules of the College make Bible study one of our chief features. Each class in the High School and College is taught four hours per week, the teachers being Mr. and Mrs. Martin, Mr. and Mrs. Baker, together with two native teachers. In addition every student must attend the reading of the Scripture and prayers each morning in the chapel. Our religious work, however, does not stop with that which is required.

In all our work we do not forget that this College is a feeder for our Seminary, and when aptitude in religious work and a liking for it are shown by pupils we are ever ready to advise with them about their life's work, and to indicate how they can find out from the Holy Spirit what He would have them to do.

The 10th of January, 1896, brought with it to Ongole an old printing-press and a goodly quantity of worn-out type. Although the quarters here were very unsuitable for such an undertaking, I consented to manage the press for a few months only, fully expecting the Industrial School would shortly take it up.

Believing that the press should support itself, at least if the Industrial School did not open, we put in at the rooms no application for funds, and have, with great effort, made the press support itself since the first of October.

Our expenses from the time it came until February 1 have been Rs. 1,351, which includes a quantity of new type. Our income and stock of paper on hand is Rs. 1,404; making a balance in our favor of Rs. 53. We have nearly printed three books for the Seminary and print monthly the "Telugu Baptist."

Besides printing many tracts and leaflets we have made a translation of the "Outline Handbook on the Life of Christ," by Stevens and Burton, and have it nearly ready for the public.

RAMAPATAM — 1869.

Rev. R. R. Williams, D.D., and wife (in United States), Rev. J. Heinrichs and wife, Rev. W. L. Ferguson and wife.

Rev. J. Heinrichs reports :

*Station.* — The work at Ramapatam for the year 1896 might be appropriately epitomized by the two words "continued" and "discontinued." Continued mercies were abundantly received, by which we were enabled to continue the work without any interruption on account of sickness or a vacation on the hills. What in our hearts we believe to be against a policy of progress, purity, and righteousness was discontinued. We continue to regret that not as much time as is desirable could be devoted to the development of the Ramapatam field and station. The Seminary has remained our principal trust.

*Out-stations.* — Several visits have been made to our four out-stations, especially where separate churches have been established; and in this work the teachers and students of the seminary have nobly aided me. On one of these visits we had the privilege of baptizing six persons, whom we consider the fruit of the regular visits of these brethren to the villages. It is my firm conviction that if a missionary could be placed in sole charge of the Ramapatam field, which comprises an area of about 250 square miles, with a population of about 30,000 souls in over fifty villages, only half of which contain any Christians and regular services, tenfold more good could be accomplished than I am now able to report.

*Missionaries.* — The want of a medical missionary is still felt. The missionary ladies of the station have done as much as time, knowledge, and strength would permit, but all these are utterly inadequate to the great needs of a station like Ramapatam. The services of Mr Lutchmi Nursu, who in former years had been very helpful to Dr. Cummings and others, were discontinued for financial and other reasons. Besides the missionaries, there are no other ordained ministers at the station, and upon us has devolved the principal care of the Ramapatam church, in addition to our manifold other duties.

*Ordained and Unordained Native Preachers.* — At our request the church has tried to call a pastor, but so far without success. Some good brethren are inspired with a strange fear of the "Seminary church." Of unordained preachers we have four, who are stationed at places where churches have been established. One had to be discontinued, another was placed at the important charge in Tettu after his graduation in April. A great deal of the work which preachers and evangelists are doing in and for other stations is performed here by our ministerial students, to the great advantage of themselves and others.

*Bible Women and other Native Helpers.* — One Bible woman — Seetamah, the daughter-in-law of the late Krishnalamah, of Nellore — has been appointed during the year, and she is doing excellent service. Cuppiah, the ex-munsiff (village magistrate), now devotes all his time to his

colporter work. He meets with a good deal of success among the caste people, in spite of intense opposition for his embracing Christianity.

*Churches Self-supporting.* — The Ramapatam church may be said to be self-supporting. Not a cent of foreign money is paid toward its support. It maintains one of its students at the Seminary, and also pays a salary of Rs. 3 each to the three pastors in charge of three churches on the field. These churches, while not self-supporting in the sense that they support their own ministers (since they are maintained by the Ramapatam mother church), are yet self-supporting in the sense that they receive no money from the mission treasury. Hence we may be said to have really four self-supporting churches besides the Seminary church.

*Baptisms and Present Membership.* — Sixteen persons were baptized during the year and 45 who were added by baptism last year, but by some mistake were not reported, were added to our number; hence our total membership is 523 with a net increase of 69. Only two persons had to be dismissed by exclusion.

*Sunday-schools.* — Regular Sunday-schools are conducted at Ramapatam and the places where we have elementary day schools, concerning which Mrs. Heinrichs will report more at length.

*The Seminary.* — As we compare this year with the last, we can notice encouraging progress in the various departments. The students are not as well housed as they should be, but the state of the mission treasury has prevented us not only from erecting new quarters, but also from adequately repairing the old. A class of 9 men graduated last April and 16 new students entered. Our present number is 119. More would have come but for the new rule to admit only candidates who, in addition to the usual spiritual qualifications, can pass the Government primary examination. The quality of the new men is excellent. Mr. Ferguson began to teach homiletics last July, and has rendered valuable aid in many other ways. My own subjects were theology and exegesis with the senior, and New Testament introduction and life of Paul with the lower classes. The other teachers have labored faithfully, and whatever success has been attained is largely to be attributed to their hearty coöperation. We are gradually getting a useful set of text-books for the Seminary. An excellent "Outline of Church History," by Dr. W. B. Boggs, has just been completed; a little work on "Eschatology," by myself, was finished the earlier part of the year, and two other books are now in the press — one on "Outlines of Ancient History and Chronology," by Mr. Ferguson, and one on "New Testament Introduction and Analysis," by the writer.

*Our Curriculum* has been revised, and the following is an abstract of the same (extra studies for those qualified to take them are provided for):

*First Year.* — Study of Historical Books of and General Introduction to the Old Testament.  
Study of Historical Books of and General Introduction to the New Testament.  
Bible Geography.  
Outlines of Ancient History and Chronology.

*Second Year.* — Theology — from Sources of Theology to the Inspiration of the Scriptures.  
Lives of Christ and Paul.  
Church History from Christ to Constantine. (1-313).  
Exegesis of Historical Books of the Old and New Testaments.

*Third Year.* — Theology — from the Doctrine of the Trinity to the Doctrine of Salvation.  
Homiletics — "The Christian Ministry" and practical work.  
Church History from Constantine to Luther. (313-1517.)  
Exegesis of Major Prophets of the Old Testament and Catholic Epistles of the New.

*Fourth Year.* — Theology — from the Doctrine of Salvation to Eschatology.

Homiletics continued; Elocution; Sermons before Faculty and Students.

Church History from Luther to the present time.

Exegesis of Minor Prophets and Poetry of the Old Testament and Pauline Epistles with Revelation of the New Testament.

Mr. Ferguson adds :

The end of my first year of missionary life and service was passed on Nov. 22, 1896. It is with gratitude to God that I report a year of almost unbroken good health, both for myself and family.

*Study.* — The chief thing to call for attention has been the study of the language. In this work Mrs. Ferguson has also joined. For the first seven months we devoted from six to eight hours daily to study, recitations, and practice. Early in October we took the first of the examinations in the Telugu curriculum prescribed by the Conference Committee.

*Kavali.* — Just after returning from the Ongole Conference in January last, under advice from Dr. Downie I undertook to care for Kavali until a missionary should be designated and sent to the field. About twenty visits in all have been made to the station, and the general work and property of the mission were cared for. Four have been baptized; three more await the ordinance; and two have been restored to church fellowship.

Nothing in the shape of aggressive work could be undertaken, for obvious reasons — lack of the language, residence on the field, etc.

On November 11, in company with Dr. Downie, charge of Kavali was duly transferred to Mr. Bullard.

*Teaching.* — In June Mrs. Ferguson began to teach a class of boys and girls from the Boarding School the elements of English. They are expected to go to Kundakur for their first examination in January.

Upon the opening of the Seminary in July I undertook to teach the third and fourth classes in homiletics. The work has occupied one hour per day in the class-room, and considerable time outside, in examining and correcting sermon plans, and work which the young men bring to me. The class-room work consists of recitations from the printed lectures of Dr. Boggs and Rev. G. N. Thomssen; original work in Scripture analysis, and sermon plans by members of the classes; and such oral explanation as the teacher with a limited vocabulary could give. In addition to the class-room work, the Sunday evening preaching service in the chapel is conducted by some member of the senior class, and the Friday evening prayer service by members of the middle class.

The work has been decidedly helpful in the acquisition of the language; and from the nature of the papers submitted at the mid-term and final examinations, I have reason to believe has not been without substantial profit to all.

I have prepared for the use of the lowest class in the Seminary a little work on ancient history and chronology. It is now in press at Ongole. It is intended as a base for the study of church history.

SECUNDERABAD — 1875.

Rev. W. B. Boggs, D.D., and wife, Miss R. Emma Pinney.

Dr. Boggs reports :

Among the changes which have marked the year is the removal of Dr. and Mrs. Timpany from Secunderabad to Hanamakonda. This was consequent on the failure of Mr. Beeby's health and his departure with his family to America. The coming of Miss R. E. Pinney has

also occurred since last report. She was transferred from Cumbum to Secunderabad, and arrived here in August, and has since had the care and management of the school.

Our health has been fairly good most of the year, though on several occasions, each lasting several weeks, I have been scarcely able, through sickness, to continue my work, or even to keep up. Two and a half months in the hot season I devoted to work on a Telugu book, "Outlines of Church History," for use in the Seminary at Ramapatam. The book was urgently needed, and at the request of the Seminary Trustees I did the work.

Secunderabad is no exception to the general rule that mission work in large towns advances slowly as far as actual conversions go. The vices of the town, especially drunkenness, harden the minds and hearts of the people until they are like the rocks that surround them. And a large portion of the non-caste native population in such a large garrison station is of the "camp-follower" class, being more or less closely connected with the army as servants in many various ways. This circumstance also is unfavorable, as this class is usually very unreliable and very hard to reach with the truth.

*The Telugu Work:*—The meetings for worship and instruction are all regularly maintained, and are attended by all those now connected with us in town—a small number at best. Many seceded several years ago and have never returned to this church. However, we are encouraged from time to time by new ones coming in to join our congregation.

I have preached in Telugu almost every Sunday morning, when I was at home, during the year. A prayer meeting and Sunday-school are held every Sunday afternoon, and also prayer meeting on Wednesday evening. There has been more or less of street preaching, but on almost every occasion the preachers are confronted by drunken men who seek to divert the people's attention from the Word by causing a disturbance.

The most hopeful part of our field is out in the country villages, where six preachers are at work all the time. We have made several short tours in those places, and have rejoiced in the work and in the hope of harvest. We have been permitted to gather some fruit; but the hinderances in the way of the poor people are very great. They live surrounded by an atmosphere of opposition to Christianity, and are often intimidated and subjected to oppression of various kinds. There is no room for doubt that not a few would become disciples of Christ at once if they were not under such a constant restraint. By any step towards Christianity they incur the anger and opposition of those around them, especially the petty officials.

The way seems to be now opening for us to do more evangelistic work out on the field, and we confidently look to the Lord of the harvest for a blessing on this wider and more continuous seed-sowing.

Three Telugu converts have been baptized during the year, two of them at a village near Aler, forty-four miles from Secunderabad, and one in town, a young man in the school.

The station school, which contains thirty boys and eighteen girls, and at present teaches as far as the fifth standard, has been in charge of Miss Pinney since September. We plan to raise the standard of the school as we are able, eliminating the lower classes and adding higher ones, so that we may have before long a good central school here for our mission in the Deccan. We have been able to establish one village school about fifty-three miles from Secunderabad. The Christians at that place, though few, are doing what they can to support the teacher.

*The English Work.*—This part of the work continues to be deeply interesting and increasingly fruitful. The regular services are a Sunday-school at 7.30 on Sunday morning; preaching at 6.30 Sunday evening; meeting for Bible study on Monday evening at the mission house, and prayer meeting on Thursday evening, and once a month I conduct a meeting in the prayer-room of one of the British regiments; all these meetings are full of interest, and

we rejoice over frequent conversions. Among those whom I have baptized during the year are six English soldiers, good brethren who give us much joy. The congregations have steadily increased until the need of a new chapel is beginning to be very plainly felt. The existing one is old, small, and ill-ventilated, and is used as the school-room for the Telugu school all the week. The growth of the work is steady, and we trust the results will be lasting.

ALLUR — 1873.

Rev. W. S. Davis and wife.

Mr. Davis reports :

*First. — Touring.* — As soon as possible after the beginning of the year, I with my family began a tour of our field. We covered about all that was possible at that season, as the eastern part of the field is mostly under water until about March or April.

In some places we met with opposition, though in all but one exception the opposition was very slight. In that one case the village people, who were Brahman priests, threatened to burn the feet of our preachers if they came, and in fact did all that they dared to keep them away. Hearing of this, I took the whole force of preachers one morning and went over to see the village. We met with a warm reception, but when they saw that the Dora was with the preachers they cooled down a little and gave us a hearing. I have heard of no trouble from them since.

In one village that we visited I preached to about 1,000 people, ranging from the lowest outcasts to the highest village official. My carriage was the pulpit, and the sacred places of the people, together with the streets as they joined at that place, was our temple. Throughout the service the people were very attentive, and listened as though eager to hear what was said. And so we toured until I had to come in, because of the effects of overwork, before conference. After spending some little time at the station, we went to Bangalore for a season.

Coming back from Bangalore, we took up our regular station and field work, taking another tour and coming in when the rains forced us in. On the last tour we could have baptized hundreds, but as the famine was on we did not press them.

*Second. — Preachers' Field Work.* — We have seven preachers who spend their time among the villages. Their reports from month to month are good; but the one hinderance, caste, always obstructs the way of the Hindu to Christ. The preachers during the year have grown in grace and in the knowledge of God. The Holy Spirit's power is not only felt, but recognized, among them. The schools, four in number, are about the same as last year. At every monthly meeting the missionary meets the preachers, teachers, and Bible women, and instructs them the best he can in God's truth.

*Third. — Station Work.* — The station work is carried on as it was last year. Every Sabbath morning a compound Sunday-school and preaching service is held. In the Palem adjoining the compound, at noontime a Sunday-school service is held. In the afternoon a prayer and experience meeting is held in the Mallapalem near by.

The meetings are well attended, *i.e.*, from the Hindu Christian's standpoint, and we have not much reason to complain on that point.

During the year baptisms have been few, but we believe that the reaping-time is coming.

KURNOOL — 1876.

Rev. W. A. Stanton and wife.

Rev. W. A. Stanton reports :

It is with praise and thanksgiving that we review our second year's work in Kurnool. We



are thankful for the health and strength that has been granted us as a family, so that we have been able to stay at our post throughout the whole year. We are thankful that God has called us to work in this destitute field, and for the confidence He gives us that, though present results are small, we are working for the future.

The past year has witnessed a marked advance in our school work. Our boys' school has been raised to the lower secondary grade, and a beginning made toward higher education for the Pariah boys in these backward parts. Our girls' school, situated in the town, has passed through a most critical period. The Hindus, after much talking for many years, have bestirred themselves and started a rival school of their own, where their daughters can be brought up in true orthodox style without such offensive accessories as the Bible and Christian hymns and prayers. This, of course, carried away a great many of our girls, but we did not give up the ship, and now that the spring is over we find a nucleus of twenty girls still loyal to us, and new ones yet to come. The year has also been marked by the opening of a school for our Christian girls in the compound. Recognizing the importance of a diversity of industry for the progress of our Christian community and the real educational value of mechanics, we have opened an industrial school in carpentry on a small scale. The boys have made excellent progress, and some of them show real capacity for such work.

The Kurnool church experienced a great loss in the departure of the Rev. Henry Kanakiah for Bapatla, owing to continued sickness. The church was very loath to let him go. For many years he had labored on the Kurnool field, and had gained a rare knowledge of its needs, and was thus able to be a true pastor and shepherd to the little flock. The church was thus left without a pastor. As no properly qualified person was available, we have done what we could to fill the gap. When in station we have preached on Sundays, and led the prayer-meetings, and sought to build the church up in divine things. We have been greatly encouraged. The word of God has searched their hearts, has led them to confess their sins and shortcomings, and has nourished their souls. Our monthly covenant meeting and communion service is always a time of spiritual refreshment. The church continues to support a preacher or evangelist, and is gaining in strength and independence.

We feel that our Christians, as a body, are coming to a truer conception not only of their privileges, but also of their responsibilities, as the people of God. Five school-houses, or chapels, have been erected during the year, with very little help from the mission. We can bear witness that the gifts for these houses have been given out of extreme poverty, and yet with a freeness and joy delightful to behold. The results from the monthly systematic giving have been very encouraging. By this means we were finding out something of what the Christians could give, and by grouping those in adjacent villages were planning to lay upon them the responsibility of a certain portion of their preacher's support. Then the famine came upon us, and the work stopped. In spiritual things, also, we feel that gain has been made. We have tried to impress upon the preachers the necessity of less preaching and more instruction. As a result, in some villages the Christians meet together every night after the day's work is done, to learn the things of God. They are beginning to pray and testify with greater freedom, and Sunday afternoons, in some of the villages, they go out with the preacher to preach the Gospel.

Evangelistic work has been carried on to a much greater extent than in the previous year. A definite number of villages has been assigned to every preacher, varying from ten to thirty, and he is required to visit each village at least once in the month. Many villages are visited twice and thrice, and the whole field is thus sown with the gospel seed.

Personally the year has been one of great profit and blessing. We have learned many things. Our experience in preaching to the heathen has been a most blessed one, teaching us

anew that nothing but the cross of Christ can stir the heart of the Hindu to repentance, and that the Gospel is verily the power of God unto salvation to every one that believeth, to the Pariah first and also to the Brahman. We are waiting upon God for the outpouring of His spirit upon our Christians, upon our workers and ourselves. A purified church and a Spirit-filled ministry are forces which the gates of Hinduism can in nowise withstand.

HANAMAKONDA — 1879.

Rev. W. H. Beeby and wife (in United States), Rev. J. S. Timpany, M.D., and wife.

Dr. J. S. Timpany, who has been transferred to Hanamakonda, sends the following report :

We moved here late in November last, so cannot say much as to the work in particular upon the field.

1. *Our Churches.* — We have four in number. Three of the churches are doing well, and we hope to see good results from them during the coming year. The other is in a very discouraging condition. During the coming year I hope to see the station church firmly settled on a self-supporting basis, with a pastor supported entirely by itself and not receiving any financial help from the Society. I believe it is possible, and am gradually trying to bring it about. Already the Christians are interesting themselves as I never saw them before. After this main church is started on definite lines of self-support, it will be easy to bring the rest into line and get them interested.

We who are working here in the Deccan do not enjoy the privilege of working among large numbers of Christians as in other parts of our Telugu field. We are working in the day of small things, but we have the blessed assurance of the speedy dawning of a brighter day. As for our own field, I verily believe God is going to bless us richly this coming year; already we see visible signs of an awakening, and a desire on the part of people to ask about the true God; above all, helpers seem to have received an uplift and are more earnest than before.

2. *Touring.* — Very little has been done in this line of work during the past year. Since we moved to Hanamakonda I have tried to visit some of the near villages, and have thus travelled considerable in the saddle, but during the coming year we hope to do a great deal of systematic touring about the field. Our field is very large and we have much new work to do. Systematic touring upon a field is to me a very important feature of mission work.

3. *School Work.* — I am sorry to report that this department of work is not in a good condition. Soon after we came here it became necessary for us to change the school work and place it upon a "Result System." Because of many disappointments we have been unable to do much in this department as yet, but we hope soon to have good schools on our field. We want our people educated, and for them we want *good* schools.

4. *Building Work.* — I had hoped when coming here to escape this phase of work, but I have been obliged to devote much of my time to the repair of old buildings and the building of new ones. I have gotten on much better with this work than I had expected, and I hope soon to have our mission well equipped with some necessary buildings. Later, as our work grows, I hope we may see others built, such as school, hospital, and dispensary buildings.

5. *Medical Work.* — I cannot report very much in this department of work. As I have been living in Secunderabad most of the year, I did not consider it wise to start a medical work there. I did, however, take a few cases, and among them some were serious. I often thought if I had made it known that I would do medical work I could soon find plenty to do. During the past year we have had the pleasure of welcoming several of our missionaries into our home for treatment, and shall be glad to welcome all others who wish to come.

*Conclusion.* — In closing I would say that we are looking forward with strong hopes for a successful year's work. We are all praying for large ingatherings. We are experiencing a little of hard times because of the partial failure of the rains, but we have not famine as in other places. We are also quite free from the ravages of disease. For all these blessings we thank God.

MADRAS — 1878.

Rev. A. H. Curtis and wife, Rev. T. P. Dudley, Jr., and wife, Miss Mary M. Day. Miss S. I. Kurtz.

Rev. A. H. Curtis reports :

We have had a prosperous year in Madras. We feel that the year has been well spent. The work has been blessed, yet we feel sure there are greater blessings in store for us than any we have yet realized. The possibilities are great; the field before us is large, and, we believe, important. Our desire is to see souls converted, and to that end we are working. A good foundation was laid in the right place by those who started the work in Madras.

*Evangelistic Work.* — There are between thirty and forty places in the city where we try to have Telugu preaching as regularly as possible. Having only six regular preachers to do the work within the city, we feel very much our insufficiency. We have two preachers located in villages north of the city. One is located about ten miles from here, while the other is about twenty-five miles distant. They are expected to preach in as many of the surrounding Telugu villages as possible. Would that we were able to locate more preachers among those needy villages.

*Churches.* — The two churches on this field are organized with pastors and deacons, and are doing nobly in conducting the business of those churches. Neither church is self-supporting, yet they are both doing what they think they can in that direction. The Perambur church has a neat little edifice in which to worship. It is the church built by Brother Waterbury and now stands as a memorial to him. The Tondiapetta church has no suitable place in which to worship, being obliged, at present, to hold its meetings in what was once a Zenana. It is a part of the bungalow now occupied by Miss Day and Miss Kurtz. Once a Zenana, now used as a place in which to worship the Lord! They are greatly in need of a more suitable building, and consequently for the past few years they have been saving money for that purpose. They have now Rs. 675. The plan is to make the new church, when they have built it, a memorial to the memory of Rev. and Mrs. S. S. Day, the founders of the Telugu Mission, who labored so faithfully in that part of the city.

There have been eleven additions to the churches during the year, nine of which were by baptism.

*Sunday-schools.* — Every Lord's Day Sunday-schools are held in the churches before the regular preaching service. These are well attended. In the afternoon, Sunday-schools are held in the several school buildings, so that the children of those various hamlets may spend an hour on Sunday also in studying the Word of God.

*Schools.* — During the year a great improvement has been made in the boarding school. There are now sixteen in the boarding department, while sixty-one attend as day scholars. The standard of the school has been raised, and we already find our present school accommodations very insufficient. There are about five boys in the school who we hope will some day prove a strength to the mission. We are trying to have them brought up as Christian boys should be. In our other schools good work has been done during the past year. Bible is given a prominent place in them all, and we are trying to surround all the children with as strong a

Christian influence as possible. Surely our efforts will not be in vain. The recent examinations show that they have also done excellent work in their secular studies.

*Preaching Hall.* — The preaching hall in Blacktown is one of the encouraging features of our work. The room is small, but is kept neat and well lighted, and large numbers gladly come to the meetings to listen to the singing and hear the Gospel preached. The greater part of those who come are caste people, and some of them have become regular attendants. We have had the pleasure of seeing one young man of the Mudalier caste, who had found Christ at these meetings, buried with Christ in baptism. We expect another young man of the same caste will be baptized soon. Both of them take a great interest in the meetings. The meetings often continue for two and sometimes three hours.

Miss Day and Miss Kurtz are doing excellent work in the Zenanas and schools over which they have charge. The work they are doing is difficult and sometimes somewhat discouraging because of the seeming impossibility for the female portion of a Hindu household to take a stand for Christ. No record can be kept on earth of the result of the seed that has been sown by them among the women and girls of Hindu homes, but we believe it is recorded above.

We have had almost perfect health throughout the year. We feel the need of rest, however, and are hoping to get away for a short time during the hot season. For the past three years we have been on the plains.

The future looks bright to us, and with the blessing of God we expect to see greater advancement during the coming year.

Rev. T. P. Dudley, Jr., in charge of the English church, writes :

The year under review has been characterized by nothing very remarkable. We have been blessed on the whole by fairly good health. We have had all the work we could possibly do, and have thoroughly enjoyed it.

The services of the church have been regularly sustained. The congregation is on the average a little larger than in previous years of my ministry. One of the most difficult works we have to do is to outlive a very bad name which the church had been making for itself for the past twelve years. This is a slow and most difficult work to do, and one concerning which no very accurate report can be written. We believe we are living down the bad name, slowly but surely. Pastorates at home are frequently beset with peculiar difficulties, but no one without an actual experience of it can appreciate the difficulties of the pastorate of an English church in an Indian city. Yet my faith is in no wise shaken concerning the need of this work and the purpose of God to use it in the evangelization of India.

Our church has lost a large number of its best workers by death and removal to places outside of Madras.

The Telugu-Tamil work is advancing. We are now able to employ a preacher to give his whole time to the work. Deacon Heymerdinger continues to give his spare time to this work. The work is now larger and more promising. A very valuable accession to the teaching force in the vernacular Sunday-school is in the two young high-caste women whom I baptized about eighteen months ago. They are being trained for mission work by the ladies of the English Baptist Zenana Mission, and give promise of occupying a large sphere of influence in the Master's service.

Our English Sunday-school is in a flourishing condition. We have a good staff of teachers, the attendance is gradually growing, and a good work is being done.

This is work that is filled with hope for the future. Our church has sent several real missionaries, consecrated men and women, out to witness for Him amongst the heathen, and

we hope and pray and believe that out of this body of children there are many who will hear His call to go forth into the fields that are ripe already unto harvest.

UDAYAGIRI — 1885.

Rev. W. R. Manley and wife, Miss Minnie Downie.

Rev. W. R. Manley reports :

I was obliged to be absent from my field altogether for four months in order to take our little boy Frank home to America ; but as this was during the hottest part of the year, when touring is practically impossible, and Mrs. Manley could look after the station work, this did not so much matter.

The work of the village preachers and evangelists was carried on as usual. The visits of the missionary, however, are not only an inspiration, but a help, to these people, and the number of baptisms fell lower than heretofore on account of my station work having interfered so greatly with my touring.

Two Bible women, under Miss Minnie Downie's supervision, have been working chiefly among the Mohammedan women in the town of Udayagiri, and have, as a rule, been well received, though in the nature of the case it is work which shows little immediate results.

Our village and station schools have not done so well as in former years. The attempt to reduce the expenses of the Boarding School by clothing the pupils a little more economically led to an open rebellion, in consequence of which the number of boys has been less than usual. We have not been able yet to secure properly qualified teachers for the Industrial Department that we hope to open ; but we have four boys in training in the Industrial School of the Arcot Mission at Armi, and hope after a time to have our own teachers.

All the regular religious services of the station have been kept up, the contributions of the members of the native church have not fallen off, though times are more than usually hard ; and while the number of baptisms to report is small, I trust there is no lack of interest in the cause of Christ on the part of our native church.

The subject of self-support has been kept before the minds of our preachers ; and while I have not seen clearly any radical steps that it would be wise for me to take at present, I have been surprised at the number of my preachers who were ready to admit that our present system was not the best for the cause of missions, and I hope we shall be able to do something in this line, more than simply to talk about it, before much longer. The exceeding poverty of the Telugu Christians, to whom the preachers would have to look for support if thrown upon their own resources, and the fact that a number of them are working entirely, or almost entirely, among the heathen, make it a matter to be seriously considered before undertaking any radical changes.

Miss Minnie Downie has been with us throughout the year except for a trip to the hills during the hot weather. She has worked faithfully all the time, and the assistance she has rendered Mrs. Manley in caring for the Boarding School represents only a small part of the work she has done and the help she has given ; while the presence of so bright and genial a person in our family has added not a little to the pleasure of our jungle home.

There have been, of course, the usual trials and discouragements. Some have had to be dismissed from the church, but the number of these was small. The failure of many of these wretchedly poor creatures to understand that the Christian religion is something more and higher than simply receiving aid in some form or other may scarcely be accounted strange ; but it is discouraging, nevertheless, to work among a people whose thoughts rarely rise above the questions of food and clothing.

BAPATLA — 1883.

Rev. W. C. Owen and wife, Miss Lucy H. Booker.

Rev. W. C. Owen writes :

The regular outline of the preaching and prayer meeting services at Bapatla station has continued as usual — on Sunday, morning and evening service, the Sunday afternoon prayer meeting, and the weekly prayer, and experience meetings Wednesday and Friday evenings.

The missionary's tours in the villages have been interrupted by calls from the Station, and from other points where his duty lay, so that his own touring covers little more than three months.

The remaining time has found him at the station, where, during these months, the first bricks were made for the new chapel, and a class of the adults of the compound met daily for studies in the prophets and the "Letters to the Seven Churches." During the famine season of October and November, poor Christians were employed to clear off cactus and thorns from the chapel site, and prepare the land for the building to be erected.

The work of the schools has progressed as usual. During the hot months many of our people suffered from fever, and two compound school-children died. The sick received a good share of attention, medicine and prayer having much effect in comforting and healing the sufferers. In so far as I can affirm, the preachers have preached 4,306 sermons during the year; the Sunday-school and prayer services numbered 2,704. My own personal work on tour includes 665 miles of travel by boat, horse, cart, bicycle, and on foot, and 31 services conducted in Christian villages, and about 50 sermons.

Miss Booker's tours have extended through the greater part of the year, and though interrupted by illness at times, she has done a deal of work, and borne much fatigue and annoyance where travel has been exceedingly hard for a lady, and where heathen have opposed her work. We are all rejoicing that many heathen have heard the Gospel, and the Christians have received better instruction. I look back upon the year, during which I know more bread than ever has been cast upon the waters, and, though not fully satisfied with my own efforts, am filled with peace.

NURSARAVAPETTA — 1883.

Rev. Wm. Powell and wife, Miss Helen D. Newcomb.

Rev. Wm. Powell reports :

The year 1896 has not been very eventful for large accessions to our mission, but still we are rejoiced to be able to report progress in most of our work here. Hundreds of people applied for baptism, but we immersed only 106. Eight backsliders were restored to church fellowship. Great care was exercised in receiving those new converts and prodigals. Many were advised to wait until they could give clearer evidence of conversion and faith in Christ as their Savior.

The majority of our members are faithful and zealous in the Master's cause, but some are growing cold and indifferent in their spiritual life. We had the painful duty of expelling twenty-three unworthy members, and of erasing the names of sixty-nine, some of whom could not be found, and of others on account of unfaithfulness.

During the year I visited nearly all our members three or four times in their villages and homes, and I was greatly encouraged by seeing the intense desire which many of them manifested for the salvation of their relatives and friends. It was a pleasure to sit down in their midst and listen to the simple, but earnest, prayers which were offered for the prosperity of the Gospel of Christ in this dark land.

Considerable of my time was given to the preaching of God's Word to the Hindus and Mohammedans, who generally listened respectfully. The Sudras, especially, show a growing interest in the Gospel. I think that many of them are on the threshold of the kingdom of Christ.

We have the same number of schools as last year, but we have more qualified teachers in charge of these schools. Nearly all our teachers have now passed the Government primary examination, and fully a third of them are trained. My wife has devoted a great deal of her time to the management of the schools, and the fruit of her labors is clearly seen in the marked improvement in them.

Progress has been made along the lines of self-support. More money was contributed by our Christians in 1896 than was required to pay the salaries of the pastors and preachers of this field. They gave in cash Rs. 520-13-6 to the missionary, and to the value of Rs. 1,300/- in grain, food, clothing, and money to our workers. The teachers received from Government grants for their schools about Rs. 700.

With the approval of our Executive Committee, twenty-one of our churches have been placed on self-support from Oct. 1, 1896, and they have commenced to support their own pastors. The fact that our members have given more during the past two years than was required to pay the salaries of our preachers is a satisfactory proof that they are able to meet the expenses connected with their teachers. It is believed that the remaining six churches of this mission will be able in a year or two to maintain themselves.

Our Heavenly Father has been very gracious and merciful to the missionary and his family, and to our workers through the year. Many of us were ill, but the Lord restored us to health. Death claimed thirty-eight of our members, some of whom were very active workers in the Master's cause.

VINUKONDA — 1883.

Rev. Frank Kurtz and wife, Miss Erika Bergman.

Rev. Frank Kurtz reports :

The first three months of the year were spent in completing my first tour of the Christian hamlets. My tent was pitched in nearly all the large villages, from which the smaller ones were visited.

We were glad to pass the hot months in the mission house at Ootacamund on the hills. After enjoying the coolness and delightful scenery and, best of all, the meetings held in connection with other Christian workers, we returned from the rest much refreshed in every way. Here we found a threatening famine. However, the rains came in sufficient quantity to avert it, though crops have been poor and high prices have prevailed for the last six months. The poorest of the Christians have suffered sometimes for lack of food. There has been a large increase in the number of beggars of all castes.

We have spent all the time we possibly could on tour. We have aimed to visit each Christian hamlet at least twice during the year, but have not quite succeeded in doing so. A knowledge of the condition of the Christians has been gained by personal contact with them in their own homes. This supervision of the missionary has been a benefit to the people, and has helped the preachers and teachers to do better work. Considerable attention has been paid to the heathen, chiefly to the outcaste Malas or weavers. In one village twenty-six were baptized.

We still report but one church. We have thought it best to move slowly in the matter of church organization until both preachers and members have been taught a little more. There were 75 baptisms during the year, chiefly from the Christian community. A number have been excluded, including one teacher, and 137 have died, so our members have decreased somewhat. The present membership is 4,047.

All the workers with very few exceptions have given a tenth of their salaries to the Lord. The village Christians have nearly all contributed at the rate of four annas to each family. This result has been attained almost entirely through the efforts of the native workers them-

selves. The amount collected this year is Rs. 588-2-10, fifty per cent. more than in 1895. Half of the salaries of the seven ordained preachers has been paid by the church, and since July 1 the other half has been paid by money raised on the field. We trust that it may never be necessary again for these men to receive American money.

Four villages have built chapels during the year, and others are in process of erection.

The attendance on the boarding school has not increased, and the children have been much younger in years than formerly. Although there was some trouble among the teachers which compelled us to close the school for two months when we were on the hills, the pupils did very well at the examination. Ten passed the fourth standard, and four girls the fifth. These are the first girls that ever passed this standard in this field, so far as I know. Not even the Brahman girls have studied so far. All the pupils have paid fees except a few orphans. Two boys have gone to Ongole to study English. These pay eight annas a month fees. However, we would like to see a little more willingness on the part of the Christians to pay for their children's education.

The number of our village schools has increased to thirty-four. Although the attendance has not increased as much as we would like, the teachers are better qualified and more pupils are passing the examinations. Nearly every teacher has a Sunday-school now. The number of pupils is not so large as it ought to be.

We were very glad in August to welcome Miss Bergman to be associated in the work with us. She took charge of the Bible women October 1. By the careful supervision she is able to give to their work and training, great good will result to the ignorant Christian women of this field.

#### CUMBUM — 1882.

Rev. John Newcomb and wife, Miss Ida Skinner (in United States).

Rev. John Newcomb sends the following report for the year :

The year has been one of varied experiences mingled with joys and sorrows, which have made us to realize more and more our entire dependence upon God for help and counsel at all times. The new year dawns with peace and blessing and good prospects for better results than in the year under review.

*Touring.* — In the early part of the year, accompanied by Rev. C. R. Marsh and a corps of native preachers, I made a tour of the Markapur field to turn over the work to him and take farewell of the Christians and workers. After a week Brother Marsh was taken sick and had to return home, but I spent three weeks on his field in order to leave the work in as good condition as possible. In continuation of this tour Mrs. Newcomb joined me at Markapur, and in company with Brother Fuller, of Podili, who met us there, we took a farewell visit of the villages on that part of his field which he had recently received from the Cumbum field. Besides this I have made some shorter tours on my own field, but have not been able to visit the new villages in the southern part of the field, where many have been reported believing for some time past.

*Quarterly Meetings.* — At our first quarterly held in January the field was formally divided, as stated in last year's report. Mr. and Mrs. Marsh were present to receive charge of their Markapur helpers, and Brother Fuller was also present to take charge of his little corps, while Dr. Boggs, of Secunderabad, was present and gave us much help, besides preaching the quarterly meeting sermon. We were sorry that Dr. Clough was unable to be present. It is not necessary to say more about these quarterly meetings than that they are the grand pivot on which much of the machinery of our mission work turns.

*Colportage.* — From the beginning of our mission work at Cumbum, we have had a colporter of the Madras Bible Society, going up and down the field with the WORD OF LIFE in book and tongue for all who will receive and hear it. Our present colporter is a real evangelist and



has led many souls to Christ. He recently reported that the people in three mountain villages were believing, and he is anxious to have me visit them as soon as possible.

*Schools.* — Besides the Station Boarding School we have now about thirty village schools, with 750 children in attendance, and we aim to have a Sunday-school in connection with each school. At the upper primary examination for the Boarding School a year ago, we had much trouble on account of the haughty manner of the chairman of the Primary School Board, so much so that we were obliged to withdraw all the children from the examination; but thanks be unto God, who heard and answered prayer, we had another chairman for the examination for this year, and the results are very good indeed.

*Personnel.* — At the beginning of the year we had three lady missionaries at the station, but during the year Miss Bergman was transferred to Vinakonda and Miss Pinney to Secunderabad, and later Miss Skinner was obliged to return to America on account of poor health, so this leaves us without the coöperation of lady missionaries for the present. We think ourselves fortunate in securing the services of Mrs. Martyn as matron of the Boarding School. The Rev. M. Anumiah, my faithful assistant, continues to render good service.

PALMUR — 1885.

Rev. E. Chute and wife (in U.S.), Rev. W. E. Hopkins and wife.

Rev. W. E. Hopkins sends the following interesting report :

The Christians on this field belong to three classes, viz. :

1. Coolies who live by daily labor.
2. Those who receive full or partial support from the mission.
3. Independent farmers and tradespeople. We are revising our membership list, but, owing to the vastness of the field, the bad roads and no roads which require bullock transit for the most part, the brief season when the missionary can tour in the district, and the inadequate force of native helpers, the work has not yet been completed. The results so far obtained show that all too large a number have (a) moved out of the field, (b) gone back to heathenism, and (c) that a number of deaths have not been reported.

It is therefore impossible to determine the exact number belonging to classes 1 and 3, but I believe the proportion is according to the order given above. With the exception of two Mohammedans, the membership is Hindu, representing the Telugu, Tamil, Marathi, Canarese, and Hindustani languages. They have come from the following castes: Madiga, Mala, three different priest castes, Shepherd, Weaver, Telugu, Farmer, Goldsmith, and Brahman. The Madigas and Malas are the outcastes who form the vast majority of Coolies. The Telugu caste might be termed "woodsmen," as they have chief control of the forests.

Out from these two classes the other has been formed, with the exception of a few assistants from the older stations in the mission. Mr. Chute's policy from the first has been to receive into training classes such adult converts as gave evidence of qualifications either for teaching or preaching. The majority had to begin with the alphabet — husband and wife studying along with little children. After such training as seemed profitable, they were returned to their villages as helpers according to their calling and ability.

Some receive as little as seventy-five cents a month for half-time service, and devote the remaining time to other work; others receive full-time pay for husband or wife, and the unemployed party works at his old trade; while a few receive as high as three dollars a month for full time, the husband preaching and the wife teaching a village school or doing Bible work. A number are widows, orphans, and infirm persons left destitute and alone by reason of becoming Christians, while still others serve as cart drivers and in various capacities in the work. A few of these would not receive aid if they had other means of support, but each one is required to

render such service as he can in return for the support received — even those in the boarding school having regular work in manual training.

Yet during the year ending Sept. 30, 1896, the church contributed one-tenth of its own support, including the cost of opening two new out-stations and maintaining all on the field, but excluding the boarding school; while for the three months ending Dec. 31, 1896, these contributions covered one-seventh of such expenses, increased as they were by the famine. This showing promises much for the future, although it does not compare with some of the older stations. Nor does this include the medical department in charge of our highly esteemed Miss Graham. The fee system was not attempted until the last half of the year, but covered seventy-five per cent. of the medicines used during the six months. The school fees do not amount to so much, but the educational value is fully as great. Thus we are endeavoring under God to direct in the cultivation of a plant which we believe will yet yield self-supporting churches, schools, orphanages, widows' homes, and homes for the blind and sick and infirm, and aid for those who have grown infirm in the Lord's service.

I have been permitted to baptize Brahmans and outcastes in the same waters. A goodly number now await the ordinance in remote out-stations, including Brahmans, Sudras, and outcastes, from village officials who are well educated to the most ignorant and despised menial; but all are enabled by grace to "adorn the doctrine of God."

In every portion of the field visited either by missionary or helpers, men are inquiring after God. Two Brahmans — chief officials of their districts — bought New Testaments in order that they might "learn how to pray to the Christian's God," and begged us to open work in their villages. In one we are furnished a school-house and teacher's house with a well and garden. Although neither the man nor his support were in sight we accepted it *In His Name*, and expect the supply to be met when the property is repaired for us. These results are the fruitage not alone of special evangelistic touring, but of the regular work done by the church through systematic, organized effort at Palmur, and in the six new preaching stations established and three old ones reënforced. This was possible, in the midst of the hard times, because we made a united, prayerful effort. We organized a Baptist union, divided the field into districts apportioned to committees, placed our few helpers to the best advantage possible in the field, and *trusted in our Captain*.

The famine has interfered with regular work, but opened up many new channels of effort. A large portion of the field lies in the famous Bellary-Raichur famine belt where multitudes perished during the famine of 1876-7. We have organized our whole force into relief bands and every out-station forms a centre of operations. Our work has thus far been confined chiefly to fields, wells, distributing free aid to the sick and infirm, and rescuing little children. In prosecuting this work I have turned the mission grounds to account, and hope to develop a work which will be permanent and pay the upkeep of the station property, aside from employing the older members of the boarding school in industrial work. I have also aided in founding a Christian village two and a half miles from Palmur, where I hope to utilize some of our school resources. I have plans in hand for new school and chapel buildings in the district, which we shall begin as soon as the required aid is received. Thus while rescuing and feeding the victims of the famine, I am using about seventy-five per cent. of the funds to permanently improve and strengthen the work on this field. I have endeavored, moreover, to secure this aid from sources which would not lessen contributions to regular denominational work. My report of relief work at the close of the famine will show both the source and expenditure of all funds. There can be no relief from home production before November, even if the rains come promptly in June, and relief *must* be continued for a year in a large measure, while the majority of the children will remain in our boarding school for years. Will you not help in this emergency? Pledge the support of one or more of these children at one dollar a month until they can go out and support themselves. Will you? Remember they are *His little ones*.

NALGONDA — 1890.

Rev. A. Friesen and wife, Mrs. Lorena M. Breed, M.D., Miss Ella F. Edgerton.

Rev. A. Friesen reports :

The year 1896 will be long remembered by us as a year of much anxiety, great joy, and many blessings. The cholera has been raging in all parts of our large field in a manner not known for many years, and has carried off hundreds of victims. Our hearts were often filled with anxiety on behalf of those of our Christians living in the villages attacked by it, and many prayers in public and in the closet have been offered by us for them. We praise God, however, that although some of the Christians were seized with this terrible disease, they all recovered. As a consequence of the Christians escaping death where cholera was at its worst, some of the heathen have been favorably impressed towards Christianity, but others hate it more than ever, believing that the Christians brought the disease on by witchcraft, escaping themselves by the use of charms.

On account of such superstitions, as well as on account of leaving their religion, some of our Indian brethren have had to endure a great deal of persecution. In such times the keeping power of the Lord has been very encouraging to us, not one of our Christians, so far as we have heard, having betrayed the Lord on account of persecution.

The Lord has blessed our imperfect efforts to advance His kingdom with much visible success throughout the year.

In January He sent to us Dr. Breed to take up a very important work among the sick and suffering. March witnessed the laying of the foundation of our hospital, which is nearing its completion. The meetings of the Deccan Association, which were held in Secunderabad in March, were rich with blessings, and our annual meetings in April, for the spiritual quickening of our Christians, were very profitable to us all.

In June a number of our Christians took leave of the Nalgonda church, and organized themselves into three new churches; and an important step was made towards solving the burning question of the day in the mission — self-support. The three newly established churches give about half towards the support of their respective pastors, the remainder being given as a grant to the churches, the pastors being entirely dependent upon the churches. It is well known that the Indians are able to do nearly anything if you give them a pattern, and so, by our example, I am endeavoring to inculcate giving, which is the foundation of self-support. In August, September, and October we had our usual Bible class for such helpers, who, for some reason or other, cannot be sent to the Seminary, but are greatly in need of Bible teaching: owing, however, to the cholera, it was poorly attended. Nearly every month, and sometimes several times a month, we have had baptisms.

During the first two months of the year considerable touring was done, and during November and December two long tours were made.

Before the year closed we had the great privilege and joy of welcoming another addition to the Nalgonda staff to take charge of the school work.

A great need of our school work — viz., an addition to the girls' dormitories and a new house for the boys — has been completed. This past year has seen the greatest number of children in our boarding school, and we rejoice in being able to say that there has been a spiritual movement among them, the result of which has been that a number have been converted and baptized. At the end of our first term of mission work, we especially remember and appreciate the love and kindness which our missionary brethren and sisters have shown to us.

In conclusion, we thank God for the way in which He has led us, and the blessings which He has bestowed on us during the past year, and look forward to the year which has opened on us with hope and encouragement.

KANIGIRI.

Rev. George H. Brock and wife.

Mr. Brock reports :

The last year has been an especially encouraging one. It seems to us that real progress has been made along several lines. There have been disappointments, heartaches, weariness, but never discouragement, always hope, because the promises are yea and amen in Christ Jesus.

*Day Schools.* — The question of schools is a large one on this field, and is constantly growing larger. The total number of village day schools is eighty-two. In these the children are instructed as far as the third standard. There is a general improvement in the schools, I believe, a larger and more regular attendance, and it seems to me a more intelligent knowledge of the true benefits to be derived from education. We report an increase of thirteen new schools opened, twelve new buildings erected, and twelve new teachers have been appointed who as yet are receiving no aid from the mission. Quite a number have passed the primary examination in the village schools and at the Sessional school in Kanigiri. I am glad to say that the most of the teachers have now passed the required Government examinations.

The Government grant-in-aid was more than double that received last year. Requests for new schools come to me almost daily. We are doing what we can to place a Christian teacher in each village where we have Christians. It may be of interest to some to note that all of our teachers are Christians, and that out of a total of 1,309 pupils in all schools only fifty-one are from heathen homes. During the year there has been an increase in the number of pupils by 248.

*Night Schools.* — Last year we reported two, this year we have had an increase of five, making seven at present. It is encouraging to see the young men gather after their day's work in the fields, endeavoring by the aid of a dim light to master the difficulties of the Telugu language. It means power for them in the future.

*Central School.* — A new thing has come to pass in schools, and for want of another name I have termed it a Central (Primary) School. Great numbers of the children have passed the third standard, being as far as they can study in the village schools, and the parents are clamoring for further education, so it has occurred to us that instead of establishing a station boarding school we might open a school in one of the villages which children who have passed the third standard might attend. This was done last August, and at present twenty-six are in regular attendance. The children come from surrounding villages. Many more desire to attend, but we had no place this year. We supply teacher and books. They provide the rest : food, clothes, light, and lodgings.

We have had requests to open similar schools in different parts of the field. If this school is a success a step forward has been made in self-support.

*Sunday-schools.* — We report sixty-seven Sunday-schools, being one more than double that of last year, and an increased attendance of 296. There is much more to be done in this line yet. We feel the need of some simple lesson helps for our village schools.

*Churches.* — We report two more than last year. In each there have been baptisms. Beginning with January, one church has decided to undertake the support of its pastor. The desire for church organization has not decreased during the year. Several centres are asking us to go and organize churches for them. Funds are being collected in three places for church buildings, and altogether this feature of our work has many encouragements.

*Baptisms.* — Out of the hundreds who applied for baptism 243 were received and baptized ; of these 34 came from heathen Malas, 166 from heathen Madigas, and 43 from the Christian community.

*Contributions.* — Rs. 468-3-6 received in cash does not even in a small degree show the

real amount contributed by the people for the work, as they help support—in giving food to a more or less extent—the full staff of workers on the field.

*Touring.*—It has been a delight to go about amongst the people. We have converts in six new villages and in more than a dozen new hamlets. A hitherto untouched corner of the field has been visited, and many have expressed a desire to become Christians.

*The Elders.*—A special effort has been made to reach the elders. Conferences were held in different parts of the field to which they came, and here we discussed self-support, church organization, church discipline, and other matters pertaining to the spiritual and temporal interests of the Christian community, and I believe it was time well spent.

The quarterly meetings have been seasons of refreshing, though we labor under great difficulties in not having a church building, and the heat at times is terrific.

A Home Mission Society has been organized which we hope may grow and do good.

BANGALORE — 1892.

Rev. John McLaurin and wife.

We have received no report thus far from Dr. McLaurin.

KAVALI — 1893.

Rev. Edwin Bullard and wife.

Rev. E. Bullard reports :

I send herewith a statement of the statistics for the Kavali station for the year just ended. There is but one organized church on the field, and during the last year there were baptized, 6; restored, 2; suspended, 9; excluded, 1. The present membership is 132. As I have been in charge of the field only since Nov. 11, 1896, it is impossible for me to give a report for the entire year. I must leave this to Brothers Downie and Ferguson, in whose care the field was for the time previous to our arrival. Since taking charge I have made several trips to Kavali, going in carts or carriages from Ramapatam, where we are tarrying until the mission house can be completed at Kavali.

A few villages have been visited, and we hope soon to make a more extended tour through the field. This will doubtless do more than anything else, humanly speaking, to bring about a better state of feeling among the people, many of whom have come to regard the mission, on account of the frequent and unhappy changes, as a failure and an object only of contempt. The efforts of our brethren during the past year, and of Brother Stone, who preceded them in the care of the field for a short time, have by no means been in vain, but have resulted in helping a few to be faithful who had believed, and in awakening some even among the heathen to inquire and to turn to the Lord. Moreover, the field is not a new one, but a part of one of the oldest fields in the Telugu Mission. Many years ago honored missionaries with their helpers, some of whom have ceased to labor here, visited these villages and laid foundations even then which have remained till now. The Taluq is, however, one of the most backward and discouraging in many respects. It has, according to the last census, fewer Christians than any other Taluq in the Nellore District. We are by no means hopeless, however, but confident in the ultimate triumph of the Gospel and indeed, if we are not much mistaken, there are plain indications even now of blessing and of harvest-gathering, in store for God's people in the early future on this field. The statistics given above are complete up to the end of the year. It should be stated, however, that there are about fifty or sixty persons, as I find, living in Kavali Taluq whose names are on the church books of other stations. These will, doubtless, be added to us by letter soon. So, also, there are about seventy-five names on our books of persons residing on the Ramapatam field who should be transferred by letter to that church.

## KUNDAKUR — 1893.

Rev. Wheeler Boggess and wife.

Mr. Boggess writes :

Our months of touring this year have shown most distinctly the evils on our field resulting from the use of foreign money among the native helpers — how it has dwarfed their spiritual growth and rendered their preaching of the Gospel of little effect. With this revelation came the determination to forsake everything in our former policy that could not be founded on the teaching or examples of the New Testament. After being fully persuaded that the support of native workers with alien funds had no such foundation, and seeing the evils resulting from hiring others to deliver the message given to me, and knowing that we had no right to do evil that good might come, we took the following steps toward the scriptural plan.

The first step was the announcement that hereafter no new names should be added to the list of foreign-paid native workers. Then the Christians of each community were instructed to appoint from among their own number devout men as their elders and spiritual leaders. Afterward these men were gathered together and taught their duties as defined in the New Testament, duly emphasizing the fact that the Gospel was intended among all conditions of all people in all ages to be self-supporting, self-governing, and self-propagating. They were then told that on a certain day the alien support of the preachers should be stopped, and that henceforth the sustaining of the church in their midst should be with them. The appointed day is Feb. 13, 1897. Then, of all times, shall we need the prayers of our brethren.

During the hot season I worked much on a Telugu Subject Index to the Bible, which I hope will soon be ready for the press. Believing that this book would be of much use in the Lord's work, I have given it all the time I could without interfering with the direct preaching of the Word.

Fourteen persons during the year have given evidence of new life and have been baptized. Since the beginning of the year I have visited ninety-two of the ninety-nine villages on our field, preaching several times in each.

The Christian boys attending the Government Middle School here have all passed their examinations and been promoted. Of the other three schools attended by Christians two are prospering. The remaining one is not in good condition because of the inefficiency of the teacher. All of these institutions are quite independent of the mission.

## ATMAKUR — 1893.

Rev. Isaac S. Hankins and wife.

Mr. Hankins reports :

Our station is small and our progress is slow. We have only seventeen Christians who have been baptized upon this field. There is no Taluq or station in our mission where so little has been accomplished and so few baptized. The reason is probably to be found in (1) caste prejudice, (2) insufficiency and inefficiency of workers, (3) the wickedness of the people. An official in writing a short history of Nellore District says that Atmakur Taluq is the most corrupt of any in the district. The fact that up to date so little has been accomplished shows that Atmakur is a hard field.

I have secured during the year two helpers from Ongole and one from Udayagiri, making my present staff of workers eight. These I have stationed in good centres, and am now making an effort to reach all the villages of our field. We have to a great extent won favor and disarmed opposition, and secured a better hearing for the gospel message.

Although we reported last year that it was with joy we entered our new bungalow, yet it was a greater joy to be closed in from the hot winds in April last, and to dismiss our troublesome

carpenter. It was not till then that our house was completed. This and out-building work after the hot season made touring impossible. We have also built preachers' houses.

I have made several short tours, eating and sleeping for a week in my bandy. Have in this way attended to all urgent cases. Now that our building work is done we expect to spend all the time on tour possible. Touring is profitable both to the mission and missionary, and I look for much blessing and fruit in touring this year.

Last March we organized a church of thirty-three members, seventeen being converts baptized upon this field, and sixteen being preachers and their wives. It was not of course a self-supporting church. We must get the people before we can get self-support. The whole burden must rest upon the Missionary Union for a while, till the work can be strong enough to support itself. The small bungalow answers very well for the present for a meeting-place.

A day school of eight scholars was begun for the children of Christians. This is the only one we have upon our field. It is not our intention to evangelize by means of schools, but where there are children of Christians we must establish a school. We ought to have another school at once in a village where our work has begun to bear fruit. We need a small appropriation for school work.

Our accessions during the year by baptism have been only nine. While this is a small number as compared with some other fields, yet it means much more to us, perhaps, than hundreds in some other fields. It is first fruit with us, and token of future blessings. A village ten miles north-east of Atmakur, Yedavili, has been a bright spot and source of great encouragement to us during the year. While other villagers were trying to keep out or drive out our preachers from their villages, Yedavili was earnestly asking one of our preachers to come and live in their village. This was so refreshing to us, and seemed an opening God was giving us, so I sent the preachers to their village. As a result, already six have been baptized, and more are interested. This friendliness was a surprise to us. The reason was that the first settlers of this village had come from up above Ongole, and had heard the Gospel many times. The Word had been sown twenty years ago, but had fallen upon good ground and brought forth, after many days, good fruit. May God grant that our work may be fruitful even to eternity. Here we are building a preacher's house, and must have a school here, money or not. 'Tis not all darkness.

We are looking for guidance and blessing from the great Head of the Church. More and more do we realize our weakness and dependence upon Him.

There are many ways yet to be prepared, and many paths to be made straight, before the Kingdom of Christ is established here as we hope to see it.

PODILI — 1894.

Rev. Alfred C. Fuller.

Mr. Fuller sends the following interesting report :

I think I can truly say that on this field during the year past the weak Christians have become less weak and the strong ones stronger. They have shown a willingness to take instructions from the missionary, and improvement is manifest on all sides among them.

It is hardly fair to consider our number of baptisms for the year as an exponent of our work among the heathen, for we have a large Christian population, the fruit of other men's labors, and the children of these naturally follow the belief of their parents, and many such are added to the churches by baptism, each on profession of his faith.

The year has been largely one of beginnings. A year of lengthening of cords and strengthening of stakes in preparation for the needs already upon us. The Ongole field, from which this was set off, was at that time far too large and Podili too distant to receive very much personal cultivation from the missionary, so the Christians had remained almost untrained in many

respects, owing to no fault of theirs, awaiting an answer to their mute appeal for some one to come over and help them. They are really willing and glad to right themselves and get into line, if only some one will show them how and guide them a little. The seed of the Tree of Life is undoubtedly in their hearts in most cases, but being so much left to themselves they have not known how to rear from it a strong and vigorous plant.

But not alone has our work been for the improvement of the Christians on our field. We have gone to the heathen also, and the results are very gratifying. For a long time past I have been trying to impress it upon my preachers and teachers that the bringing of children from Christian families for baptism is not in its strictest sense the object of our mission, being hardly more than the natural order of things, and that unless souls are being converted from heathenism our work is, in reality, at a standstill, if not running behind, and so we have been all of us striking out in real earnest for the heathen.

More than one-third of all the baptisms during the year past are from among the heathen. The total number of baptisms for the year is 225.

Podili is by no means a small mission; indeed, it ranks among the very largest in all the Telugu field, both in respect to number of Christians and also in respect to the number employed in the work of the mission, the one naturally creating a necessity for the other.

We have nine preachers, assisted by twenty-six lay workers and eight Bible women.

We have sixty-one Christian village school teachers, a number of whom have taken a full course in the Theological Seminary, and are intending to become preachers of the Gospel; they are, in fact, preachers already except in name, for they hold Sunday services in the villages where they are located, as well as prayer meetings, and they also go about among the hamlets near them and hold religious services, besides keeping school. We have, all told, 104 workers on this field.

Our regular Sunday morning service has been steadily increasing. Having no other place, there being no trees available for shade, we hold our worship on the shadow side of the mission house in the veranda. Our quarterly meetings are always large, the congregation ranging from 600 to 1,000. On these occasions the Lord's Supper is administered.

Hitherto, almost without exception, all the conversions on this field have been from the shoe-making class, but the past year has been marked by a movement which I believe will make itself felt in time to come, to wit: the weavers are beginning to openly profess Christ, and work among them shows real promise. The year opened with hardly a man in all my field from the weavers professing Christ, but during the year more than seventy were baptized from that class, each making a good profession of his faith in Christ. We have now two weaver villages almost entirely Christian, one of which is by far the largest and most influential village of that class in all my territory, so I feel that this may be the foreshadowing of a coming multitude. Many are now seriously considering the matter of their soul's salvation. Their coming would indeed be a very great joy, and we are all praying for it, yet I take up my labors day by day with fear and trembling, for the responsibility is very great and increases a hundredfold with the coming of these babes in Christ. The situation cannot well be appreciated nor fully understood by the people at home. To come out from heathen surroundings, heathen habits, and heathen relatives and friends and profess Christ is a very hard test for the convert, and it makes a very anxious time for the missionary. All manner of means are often employed to pull the newly converted man or the inquirer back to his old walks and ways again.

Almost every new mission has to record a few contests in the course of its early existence, and in this respect Podili is no exception to the rule.

In regard to self-support, all my work is with that end in view; but as I have already said, those people need training. They are raw material, but a little time and patience will do wonders with them, I believe. They will do what they can, I am convinced of that, and their offerings are already increasing even in these hard times. But these people of mine are not affluent. The



Christians to the north are in much better circumstances. The daily pay for labor there averages double what it does here, and a given sum will buy more rice or grain there than it will here. During the coming months there will be much anxiety all over India regarding crops. The pinching of the times has been somewhat palliated in these regions by rains which, though late in coming and scant in quantity, have prevented the distress from falling to the starvation point, at least for a time, and we hope completely. Much will depend on next season's rains. But at the very best Podili is a sterile tract, which accounts for its wretchedness.

DARSI — 1894.

Darsi is at present without a resident missionary, the work being under the supervision of Dr. Clough.

SATTANAPALLI — 1894.

Mr. W. E. Boggs and wife.

Mr. Boggs reports :

This year has been much more satisfactory to the missionary than the one preceding, not because of getting through more work, for probably 1895, with the worry and rush of building, saw more real hard work than the year just closed. But the work of 1896 seemed to be more in keeping with the ideal one has formed of missionary work, in that much more attention was given to the direct supervision and superintendence of the field and the mission workers, and I was able to tour among the villages and get acquainted with the people and their needs as I had not done before.

The first five months of the year were occupied chiefly in building-work on the bungalow and school-house. In March we were able to get into one of the rooms of the new house, and began to rejoice in the fact that we were at last getting settled in a place of our own. We found ourselves somewhat cramped for a time, but were able, in May, to enlarge our borders by occupying a second room. From that time we found it impossible to go any farther, and we have been compelled to allow the remaining part to stand waiting for better days.

We also have a school-house chapel forty feet by twenty feet so far completed that we are able to use it, and find it an exceedingly great convenience and comfort to have a shelter from sun or storm during our services. The building still requires to be plastered.

A new school-house has also gone up in one of the villages, at a cost of about Rs. 300, of which the Christians in that place contributed more than a third in cash and labor.

The all-absorbing question of self-support has been brought home to us here in a way that we could not have ignored had we desired so to do. I have been working as best I could toward this end since we started here, but it required the reduction of appropriations behind the urgent request and the authority of the Executive Committee to enable us to present it as a real, living, burning question to our Christians. Although I had been, to some extent, looking for it, and had been prophesying to our people that the day was near at hand, the cutting down of help from home came somewhat as a surprise, and we were exceedingly fearful at the outset that something would suffer. But we have been happily disappointed so far. We feared that we should have to reduce our staff of workers, but so far, with the exception of three whom we wanted an excuse to get rid of because of inefficiency, and one who proved himself unworthy of his position, we have been able to retain all. The people in four of the villages are undertaking the full support of the teachers in their villages, and pledges have been received from the remaining villages which, if realized, will cover the salaries of all our workers except one. The year is an exceedingly hard one because of the scarcity, even though the famine does not touch us here directly, and it is correspondingly hard for the Christians to give all that they would under ordinary circumstances be willing to do; but we are getting along collecting pledged amounts in a very satisfactory manner; another year they will be able to do better.

The greater part of this touring season has been spent among the villages, and I have found my way around to every village where we have members at least once, many of them several times. The people have been suffering for personal oversight, and I find it is very helpful to them to visit them frequently.

There have been many encouraging and many discouraging features in the work of the year. We have found the Sudras ready to listen, and in some cases we have had them come from other villages to the tent and see and talk with us. They listen attentively as long as we speak, and are evidently much interested. I am not able to see any signs of a breaking way of caste, but we preach the truth to these people as plainly and as faithfully as we can, and trust God with the results. We have to be thankful that we are everywhere, with few exceptions, received by all classes in a friendly way. Of course we know that much of it is hypocrisy or the friendship born of fear of the ruling race, but yet it helps us greatly in going about our work.

To some, one of the most discouraging features of the year's work would be the inability to report baptisms. The state of the Christians is, however, such as to take from me that ardent desire to add any more to our number, unless they be of the real genuine material, until we are able to see those we have rising to a higher level. And so, while we would rejoice in seeing multitudes saved from among the great unchurched crowd, we have more concern at present for the souls of those who are evidently rushing to perdition under the name Christian. It is for these, especially, we work and strive and pray. We find those here and there who greatly encourage us by their interest and desire to see the cause prosper, and it is through these that we are trying, with God's help, to work on the others.

We have had numbers of applications for baptism, but on examination of the candidates we could not feel satisfied that they had gotten much in advance of the many who make our hearts so sore by their lack of any intelligent idea of or interest in Christianity, and so we have asked them to wait and learn. We have gone at the invitation of three villages where there have, so far, been no Christians, and have endeavored to present the gospel message to them plainly and earnestly.

Personally, we have great reason to praise God as we glance back on the year gone. He has led us and blessed us more than we can tell. In the early part of the year Mrs. Boggs became seriously ill, and so low that we despaired of her getting well again. Human means seemed powerless to do anything, and we brought the matter to the Lord, and He graciously restored her. In looking back we see that it was necessary that God should work in some such way, in order to teach us a lesson of trust and dependence on Him that we never knew before. And since we learned the lesson the way has been growing brighter and brighter at every turn.

Apart from Mrs. Boggs's illness we have all enjoyed good health. The hot season was especially trying to our little ones, but we have come through safely to the end of the year.

OOTACAMUND — 1895.

Mrs. Lavinia P. Pearce.

Mrs. Pearce writes :

When the year 1896 commenced we had four day schools, including the one in the compound, but after a few months we found the parents were unwilling to pay even an anna a month towards the education of their children, and as we knew they *could* do it very well we closed two of the schools temporarily, as we told them, hoping they would, after a time, ask us to open them again.

The boarding school also suffered somewhat from the attempt to introduce the "help-support" system. We have succeeded, however, in keeping the most of our older pupils, and they have assisted, as usual, in the out-door gospel work.

At the beginning of the year, and for some months after, our people were persecuted some-

what on account of a little pamphlet, written and published by one of our members, upon the subject of baptism. The Christians of other denominations determined among themselves to ostracize the members of the Baptist church upon every occasion, and they did all they could to break up our church by attempting to draw away our members. They succeeded in taking a few of the weaker sort, but we are thankful to say that before the year closed a much better feeling existed. This was partly owing to the fact that our pastor composed two poems, one on the parable of the "Prodigal Son," the other on the "Marriage of Isaac and Rebekah." Each of these poems is arranged as a service of song, and the pastor and evangelists have been called upon many times to give these song services. The wedding poem is often called for, not only by Christians, but also by heathen and Roman Catholics, and we think much good is being done by these poems.

In one of the villages where we had a school the people (all heathen) asked the pastor and evangelists to visit them and give the service of song on the "Prodigal Son." The whole village gathered together to hear it. The poem is somewhat lengthy, but these people listened attentively from 10 P.M. to 2 A.M., and after it was finished showed their appreciation of it by taking up a collection of Rs. 5 towards the publication of the poem, and asked that some copies of the book should be sent them. And more than this, these heathen people supplied sufficient food for two days to our workers, four in number, who visited them upon this occasion.

We have no baptisms to report during the year, but the good seed has been faithfully sown, and we look forward with hope for the reaping-time.

#### MARKAPUR — 1895.

Rev. C. R. Marsh and wife.

Rev. C. R. Marsh reports :

*Quarterly Meetings.* — In January at the quarterly meeting held in Cumbum the formal division of the field took place, and since then Markapur has held its own quarterly meetings.

It is not easy to at once realize the value and importance of these meetings at intervals of three months with our preachers, teachers, and other helpers, from either a spiritual point of view or from a business standpoint, as both devotional and business sessions fill up the four days the meeting ordinarily lasts.

*Touring.* — This is, perhaps, of equal importance, and we regret that hitherto it has not been possible for us to do more itinerating. When we first went to Markapur in 1895 to begin our work there, Mr. and Mrs. Newcomb undertook to introduce us to our new field in a very helpful and practicable way by taking us on a tour to the important places; but the coming of the heavy rains prevented us from doing more than visit the villages in the neighborhood of the town of Markapur. In February Mr. Newcomb and I started out to finish this tour, but after a few days I became so ill that it was necessary for me to return at once to Cumbum. Mr. Newcomb, however, greatly to the advantage of the work, very kindly kept on and settled disputes and inquired into cases which required the attention of the missionary.

*Building Work.* — This has occupied much time, and on account of having only raw coolies and but indifferent masons has been more than usually exacting; as far as practicable Christians have been employed. The foundation of the bungalow is in and the basement completed ready for the door-frames and the superstructure. Details regarding the mission house and the mission hall can be given best when these buildings are completed, and so I reserve them for another report.

*Famine.* — For some time the outlook was dark, as the rains held off week after week, and the fears of the people at length culminated in something very like a panic. But when almost despaired of the rains at last came, and though the total rainfall for the year is considerably

below the average, sufficient fell to greatly improve the situation. There is unquestionably a scarcity of food which will be severely felt by the poorest of the people, and a certain amount of distress is inevitable; but the situation is immeasurably better than would have been the case if the south-east monsoon had entirely failed. Exportation of food-grains to those parts of India where the distress is greatest has at times raised prices to famine rates, but this has for the most part ceased, and with only local trade prices are easier. Now we are looking forward with hope to the time of the south-west monsoon, which we pray may come early with copious rains.

By way of conclusion a few words regarding the condition of the work and the prospects for the future may find place.

Without meaning that there is no room for improvement and no necessity for unremitting toil, or that there is nothing at times to discourage and dishearten, we would characterize the condition of the work as on the whole satisfactory, and the prospects bright and most encouraging. We believe the village schools are steadily gaining in general efficiency, and that the educational outlook is hopeful. We are patiently waiting for a boarding school for boys, which is greatly needed.

We rejoice at the prospect of a lower secondary school at Cumbum. There are indications that the leaven of the Gospel is working among the Sudras; but the time of their coming into the church is in God's hands.

Thanking the God whose we are, whom also we serve, for the goodly field wherein He has placed us, and for the cheering prospects of bounteous harvests and sure reward of faithful toil and service, we earnestly pray that He will grant us health and strength to labor for Him many years in Markapur.

GURZALLA — 1896.

Rev. J. Dussman and wife.

Rev. J. Dussman reports :

It is with feelings of gratitude that we submit this first year's report from this field. The year under review has been one of beginnings. The larger part of it has been given to building work, and it will be some months yet before we are through.

While thus engaged at home real evangelistic work has necessarily suffered; yet we have managed to visit all of our Christian villages once during the year, and those nearest a number of times. Now we feel acquainted with the field and with our Christians.

A revision of the church book was found necessary and has been accomplished. Some who died a few years ago and others who have moved away were still found upon the roll, but now we know a little more of the whereabouts of our people. The field has been divided into smaller portions and a preacher put in charge of each portion, with the responsibility of that portion resting upon him. This has already improved matters, and we have great hope that much good will be derived from this plan. It is with pleasure that we notice an increase of spirituality among the preachers. All have pledged themselves to give at least one-tenth during the coming year. Collections have more than doubled over last year. The baptismal waters have been stirred from time to time, sixty-four having been received by baptism.

In the western part of the field, where we had no worker and no Christians, I have placed a man, with the assurance that his work is not in vain.

Our village schools have not done the work we wished to see. This is largely owing to a lack of competent teachers, only three of whom have come up to the Government standard. The rest, I am sorry to say, have had very few advantages, hence we do not see the improvement among the children which we would be glad to see. We had hoped to open a much-needed boarding school the beginning of January, 1897, but have not the means, and so long as we must have incapable teachers or none we cannot hope for better work.

The caste people everywhere give us a listening ear and are very friendly, but as yet no one has had the courage to confess our Lord openly. The people in Gurzalla have come to the conclusion that we have come to stay, and their conservatism, to a great extent, has disappeared.

May it please the Great Shepherd of Souls to use us in leading these caste people to Him, and to build up His kingdom in this corner of India.

### CHINA.

Reference has already been made in the general introduction to the present remarkable attitude toward Christianity throughout China. At some points the change from hostility to an apparently earnest desire to understand the new religion comes as a great surprise. Preaching places are crowded with attentive listeners as never before. Real inquirers are being numbered by the thousands, and invitations are constantly being received by our missionaries to send teachers or preachers to hitherto unvisited places. Results are appearing also in the increased numbers of baptisms reported at some of our mission stations. Our oldest and most experienced missionaries speak confidently of this change as the work of the Divine Spirit. The evidence of this is apparent, especially in some districts, in the spiritual quickening of native believers.

This religious awakening is accompanied by an increased demand for education. There is a desire to become familiar with Western knowledge and Western ideas, quite the opposite of the contempt with which these have hitherto been regarded. A vast movement has begun in China which betokens an opportunity for Christian missions which seems now incalculable.

The causes of this are plain to read, and they need not be dwelt upon. That the hand of Providence is plainly revealed in them all no one who recognizes God in human history will for a moment deny. The cry unto God of a generation for the opening of China is being heard. The lesson for the church to-day is an obvious one. It is simply this: since Almighty God has condescended to overturn "these walls of Jericho," there is nothing now left for His people but to enter in and possess the city.

Great responsibilities are now thrust upon us as a denomination. Our work in China, which for several years past has greatly needed strengthening, demands this at the present time with increased emphasis. The question is now a solemn and pertinent one. Will the churches composing the Union gratefully appropriate the rich blessings which God has bestowed upon our China missions by faithfully assuming the responsibilities these involve?

BANGKOK, SIAM — 1833.

Rev. H. Adamsen, M.D., and wife.

Dr. Adamsen sends the following report for 1896:

Our hearts are filled with praise and thanksgiving for the great blessings that have attended our labors during the past year. Warm Christian fellowship prevailed on every hand among the Chinese, Siamese, and Peguans, and we believe that the Lord has even greater work for us to do during the year 1897.

The most interesting event during the year was the arrival, on the eighteenth of May, of Nai Leh and his wife, who were sent to us by Rev. E. O. Stevens, of Moulmein, Burma, for the

**Peguans of Siam.** The result of our combined efforts has been the establishment of two new missions among the Peguans — one at Tapowlom, fifty miles north of Bangkok, and one at Paklai, five miles south of Bangkok, having a total membership of twenty-four by baptism since that time. A chapel has been erected at Paklai, and we hope within a month or two to have with us another native preacher and his wife from Moulmein, whom I am willing to support myself.

The members of the Chinese church have raised among themselves one hundred and twenty ticals towards the building of a new chapel, and they have also promised to support or partly support their own preacher during the coming year. This effort on their part, after many years of help from the Board, is an encouragement to us and an assurance of the Holy Spirit in their midst. I have made sixteen tours into the surrounding country and preached to great numbers both in the Peguan and Siamese languages.

We are hoping that this coming year we shall be able to build a chapel at our new station, Tapowlom. The members have shown their great interest, and have all offered to assist in the building. At present our services are held in the home of one of the members, the first man of the village to be baptized.

We are grateful to be able to report forty-three baptisms among the Chinese, twenty-four Peguans, and three Siamese, making a total of seventy for the year 1896.

In reviewing our work of the past year we have great cause to rejoice and be thankful to our Heavenly Father for the manner in which He has led us and the abundant blessings He has bestowed upon our feeble efforts. Surely the Lord is good, and His name to be praised by the nations of the earth.

### *East China Mission.*

NINGPO — 1843.

Rev. J. R. Goddard and wife, J. S. Grant, M.D., and wife (in U.S.), Mr. George Warner and wife (in U.S.), Rev. W. H. Cossum and wife (in U.S.), Miss Elizabeth Stewart, Miss Helen L. Corbin, Miss Ella M. Boynton.

Rev. J. R. Goddard reports :

My chief work the past year has been the translation of the Old Testament into the Ningpo colloquial. Second Samuel, 1st and 2d Kings, 1st and 2d Chronicles, and Ezra have been translated, and are ready for the press. I have also served on a committee for the revision of the New Testament, which has finished its work, and the edition is now passing through the press. The proofs are sent to me for correction. The printing has advanced to the first chapters of Mark's Gospel. I have also superintended the translation and printing of the International Sunday-school Lessons for the year.

The departure of Mr. Warner in April put me in charge of the treasury, the care of which, with its attendant duties, the mails, purchasing and forwarding stores for our inland stations, etc., has taken considerable time, and has confined me somewhat to Ningpo. I have, however, made five trips to Chusan, four to Jili-z-kong, and one each to Nying-kong-gyio and Si-u; the last two were made for Mr. Cossum, whose health did not permit him to go. Whenever other duties permitted, I have gone during the week to our chapel in the city, which is open daily, where we generally have audiences of from thirty to fifty, and almost always very good attention.

Mrs. Goddard has taken charge of the two day schools for boys and one for girls in connection with our work, and by her careful superintendence has stimulated the native teachers to better and more faithful work. I have looked after the boys' boarding school, giving a review of their work each week, and occasionally do a little instruction in some of the classes. Mrs. Goddard instructs them in vocal music, and also has two or three pupils learning to play the organ.

The daughter of Mr. Yiao, the pastor of the West Gate Church, has made good progress, and is able to accompany the singing in the church; but in general the Chinese are not a musical race.

On the first of October I turned over the work in Chusan to the care of Mr. Viking. He still has his family in Ningpo, but purposes spending considerable of his time in Chusan. During the coming year, in Mr. Cossum's absence, it may be necessary for him to take charge of Mr. Cossum's work, or a considerable portion of it. Meanwhile he can be looking for a suitable home in Chusan, and can decide from personal inspection whether or no the field is of sufficient importance to be occupied permanently by a foreign missionary.

While our work has been uninterrupted and there have been many encouraging indications, — an unusual attention and seriousness in listening to the preaching, and frequently a marked desire to hear the Gospel, — the number of conversions and baptisms has been small. There is a conviction in the minds of most missionaries, and of the native preachers, that the time of large ingatherings is at hand. Yet the blessing tarries. The week of prayer has been observed in the native churches, as well as by the missionaries; the attendance has been good and well sustained. Though no marked interest was shown, the influence has been stimulating and will affect the spiritual life of the churches.

The West Gate Church voted at the beginning of the year to ask for no precuniary help from the Missionary Union. It has been a hard year to begin the experiment. The dollar is fully 20 per cent. less in value than a year ago. Hard times have driven several of our best paying members to other places to seek work. It looks as if they may close their year in debt. But we are determined to keep on in the new way, whatever may happen.

Miss Stewart writes :

The retrospect over 1896, while by no means bright or cheering to a missionary heart eager to see the world brought to Christ, is yet filled with thankfulness for many lessons learned both with regard to the work and one's own spiritual life. For just how closely these two are united only experienced workers in the vineyard know.

The Holy Spirit of God has been very markedly present with the missionaries in Ningpo these past few months, showing faults and shortcomings and suggesting new lines of work. He has not yet, however, found admittance into the native churches, so we have no revival to report. But it is coming just as sure as we are faithful.

*Bible Women.* — There have been three at work during the year. But the number is often augmented by one or two Christian women.

Last March we opened work near large cotton mills newly erected for work among the women and children there. Opened by women for women, the first fruits have been two men! One of them is in easy circumstances, and has constituted himself preacher, witnessing a good confession and seeking to lead others to Christ.

Mrs. A. J. Li came to us last spring in answer to prayer, and is proving a woman after our own heart. About the same time I had rented and fitted up a boat in which to itinerate, so she went with me everywhere. The boat is a very decided help even if it adds not a little to the burdens hard to carry by a single lady missionary; in fact, travelling made comfortable — that is, comparatively so — is part of the secret of evangelization.

*Children's Work.* — By autumn we had added another worker to our passenger list, viz., Miss S. M. Dzin, aged nineteen, from our Girls' Boarding School. She gathers some of the heathen children in a village together, and teaches them a text of Scripture from picture cards while we talk to the women. When they repeat the text they get the card to take home. This is a new method, which, well worked, would evangelize the rising generation in a few years; and probably Miss Boynton will give herself wholly to it in future. In Ningpo city we have Sunday-schools for street children, with an average attendance of one hundred scholars. These

need a foreign superintendent, so are limited in number to three at present, but we will go on adding.

Miss Corbin writes :

There have been thirty-two pupils enrolled in the boarding school during the year, but no baptisms to report. This, however, is due more to the fact that all of the girls are already Christians except the very smallest ones, than to a want of blessing in our midst, for we have evident fruit of the Spirit's presence with us, and the girls have been steadily growing in faith, love, self-control, unselfishness, and a desire to help in giving the Gospel to others.

Each girl daily commits to memory a portion from the New Testament, and has one lesson in reading from the Old, — coming to me for questioning and explanations as soon as they have mastered the Chinese hieroglyphics in the day's lesson with the native teacher. Another class has just completed memorizing the whole of the New Testament, and are beginning to formulate in writing what they believe to be the teaching of God's Word on different subjects and doctrines, giving references for their authority, and I am often surprised by their clearness of thought. We consider the Bible lessons the most important part of the day's work, but they also have temperance, physiology, and hygiene, as well as geography, a little history and elementary arithmetic, and their industrial work.

One of the older girls has a class in Sunday-school of small girls from Christian families, while another has a class of little heathen girls she has gathered in from the neighborhood. One of the oldest girls, Saen-may, is working with Miss Stewart this year. She goes about with Miss Stewart and the Bible women, and while they are engaged in talking with the women from house to house, Saen-may gathers the children about her, teaching them a verse of Scripture. Miss Stewart is to have two other girls from school to help in the same way during the first month of Chinese New Year. Other girls are doing same work while at home in the country for holidays.

Miss Boynton writes :

The past year has been my second here, and I have been making beginnings in just such Christian work as you at home are doing easily — beginning to call upon the Christians, to take part in the women's prayer meetings and in Sunday-school. A part of the time has been spent in study, and sickness has used some of this winter. The first year's examination came just after last year's report, and the second will come soon. With the Christian women I have gone among the heathen some and tried to talk, and the women have made me understood when I could not do it myself. As I see how much God has given me for body and soul, and the poverty of the Chinese life, I think, Why have I all this? — and I do desire to yield all to His use who gave it.

SHAOHING. — 1869.

Rev. H. Jenkins and wife, Rev. W. S. Sweet and wife, Miss Mary A. Dowling (in United States),  
Miss Lillie A. Snowden.

Rev. Horace Jenkins sends the following regarding the Theological School :

Wholly released during the year from cares from without, I have been able to give my entire time to the Theological School.

The question of *self-support* just now agitating the churches of the Eastern China Missions has operated to discourage young men from seeking the advantages of our school. Fearing lest when they shall have finished the three years' course they may be obliged to engage in secular employment until such time as they may be able to create a religious interest sufficiently large to insure their support instead of being taken into immediate employment by the mission, they are quite loath to throw up any employment they may now have to enter our school. While this may tend to secure a better class of pupils, for the present it prevents any special addition to our



numbers; and this would seem, in the diminished number of prospective laborers, to afford little promise of any near enlargement in direct mission work. There is, however, among the churches, I am told, an appreciation of the merits of our school, and a desire to make use of its advantages as fast as worthy men present themselves.

It is worthy of record here that we have in school an unmarried middle-aged man, now in the second year, who wholly supports himself. Some years since, the Shaohing church, at its own option, worked a small station outside of the city. Tsiang Veng-tsae here heard the Gospel for the first time. After visiting our city chapel later, his interest in the Gospel ripened into conviction. He was finally baptized by Mr. Mason at Hangchau, and, throwing up his connection with the Shaohing magistrate's office, he entered our school to pass the three years of study at his own expense. His example in this respect, and his Christian deportment, are admirable.

Early in the year I opened a chapel in the city on the East street, at a place called Bao-hô-long kéo, — *i.e.*, "The mouth of the Alley of the Bao family," — placing in charge Mr. Kwee, one of the oldest Shaohing Christians, an early pupil of mine and a former instructor in the Theological School. Preaching at this chapel has been maintained through the year, Mr. Kwee being assisted occasionally week days both by Brethren Sweet and Copp, and on the Sabbath by a pupil from the school. The hearers are largely passers-by from the country as they visit the city on business. Mrs. Jenkins has made occasional visits with her Bible women to this section of the city, visiting the women at their homes, while Miss Snowden has inaugurated at the chapel a weekly meeting for the women of the neighborhood. Wishing, if possible, to accomplish something more definite for the women than she could in some cases hope to do from house to house visitation, she caused a placard to be posted at the chapel door inviting the women of the district to meet her and Mrs. Du at the chapel on a certain day of the week. The plan is working successfully as the year closes.

I have continued the usual Sabbath morning services for the little Christian community on our school compound through the year, when not infrequently some few interested ones join us from among our neighbors. In the afternoon public services are held in the women's chapel at our great gate. This service is attended by all the Christians living in the vicinity of the chapel associated with us in Christian work or otherwise, and, as a rule, large numbers of passers-by, both men from our section of the city and others from the country bringing their small city purchases, come in to listen for a season. Frequently groups of women who have heard the Gospel at some time from Mrs. Jenkins or Miss Snowden and their Bible women, or who have been won through the gift of a little medicine or some kind office of healing, come in to show their appreciation of the truth, or it may be to beg for a little further medical attention, or possibly with the hope of securing a quiet ramble through our pleasant grounds and a peep in our homes; but to all such the Gospel is preached.

The work of each Sabbath really commences with what we are pleased to call Miss Snowden's Sunday-school, held in the women's chapel between nine and ten in the morning. Hither, at the ringing of the bell, all the Christians on the compound, male and female, repair. Presently cheerful songs of praise to the Christian's God ring out, with the hope of drawing in the children from the street. The success is only partial, but men have been enticed, and sometimes women, when the Christians select their pupils, and the work of the hour for Christ and his Gospel is pleasantly passed.

Rev. W. S. Sweet reports:

This, my third annual report, may properly be termed a report of beginnings, for thus it has been. Our first opening was the gathering of our workers and, after prayer, selecting a few places where we thought wise to open stations.

Our first attempt was at Tong-p'u, where we were very hospitably received and cordially invited to dinner. A bargain was soon closed for a building, but no money paid down. The

money was to be paid the next day. We found, however, that the next day had brought a different state of mind and the money would not be received. No other word was given than that the neighbors refused to have a chapel near them. Another day's search revealed the fact that God had better things for us in another part of the city. This place was rented and found to be just where the people in large numbers would attend. The year has given large audiences and one or two who have really seemed to accept the doctrine.

Our next attempt was at Teo-men, where every effort was thwarted by the unwillingness of the people to receive the Gospel. Our faces were then turned to Mo-san. The bargain was closed and money paid, when a crowd rushed up and asked the proprietor if we would pay theatre money. That is a form of idol worship, and all we could say was "No." The owner seemed scared out of his wits, and all that could be done was to take the money back and get out of the crowd as quickly as possible.

We were discouraged, and this drove us to God in prayer, which brought the man to our house the next day, when we closed the bargain and secured an opening. Soon after we located a preacher there and began regular visits. Soon all manner of lies were in circulation of the terrible deeds of destruction and death carried on in this chapel. Scurrilous notices were posted, and a crowd came one day and insulted and beat the preacher in a terrible way. Thereafter a league seemed to be made which prevented any one from coming to the chapel. This letting alone continued two or three months, but visiting from house to house broke it up at last, and now for three months attendance has been quite good. There are two or three who seemed interested, and we hope for conversions.

The third opening for our hand was the Hangchau work. Brother Mason turned this over to me early in September. In order to strengthen our work we rented a chapel in a neglected part of the city and changed the Shaohing pastor to Hangchau. The man formerly in charge of the work at the main chapel was put into the new chapel. Early in December the rented chapel was burned down and all the furniture therein. This stopped work there, and on account of several acts of the preacher, both before and after, we conclude it was a just retribution for cheating and other bad conduct; yet it almost seemed that God thwarted His own work. How little we know the Divine mind in such cases!

On account of the needed changes to open so much new work, there has been a spirit of fear and distrust on the part of the natives; for I find that the natives, like some foreigners, feel they own a certain position after having occupied it for some time. We are more than thankful to say that all this spirit seems to be taking its flight and we have had blessed meetings of late.

In results that can be counted there has not been much: five await baptism and one has received the ordinance. We look forward to the coming year with a trusting faith that God will put the sickle into our hand.

Our Sunday-school, young people's meetings, and prayer meetings have all been well attended, and the interest is good.

Mrs. Sweet has kept busy with school work, translating with her teacher, working amongst the women, and in correcting proof and setting type in the printing-room.

I must not close this report without reference to the printing, for this, too, is work begun this year. Our little "Greetings" has been sent out four times, and we would that it had a wider circulation. The two new departments, the Central China Department and the Southern Baptist Department, will be followed by still others not yet announced.

The "First Lessons in Chinese," printed in Roman, is in constant use in our school. Our hymnal is also used in our Sunday-school. The "Help for the Morning Watch" is just out, and may lead our preachers to a more constant study of the Word.

KINHWA — 1883.

S. P. Barchet, M.D., and wife, Rev. T. D. Holmes and wife, Miss Annie S. Young, Miss Clara E. Righter.

Dr. Barchet reports :

As early in the year I handed over to Mr. Holmes the country stations I was in charge of, I shall confine my report to medical work, to which my time was mostly given. The hospital and dispensary were kept open throughout the year. We have been enabled to repair and put ceilings to all the rooms upstairs and most of the rooms on the ground floor, fitting them with glass windows, a luxury for Kinhwa people. We can comfortably accommodate thirty in-patients, and have room besides for students, helpers, and ourselves.

The hospital was patronized by an increasing number of in-patients. Last year we received 160 in-patients, this year we treated 228. Out-patients' visits last year amounted to 6,200, this year to 3,582; this smaller number is accounted for by my giving up country stations. Confining my work to the hospital has given me more time to attend to in-patients and to teach a class of medical students, now numbering four.

We have morning and evening meetings with the in-patients, who rarely fail to be present when able to leave their beds. I take the men, and Mrs. Barchet meets with the women. That the truth thus sown is not in vain is shown by some of them buying Scriptures from us and other helpful books; others, who cannot read, have come repeatedly after they were cured to learn more of the truth and to join our Sunday afternoon Bible class. That some of these have accepted Christ we have evidence in their changed lives, but how hard it often is to break with time-honored customs, to openly confess Christ, was shown by a recent in-patient who expressed faith in Christ with the remark, "If I could only remain within the hospital walls for the rest of my life it would not be so hard to lead a Christian life, but living amongst my friends and relatives it will be next to impossible." God has begun a work in several of our in-patients, who are not far from the kingdom, and we believe that before long they will come out openly on the Lord's side.

Through the hospital work God has also opened our way to reach the gentry and officials, who are becoming quite friendly. Last year the Prefect (our highest official in Kinhwa) did his best to quell a threatened disturbance at Mao-deo, one of our country stations; recently he did something more for us to protect our native Christians from being molested by heathen neighbors who have repeatedly attempted to force native Christians to contribute toward heathen rites and festivals, idolatrous processions, etc. He issued a proclamation throughout the eight districts over which he has jurisdiction, so that not only Christians of our mission, but those of other denominations, are equally benefited.

Of the various diseases treated, those of the eye predominate; next in frequency come skin diseases, gastric and rheumatic troubles, fevers, dropsies, abscess, cancer, leprosy, and so on. In one case we removed cancer by operation for the third time within two years, the patient still surviving; lepers came for treatment, but without separate accommodation for them not much could be done for these unfortunates.

Since opening of the hospital we treated sixty-six opium patients who came to be cured of their bad habit. We had fully as many applications for help to save attempted opium suicides. In several of these cases we were called too late to be of any avail, but in the majority of cases life was saved. The suffering and misery which this deadly drug has brought to the Chinese can never be fully told; in what respect it can be "a boon to hard-working people" I have not yet been able to see.

Through help given by the Bible societies, we have also been enabled to circulate a large number of Scripture portions and other Christian literature. This quiet seed-sowing has been

carried on with hardly any opposition from the people, and will bear fruit in time. We have also found picture cards most useful to carry Bible truths to the homes of the natives. A gentleman who called to-day was struck with the text on the back of one of these pictures and begged for it, not for the picture, but for the text, the truth of which had struck him.

Rev. T. D. Holmes reports :

It is difficult to sum up in one brief letter the events of a year in the churches on so broad a field. The main general aim has been to confirm the Christians in the faith. To this end we have tried to impress upon the minds of the people the importance of the study of the Scriptures, the duty of living up to our professions, and the privilege of the indwelling Spirit.

To get the people interested in the Scriptures the preachers and evangelists have been called together to first pray and study and plan. While we have no organized Sunday-schools we have tried to have the Sunday-school idea carried out in all the churches. The people have been provided at low rates with helps to Bible study, and the preachers and elders have been encouraged to do all they could to spread a knowledge of the truth among their congregations.

Much effort is needed here as it is everywhere to get the Christians to live the Gospel. We have endeavored to hold the people to the Scripture commands, and the example of the Lord Jesus has been faithfully kept in view.

The longer I work with these people the more I see the force of the Scripture expressions, "weak in faith," "babes in Christ." Hence the conception of an indwelling Holy Spirit witnessing and acting with their spirits is to many rather an ideal unattainable by their present weak faith. Still in spite of the hinderances of the evil one I believe the Spirit does work with these churches, and dwells in the heart of many a poor weak brother struggling against sin, though he may not be conscious of it. I try to visit each church once in two months.

As a good step in the direction of self-support I have been trying to encourage the churches to provide their own meeting-houses. We are glad to notice that the church at Maoteo have subscribed about forty-five dollars towards a church property of their own, and will soon have completed a purchase now under negotiation.

Within the city and vicinity, with two evangelists we try to reach all the people we can. Early in the year when I had only one evangelist he used to take a volunteer helper out with him one day in the week to visit among the neighboring villages, carrying the Gospel to many who could not otherwise be reached. I hope soon to arrange to go out with the evangelists. We expect to go forth two by two, as the disciples and early Christians did. Thus we are enabled to sow the seed and help water the garden of the Lord, but unless He gives the increase all will be in vain. We need the earnest prayers of our friends that our efforts may be owned and blessed of the Lord.

Miss Righter adds :

The year has been full, for me, of city and village work amongst the women. My Bible women and I have visited most of the homes within reach of us, and found many who were not only willing to listen, but who were *trying* to understand how to believe the Gospel. The year past has seemed the most hopeful of all, and I fully believe the wave of conversion that has visited other parts of China is just coming to this place. Villages that for years past would have nothing to do with us have this year opened up to our work, and homes where we have previously met only closed doors have bid us welcome. The Christian women have done nicely in their studies also, both at home and in my Sunday-school, and some of them have helped in the village and city work. There is much to encourage us for this new year, so pray with us, please, that *all* our hopes may be realized, and God's people may come out from amongst the heathen.

## HUCHAU — 1888.

Rev. G. L. Mason and wife.

Rev. G. L. Mason reports :

*Bright Outlook.* — We praise God for countless blessings during the year. We trust in the promises of the Word and not in appearances; yet things have never looked so hopeful at this station as they do now. More people than ever are seriously interested. Such have just had much instruction in a series of evening meetings during five weeks. More people than ever admit that God's claims are right; more Gospels have been sold; more Christians are daily testifying of a present Savior's power and love; and twice as many are praying in Huchau city as ever before. The total number of believers appears a little less than last year, for the Hang-chau church is now reported from Shaohing. During a welcome change of scene at the hills during the summer we did no less work, but were able to preach to the people of many villages who hear the Gospel at no other season. Scores of our people have pledged against tobacco and strong drink.

*Dòng-si.* — After three years' work the first convert has been baptized, an earnest man who is a lover of the Scriptures, and who bears persecution patiently. The preacher, Mr. Cash, has also done much work in the country round. This busy city, with steam silk factory, telegraph, converging native express and steamboat lines, and very populous suburbs and surrounding country much needs a missionary family.

*Self-support.* — This is urged on every convert from the first. All are taught to testify and to lead meetings and to give. We hold it truth that after a fair start is made the more *true* converts there are in a field the less demand there should be for American missionaries. But you should help us get a start! Our country church at Zòng-pah has generously relinquished the services of the preacher whom they support in part. They conduct their own meetings without expense to the mission, and the preacher is opening up new work in Hiao-fung, a populous county of Huchau Fu, in which there has not been one native Christian living till now. There are churches in New England, too, which would be more vigorous if the members led their own meetings and sent their young pastors to China.

*Showers of blessings* have fallen in T'ai-chau, a fu of this province. The revival began in connection with some marked cases of bodily healing in answer to prayer. Five hundred have been immersed there this year. Such showers will also fall in Huchau. Hearts joined in believing prayer are expecting that people of all ranks, classes, and callings will soon accept Christ's kingdom inwardly in their hearts, and look for the kingdom outwardly at His second coming. Now, will the wealthy American Baptists come over and help us with *three missionary families* in 1897?

We have toiled all the night and have caught something. But the Master bids us launch out into the deep. He will cause us to inclose a great multitude of fishes.

One missionary family to live at the East Gate, in the vacant mission house, now in good repair and repainted; one family to work neglected parts of this great city; and a third to enter in and reap at Dòng-si. This is a modest request, and a just one, if we remember that in other of our Asiatic fields some towns of only a few hundreds or a very few thousands of people are occupied as stations, while here are we alone, one family in Huchau city, with 70,000 idolators, and with easily 200,000 more in the country accessible to us, who do not hear the word of life from other missions.

## CHUSAN — 1896.

Rev. C. F. Viking and wife.

Rev. C. F. Viking sends the following report :

As a report of my past year's work I have not much to say. I call this year my *first* on this field. I have spent one year and three months in all in Ningpo.

Last October Rev. Mr. Goddard handed over to me the charge of the work in Chusan. Chusan, a group of islands some forty miles east of Ningpo with about 250,000 inhabitants, was decided by the Board to be my field. I might mention here in connection with what Mr. Goddard is stating in the first issue of "East China Greetings" this year under heading 1866, "The church at Chusan sent an appeal to the Baptists of America for a missionary to be stationed on the island," that I was born the year after, in 1867.

For some time I have been thinking, praying, and planning about the work, and I felt strongly that it was my duty to spend much of the time in 1897 among the people on the field, and also to go about and get in touch with all the important places.

My plans have now been changed a little because of Mr. Cossum's home-going, which came on very suddenly. I was asked to look after Mr. Cossum's out-stations, which means about four working centres with churches, and some of these with a number of smaller centres where work is prospering. I felt it my duty and privilege to step in and be used. I shall not be able to spend so much time in Chusan this year as first thought, but the work will be looked after and the Gospel preached.

As I look on into 1897 and glance over the wide field, I find myself not without work. I praise God for the work He has given. I have the last year been blessed with a stronger body than any previous year, in China and America.

### *South China Mission.*

#### SWATOW — 1846.

Rev. Wm. Ashmore, D.D., and wife, Rev. S. B. Partridge, D.D., and wife (in United States), Rev. Wm. K. McKibben and wife, Rev. Wm. Ashmore, Jr., and wife, Rev. J. M. Foster (and wife in United States), Mrs. Anna K. Scott, M.D., Miss Mary K. Scott, Miss M. E. Magee (in United States), Miss Harriet E. St. John.

Dr. Ashmore sends the following summaries:

These summaries are for three mission centres, *Swatow*, the *Hu City*, and *Kityang City*. Detailed reports are sent you by the individuals at each station.

*Baptisms and Inquirers.* — During the year 110 persons have been baptized at the different stations. Inquirers reported sum up to three or four hundred. But here we reckon with caution.

*Stations Old and New.* — Old stations, thirty-one; new stations opened during the year, three. There are also four "places of prayer," *i.e.*, private houses arranged for public worship.

*Old Chapels Enlarged and New Ones Built.* — Enlargements have been made at three places to provide more room and better accommodation. We hope to enlarge at several other places during the coming year. New and commodious chapels have been built at three places, a great advance in style and capacity over some of our older chapels.

*Ground Purchased.* — In four places ground has been purchased to meet our growing needs. The costs have been met from private funds. In one other place land for a chapel has been given by native donors.

*Preacher and Teacher.* — Ordained, two; unordained, eighteen; head teachers, four; village school teachers who serve also as preachers on Sunday, eight. Pupils in all the schools including the girls' school at Swatow (or Kakchieh), 173. Village schools are always small, ten being a common number. This is the Chinese system, but we intend to improve upon it, arrange for training more in classes, and otherwise adopt the system better for our use.

*Bible Women.* — During the year fourteen have been in active service. There has been also a class of nineteen women studying at the central station to fit them for future usefulness.

*Hospital Work.* — There are two hospitals, three dispensaries continuously kept open;

there have been five medical students, three of them graduating after a three years' course, who are now rendering efficient service. The "in-patients" have been 915, while the "applications for treatment" have been 20,978.

*Biblical School.* — Number of students during the year, twenty-six. Out of these six have been two years in the class as required; four of them will be engaged in permanent work, the others not yet settled; seven others, graduates of the middle school, have been in the class temporarily previous to taking charge of village schools. Others will continue in the class next year. From some of the number, enrolled as "transients," we do not expect much beyond improved usefulness at their own homes.

*Contributions.* — We have not done ourselves justice in the past. The churches have not reported all their gifts. This year we have taken pains to get fuller reports. The moneys contributed by the Chinese themselves for church building and all purposes amount to nineteen hundred and sixty dollars. This does not include various gifts by missionaries which would swell the amount some five or six hundred dollars more.

*April School for Biblical Study.* — This was devised for the benefit of all our preachers and teachers. It is needful that they should have an occasional time for study.

*Progress made in Musical Culture.* — This has been very marked among the preachers and teachers. For the first time in their history they have evinced a desire and a capacity to manage the four parts.

*A General Information Society.* — This has been organized for the purpose of getting them better informed about events of the day which affect the well-being of themselves and their nation, and the general uplift of mankind towards the kingdom of God.

*Printing.* — After the blocks are cut, printing in Chinese is easily and cheaply done. We have a little place for that kind of work. Two men are employed and we print all our own hymn-books, and expect to do considerable other printing by and by.

*Bible Revision and Translation.* — Steady progress is being made towards the accomplishment of our long-cherished purpose to have the New Testament put into the colloquial of our people; and also in a size of print that can be read by old people. The Revelation has gone through the press and is now in use among us.

*Visits to Country Stations.* — These have been fully and faithfully made by various members of the mission. The one older member of the mission has been kept here on the compound, but the others have been, some one of them, perpetually on the move, and sometimes all of them have been away at the same time. Every single one of the stations has been cared for to the very best of our ability.

*Spiritual Uplift.* — This has been general and conspicuous during the year, especially among our preachers and teachers and Bible women. More conviction of the truth of what they believe, more confidence in the outcome, and greater boldness in maintaining a Christian profession have characterized them as a body.

*Notable Events of the Year.* — The Ko-Khoi affair took up a great deal of our time for a while. Some government proclamations in our favor have encouraged us. The transformation that China has entered upon of course stirs us all profoundly. We are all on the watch tower.

*Projected Movements.* — We have several in contemplation. We want to enlarge our operations in every direction to meet the new conditions that have opened before us. We want to increase the number of our stations and the number of our preachers, and we want to enlarge our schools. We must enlarge; we cannot contract.

Rev. Wm. Ashmore, Jr., reports:

Sixteen country stations have been under my care during the year. A review of the work at these stations, at the end of the year, shows on the whole a good degree of progress. At

twelve of them there have been baptisms to the number of forty-eight in all; and at some of the others where there have been none baptized there are new hearers. At some of these stations there has been a marked increase in the attendance and interest.

At the large district city of Chao-yang the work has taken a fresh start. Our rented chapel there had to be given up some years ago, as the owner wanted possession. Since then the little band of Christians had met in the shop of one of their number. At the beginning of the year they asked for a day school, for which they thought a place could be secured with less danger of opposition than if it were to be used simply for a chapel. At the same time it would serve them for a chapel on Sunday. They were successful and no trouble followed. God's blessing has been with them and with the young preacher sent to them. New hearers have gathered, and of these five had been baptized up to the end of the year. Further, while the city was visited by the plague during the early half of the year, and large numbers of the people died daily, all of our people were spared.

At Kham-e a chapel has been built at an expense, including the ground, of \$375, of which all but \$100 was given by the people themselves. Not all of this sum, however, was subscribed within the year: part of it had been accumulating for a number of years with this very object in view. Our people had heretofore met in a room belonging to one of their number.

At Gush-sia the chapel has been changed and enlarged at an expense of \$225, of which all but \$80 was given by the members themselves, and during the current year. Three of our young preachers belonging to this station and receiving from \$4.50 to \$5 a month subscribed each two months' salary.

We have had country schools at eight of the stations with an enrolment of 101, of whom about three-fourths have been from Christian families. The contributions of the people towards the support of these schools have been \$165. The end of the year finds a very decided increase of interest in the subject of these country day schools, with applications for sixteen for the new year, more applications than we have available teachers.

The boarding school for boys has had forty-seven on its roll with an average of thirty-one boarders and eight day scholars. We are impressed with a new sense of the importance of this school as a part of our mission plant, as we see the demand for properly trained teachers for the work in the country. The supply must come from the school here. We do not believe at all in employing heathen teachers for our country day schools. And men educated in the ordinary schools of the country are even after conversion far from satisfactory for our purposes. The old ideas and old methods are too deeply rooted to allow of their ever becoming first-class teachers for us.

The boarding school for girls, under Mrs. Ashmore's care, is also doing for the young women of the church a work the value and importance of which are already apparent, and sure to become more and more so as the years go on. The number enrolled has been twenty-five.

At the beginning of the year a start was made in the work of revising our colloquial Scriptures, and one Gospel with part of another was done, when the Ko-khoi troubles broke upon us, and demanded for months our whole strength and attention, up to the middle of the summer. The strain proved too much for me, and it was thought best that I should take the change of going to Japan. Reluctantly I relinquished the hope I had cherished of resuming in the summer quarter, when I could more fully command the time and help of the compound teachers, the work of revision which had been interrupted in the spring. Three months were spent in Japan, during which time I met the larger part of our missionaries in that country, whose kindness to me I most gratefully recall. Strength was regained, and I was again ready to take up the work that had for a time been laid aside. My return to Swatow was somewhat delayed that I might await the coming of my wife, who had been home to the United States to take our



two children. We both acknowledge God's great goodness to us in a year crowned with His mercies.

Rev. Wm. K. McKibben reports :

The stations in my care have shared in the advance of the mission and in the widespread gospel movement now arising in the southern provinces of the empire.

Lai-pu-soa, a market town, of special interest to the writer because there his first missionary efforts were made twenty years ago. A year or two ago all there was to show for twenty years of hard work was a discouraged company of about a dozen members. By the beginning of this year matters were beginning to brighten. A few months more, and the growing congregations crowded their little house. A new house became necessary, and is now being built, largely by native contributions. Eight have been baptized this year. In contrast with the slow but finally successful development at this place is the rapid growth of the church next to be mentioned.

Kuan-po, a stopping-place for river steamboats. For many years there had been a family of Christians here, members of a station about five miles away. They held occasional Sunday-school services in the loft of their house, where several young men became Christians. At the beginning of 1896, with direction and help from Mr. Ashmore, they rented a little house and started a day school, also holding meetings on Sunday in the school-house. The effort was greatly blessed. More conversions took place, and before the middle of the year the growing congregation overflowed the house. With a little help from neighboring churches they raised \$446 toward a new building. Dr. Ashmore and Miss Scott helped with personal gifts, and within a year from the day when their school was opened, a beautiful and commodious house of worship has been built and dedicated, standing conspicuously close by the steamboat-landing. The number baptized here during the year is five, with many more inquirers.

Nam-koi, a large village. A year ago we had a few inquirers and one church member. Some of her family and neighbors were won by this sister's efforts. A congregation sprang up, worshipping at first in her house. Then an old house abandoned as haunted was secured and fitted up. There is now a congregation of about forty professed believers, of whom eight have been baptized the present year.

Ko-Khoi, reported a year ago as just entering on entire self-support. Throughout almost the entire year this devoted band have been in the furnace of persecution. Not from those known as heathen; our enemies now are the Catholics. Space does not allow a rehearsal of how they let loose upon our people an outlaw for whose arrest the mandarins had offered a reward; how our people had to fight a night and a day for their lives and their homes; how for a month they were in a state of siege, the enemy restrained only by the presence of several hundred soldiers; how our deacon and schoolmaster were thrown into prison on capital charges manufactured against them; and how throughout half the year almost our whole mission abandoned other work to plan and toil for the deliverance of the prisoners and the protection of our people. Through many marked providences of God, by His blessing on our efforts, and through the generous help of representatives of the American Government, the principle of religious liberty has been upheld, and our people have been maintained in possession of their homes. Our American representatives responded with unstinted assistance. I would record in particular an expression of profound gratitude to the Hon. Charles Seymour, formerly of La Crosse, Wisconsin, for many years consul at Canton, the friend of every American missionary, and a helper in every good cause.

The church at Ko-Khoi came out of the furnace unscathed. They all held together; they kept up their self-support, though daily suffering loss and robbery; and now that order is restored their congregation is increasing. Only one has been baptized, but others will follow soon.

At other places, as well as at Ko-Khoi, the advanced ground taken by the brethren a year ago in the matter of self-support has been fully maintained. Besides raising \$700 for building

chapels, the churches I am reporting have contributed \$217 toward support of preachers and teachers, equal to a third of the salaries of the force of preachers and teachers on this part of the field. These native contributions will make it possible to carry on our enlarging work without asking enlarged appropriations.

Besides the churches named, ten other churches and stations, mostly smaller, have been in my care. Some advance might be specifically reported from several of these were there space. There are also about ten neighborhood prayer-meeting places, several of them on the way to develop into churches.

My direct personal efforts, like all the work, have been much interrupted. Three extended journeys in behalf of Ko-Khoi took a large part of the spring and summer. Two of these journeys were to Canton, the provincial city, and one was to the capital at Peking. I have baptized nineteen persons at five places in the country. These and others who have been baptized, together with various particulars, are included in the full statistical tables of the mission prepared by Mr. Ashmore.

For all the mercies of the year, and for the tokens of yet greater blessings in coming years, I would ask the friends at home to join the missionaries in expressing profound gratitude to God.

Mrs. Anna K. Scott, M.D., reports with regard to her medical work :

One hospital, 2 dispensaries, 5 students, 4 assistants. In-patients, 513. Total applications for treatment, 12,075.

Two small hospitals have formerly been reported at Kak-chieh and one at Kit-yang. The two at Kak-chieh will henceforth be known as the Kak-chieh Hospital, as they are now entirely under one supervision, and Dr. Bixby will henceforth report for the Kityang medical work.

In October three of the medical students completed the regular course of study, and are now rendering good service as assistants. As they are Christians and the sons of preachers, we hope they will be as zealous in evangelical work as they are in the healing of the body. These young men have been self-supporting throughout their entire course of study.

Faithful work has been done by my assistants, and all patients have had the way of life pointed out to them. Many have declared themselves believers, and some have entered the church, but the majority, having received medical and surgical healing, have not returned to give glory to God. We are often constrained to ask, "Were there not ten cleansed? Where are the nine?"

The work in behalf of opium-smokers is encouraging. Sixty have been cured during the past year, and by far the greater number of those cured in former years are still free from the demoralizing habit.

The yearly increase of leper patients is a sad indication of what the future of China must be if the Government does not wake to the importance of a strict segregation of all afflicted with this loathsome and incurable disease. Our remedies can only relieve their suffering. The aim of the medical missionary is to heal the sick, relieve physical distress, comfort the sorrowing, and lead each soul to trust its all in the hands of the Great Physician.

Miss Mary K. Scott reports for the Bible women's work :

During the year 1896 the work in this district has made an advance in several directions. The old feeling of prejudice against the foreigner seems to be giving place to a more friendly attitude. In many places the people now flock to our chapels and become regular attendants at the services. This change affects the work among the women also. More homes are thrown open for the entrance of missionaries and Bible women, and closer attention is given to the preaching of the Word. For many years we have had only the "mercy-drops;" we now hope that the time has come for "showers of blessing."

*The Bible Women.*—The past year fourteen Bible women have been employed. These women have worked 2,842 days. They have been stationed in all parts of our field. When they have entrance into the homes they prefer to talk quietly to the women inside. In case no invitation is given to enter, they are forced to talk in the streets. Some of the heathen are superstitious about Christians entering their houses. They say their gods will run away if a "worship God person" comes in. Often the Bible women, going for the first time to a village, have no invitation to enter the homes, while afterwards many chances occur to talk to the women in their own apartments. Then again, it sometimes happens that women who are most cordial in their reception a first time will close their doors in the faces of the Bible women on a second visit. We usually find in such cases that the men are to blame. When they learn that a Bible woman has been talking the "Jesus doctrine" in the house, they order the women not to receive them again. The work of the Bible women in going from house to house and village to village, comforting and strengthening the Christians, and bringing the light of the Gospel "to them that sit in darkness and in the shadow of death," can be better pictured than described. The discouragements and reproaches which they receive are many, but they show a remarkable patience in all their trials. During the year three Bible women, Lau-sit, A-niu, and Sai-ngo, have been put on the retired list. The last named has recently been called to higher service in the heavenly home. For a year her eyes have been sightless, but we can now rejoice that she is with her Savior and can see the "King in His beauty."

*The Woman's Class.*—Nineteen women from various parts of the district studied the Bible from April to October. The spring class was an unusually good one. There was a larger number than usual of young women who already knew how to read a little. They made good progress in their studies, and showed much intelligence in answering questions, and in taking in the deeper truths of the Bible. The older women, though slow in learning to read, were much profited by oral instruction. They showed by their efforts to learn the precious Gospel that the Spirit was indeed dwelling within them.

In connection with the women's work, there is held a weekly prayer meeting. It is attended by the women and children living on the compound. In order that the efficiency of our Christian women and girls may be increased, we have arranged to have them take turns in leading the meetings and explaining the Scriptures.

The Dorcas Society has done its usual good work in helping the needy ones in the church. It has the hearty support of foreigners and natives alike. Our people, in thus giving their labor and money, are learning by experience that "it is more blessed to give than to receive."

Miss St. John reports :

My first report from the field ! What can be said ? Truly, that the Lord has again proven Himself greater than circumstances. "Behold, I have set before thee a door opened, which none can shut." Thus, I now find myself in the midst of a great work ; in a field where many have toiled, and some of the laborers are being permitted to bring in the sheaves.

The first implement needed for this work is the language. It can only be obtained by patient, persistent study. Miss Scott and Dr. Bixby had secured a teacher for me previous to my arrival, hence no time was lost, and I began my first work on New Year's day, 1896. Mr. Wm. Ashmore, Jr., gave me valuable assistance by his suggestions and the loan of a book on St. Mark, which he had arranged himself. I have read the Gospels of Mark and John in Chinese character ; a part of "Pilgrim's Progress" in the Romanized colloquial, and also studied Dr. Ashmore's Grammar. I am not elated over the progress, neither am I cast down. I do enjoy the study.

My few inland trips have been pleasant and profitable, especially the month's tour I took with Miss Scott. I saw her method of work among the village people. The lessons I learned

will be most valuable to me when I am fully prepared to share the responsibility of this department of the work with her.

## MUNKEULIANG — 1882.

Rev. G. E. Whitman.

Rev. G. E. Whitman reports :

The year of 1896 has given many more signs of encouragement, so far as mission work is concerned, than the previous year. A real advance has been made in some directions, and we are inspired with new hope all along the line.

*New Stations.* — In July a new station was opened up at Malu, a village of about 1,000 inhabitants. There are now some ten or more hopeful inquirers there, and a good attendance at the preaching services. The outlook is bright there for a live church not many years hence if given proper attention now.

Another village situated in a fertile plain, and surrounded by other populous villages, has asked for a preacher to be sent to them. We have no preacher to send at present, so have urged those who are interested to come to our chapel at Punshui, about four miles distant. Ten or more are now coming regularly from that village, and if the interest continues we hope to open up a station there before long.

*Attendance.* — The attendance at the chapels has greatly increased during the latter part of the year; and many come long distances to hear the Word. Not all are in earnest; not all sincere. Some want to be relieved from the oppression of the officials; and some have disputes with their neighbors or other villages which they would like to have the "foreign teacher" adjust to their advantage. They seek for worldly gain; but we trust and believe some of them will find something better — even a heavenly kingdom.

*Additions.* — There were only six baptized during the year, though there were many more inquirers. We have to wait. It is not wise to accept the first professions of the Chinese at par. It takes a long time to reveal what is at the bottom of their hearts; but it is best to find out about it if possible before allowing them to take so serious a step as that of entering the church. Hence we wait for some evidence that the blossoms of promise will bring forth fruit. Thank God we do not always wait in vain.

## KAYIN — 1890.

Rev. Geo. Campbell and wife, Edward Bailey, M.D., and wife, Miss Elia Campbell (in U.S.).

Mr. Campbell reports :

During the past year our work in this city has been carried on much as usual. A great many people hear the Word, and whenever I go away from home I constantly meet people who speak of having heard me at Salvation Hall. We are made to feel that we have to reckon with the watchful and persistent opposition of the *literati*. In this prefecture they are peculiarly influential. Though there are many wealthy families here, they have little influence unless they also possess literary distinction. This scholar caste seems implacably opposed to the Gospel and, as a rule, to all progress, being intrenched behind bulwarks of conservatism, prejudice, and ignorance.

Work among the women and children has been steadily prosecuted by my sister and by Mrs. Campbell. Just now one woman is asking for baptism. She has been believing a good while and gives good evidence of a real change of heart. She is not the first one whom we have good reason to believe has been led to Christ through the women's work.

Early in the year I spent a little time at Ts'ung-k'eu, a large town, forty miles north-east of here. Sooner or later I trust we shall find an opening there, but as yet the way seems hedged

up. Several visits have been made to the city of P'in-yen, seventy-two miles north-west of here. The outlook is hopeful, and I believe we shall reap if we faint not. During the year three cities in Kiang-si province and three in Fuh-kien province were visited. I had visited them in previous years, but in every case they seemed more friendly and accessible than ever before. All these cities are Hakka-speaking, and none of them worked or visited by the missionaries of any other society. Most of the summer was spent in this work, many tracts were sold, and a great many people met and talked with. At Ko-pi, a town in T'ai-pu, the northernmost district of Chin chow fu, a little work has been done. Siau Loi lives here, a faithful old disciple, baptized in 1888.

Two important events should be referred to. A small place has been bought just outside the East Gate. It is well adapted for the use of a school.

We began December 21 with three Christian boys sought out by Mr. Whitman. The teacher is a young man trained in the schools at Swatow, but Hakka-speaking. After Chinese New Year we expect to augment the number of pupils to ten or more by selection from the Ka-yin boys whom my sister has been teaching off and on for years.

We begin 1897 with firmer faith and brighter hopes than we had a year ago. We hope to make a substantial advance this year. Our force will be reduced soon to the number we had in 1887, but the reduction will, we trust, be but temporary.

Our earnest hope and prayer is that God will endue us with power that souls may be saved through the preaching of the Word.

UNGKUNG — 1892.

Rev. J. W. Carlin, D.D., and wife.

Dr. Carlin reports :

At our last quarterly communion there were forty-one applicants for baptism, of whom seventeen were baptized.

In the year we had 109 applicants for baptism, 60 of whom were baptized. These sixty can hardly be missed from the number of hopeful adherents who regularly attend preaching. Our helpers are expecting seventy-five or one hundred applicants for baptism at our next quarterly communion. Our chapels are all filled every Sunday, whilst here and at S6-lai city it is not infrequent the attendants cannot all find seats or even standing-room in the chapels.

Our work has lengthened and widened until we have not the workers to answer the demands. We have a line of stations fifty miles in length extending into two provinces, and the work is widening on either side of this line so that even now we have two houses offered for chapels free of charge that we cannot occupy for lack of helpers. There is also four miles from Ungkung an ancestral hall offered us that we cannot occupy yet. Indeed, we gave up a house that had been loaned us by a woman who was baptized in the year in a town three miles away. We had no one to spare suitable for preaching there on Sundays, and the attendance was so great that the house appeared well-nigh useless, not one-third of the attendants being able to get into it. We now preach there week days.

Three stations were permanently opened in the year. At Ngo-to in the Fokien Province eight were baptized, the first Baptist fruits of that province of 16,000,000 souls. While there a few weeks ago I preached two hours in the forenoon to about 1,000 persons at the baptismal pool; in the afternoon about as long to a crowded house; and at night likewise. A great door is open to us there, and it is to be hoped that in the present year a missionary may be sent there, where he can live the year round upon a promontory of the sea, where is a town of 20,000 inhabitants, and where a good place is now for sale. But this is business, you say; yet I do not know where this suggestion of business could fit in more appropriately than right here, for 16,000,000 of people so near with no Baptist missionary stirs my zeal to venture a suggestion here in the hope

that some person or church will assume the charge of sending a missionary to this place, where two of the persons baptized desire to fit themselves for preaching, one of whom is now in my Bible class. He is twenty-four years of age, has studied under a native teacher sixteen consecutive years, and is not excelled in Chinese scholarship among the Christians, perhaps, in South China. He will be of great assistance to a missionary in his own province.

At Sô-lai, twelve miles away, where we opened a chapel two months ago, the prospect is simply buoyant. Four weeks ago I preached there; half the audience could not get into the chapel, and I ascertained that persons were there from ten surrounding towns. The attendance is larger now than then. There are 50,000 people within three miles of Sô-lai.

At the other new station we baptized nineteen, whilst ten more await baptism. During the year we sold above 9,000 tracts, Scripture portions, Old and New Testaments, not many of the latter two, and the Gospel was preached more vigorously and extensively than ever before; not a few of the lay brethren and sisters bestirred themselves to make known the Gospel, even visiting other towns for no other purpose; and many have been induced to attend preaching through their efforts. All of the past year's work was done with but little of apparent opposition. The native helpers, as well as Mrs. Carlin and myself, meet with respectful treatment everywhere, and we are frequently invited to visit towns by the heathen, who never fail to entertain us; and what may be said of our place may be said measurably of almost every mission station in China. A great change has come, and is coming, over the people. China's awakening is at hand; the heralds of the Lord should also be at hand.

Our present outlook is inspiring; we are having provisions of great harvests, for which I am now training ten new reapers forenoon and night of each week day, by instructing them in the Bible, and in the afternoon by taking them, the men into the fields for practice in sowing and reaping, whilst the Bible women in training follow the older Bible women into the fields; and we hope by another year to have workers sufficient to meet the demands of the field better than we are meeting them at present.

CHAUCHAUFU — 1894.

Rev. H. A. Kemp and wife.

Rev. H. A. Kemp reports:

During nearly nine months of the past year Mrs. Kemp and I lived in our rented Chinese house at the city. From the latter part of June until October we were at Swatow; the month of September I myself spent at the city. The work has been very encouraging in many respects.

January and February were very much broken by Chinese New Year and rainy weather. March and April we worked in the villages round about the city. The latter part of May I spent at one of the out-stations with my two helpers.

We preached the Gospel in twenty-three towns and villages, having meetings in the chapel evenings for the Christians. In June I baptized from this place seven men. At the same time I baptized three others at Hu-City, making in all ten. During July and August I studied — sometimes with a teacher and sometimes alone. In September I returned to the city, leaving Mrs. Kemp at Swatow. In October I told my two helpers that we would begin street-preaching in the city. As no one so far as I know had ever done anything of that sort, they did not seem to be very enthusiastic, but I told them we must, for the Lord wished them to hear as well as the village people. So we began and worked inside the city walls during October, November, and December. We preached in nearly all the streets, except one or two of the most crowded, which we could not without blocking business, as the crowds would gather to see the foreigner. I must say that the Lord blessed us wonderfully: the people listened quietly and respectfully everywhere. We preached in upwards of seventy streets; I should say that between seven and

ten thousand people heard the Gospel for the first time. We have had no direct results from this work, but may we not hope and pray that our sowing will yield a harvest in due time?

The things which encourage us most are not the numbers joining the church, for if this were our only source of encouragement we should be very much dispirited. But what is most encouraging is to note the slow but sure change in their attitude toward us. They are more friendly; our neighbors are more inclined to be friendly; they are more willing to rent and sell us property. Not infrequently am I invited by shop-keepers to come in and sit. This may seem to be a very small reason for encouragement, but when one knows the Chinese it becomes a great ground of hope. For example, two or three years ago if a shop-keeper should ask a foreigner into his shop and treat him friendly it would be a good reason for his shop-neighbors to persecute him.

The city is full of pride and wickedness, but we believe that the Lord has people in it, and that He will call them out in His own good time. In the meantime we will work in hope.

KITYANG — 1896.

Rev. Jacob Speicher and wife, Miss Josephine M. Bixby, M.D.

Rev. J. Speicher reports :

The work at this important centre was opened many years ago by Dr. Ashmore. The present site of the chapel and hospital could not have been better selected. There are many things concerning this central station that have agreeably surprised us. The hospital work established by Dr. Scott has almost entirely obliterated all opposition and slander against our work in this entire district. We thank God for having been appointed to carry on the work in this district, and wish to make special recognition of both Dr. Ashmore and Dr. Scott for the work done at this important centre before we came.

I. DEVELOPMENT OF THE WORK. — When we came to Kityang about 100 persons assembled every Sunday; of these twenty-one were baptized believers. The presence of foreigners, however, soon increased the number. For several months our chapel has been overcrowded every Sunday. During the past year more than 150 persons have had their names inscribed as such as desire to become followers of Christ. They promise to have nothing to do with idolatry, and are expected to attend worship every Sunday. We do not inscribe any name unless we have sufficient evidence of their sincerity. During the past year forty-four persons have asked to be baptized. Of these we have baptized only seventeen, as we would rather advance slowly and build a good foundation. The Chinese are dubious; I rejoice with fear concerning the development of the work during the past year. God has led us to open three new stations during the past six months.

First we were providentially led to open a new station at a place called Lau-kng, about seven miles south-east of Kityang. The progress of the Gospel at this place has been remarkable. More than 100 men and perhaps as many women have come out of heathenism. They have raised more than \$300 to build themselves a chapel.

The second station opened is at a place called To-thau, about four miles north-west of Kityang. Here quite a number attend services every Sunday.

The third station is in Kityang itself, near the West Gate, one and one-half miles' distance from our chapel. Kityang is a city of over 125,000 inhabitants. The native officials claim 175,000. With the exception of our newly opened station near the West Gate, there is not a single place within the city walls where the Gospel is preached. Our headquarters are outside of the North Gate. The English Presbyterians, instead of building their commodious chapel near one of the other important gates, have unwisely built very close to us. As we are stationed at Kityang they do not intend to locate a missionary at this place, nor do they make any effort

to reach the thousands within the city walls. The Roman Catholics have an old dingy chapel, and true to their principle do not preach the Gospel of Christ. But this large city *must* be taken into captivity by the Gospel of Christ. Our watchword is "Kityang for Christ." We hope soon to open another preaching-hall, perhaps near the South Gate, and if God leads us to open one also in the centre of the city I will rejoice.

II. EVANGELISTIC WORK. 1. *Itinerating*. — I have begun to go out into the villages with my preachers during the past three months. My first duty of course was to get something of the language. At present I itinerate with my native helpers two or three days a week; the rest of the week I spend with my personal teacher. Thus I make use of both the practical work as well as of the work of the study in obtaining the language. During the past three months we have visited more than fifty villages. I have just returned from a trip about thirty miles south-west of Kityang, to a very populous district called Chim-khen. We have been asked by them to come and give them the Gospel. According to their own statements, no foreigner has ever been at this place before. It is too early to report anything concerning this new opening; but it does seem to me that there is a general drift towards the "Unknown God." The Chinese have lost faith in their own leaders and officials, and are more than willing to welcome us.

2. *Hospital Work*. — The hospital offers many advantages for sound evangelistic work. Our aim is to reach every man and woman that enters the hospital. While speaking of the hospital I wish to mention the good and faithful work Dr. Bixby is doing. May God answer her and our earnest prayers for future success of this important work. The Women's Society of the West deserve to be congratulated in having such a fine work at this important centre.

III. WORK AMONG THE WOMEN. — Mrs. Speicher has charge of this work. The hospital offers a very fine opportunity for the Bible women to help their benighted sisters. Mrs. Speicher and her Bible women also visit the homes of the Christians in order to broaden and deepen the spiritual life in the home. The Bible women need to be directed very closely in their work in order to prevent a waste of energy and of time, but this is also true of our native preachers.

IV. EDUCATION. — Here we strike a snag. There is no education worthy of the name among our people at Kityang. Only a small percentage of the members can read. The great difficulty is they do not care to have their children educated. As a beginning we have built a small school-house for our boys. We must care for our boys if we wish to have an intelligent and progressive church in the future.

In closing let me say that our more than promising work is hampered because of lack of room, of a more commodious chapel, and of a proper mission house. Every day of delay will undoubtedly affect our work.

#### Report of the hospital work at Kityang, by Dr. J. M. Bixby:

Native helpers . . . . .	4
Student . . . . .	1
No. in-patients for 1896 . . . . .	402
No. dispensary calls . . . . .	8,903
No. out-calls . . . . .	25
No. operations . . . . .	239

Our hospital has been open nine months of the year 1896 — from January 1 to June 27, and September 28 to December 31. It was a great disappointment that I was not able to remain here later in the summer, but the heat became so intense in June that we found it would be risking health to remain longer. The summer was an unusually trying one.

Our wards have been well filled since opening this fall, thirty-seven being the highest number we have had since October first. We could accommodate more women, as we have more room for women than for men; but we could easily use another men's ward if we had it. We



have dispensary three days a week, and usually have as many patients as we can well attend to, 110 being the highest number we have treated in one morning since October first.

*Out-calls.* — Since October 1 I have adopted the rule of charging a fee of one dollar for each out-call — not, however, to the exclusion of any very poor and needy person who cannot pay even so small a sum as that. I felt that this was a wise method to adopt, both because I found that there was a disposition to call me out to see many incurable cases, and also because some of us believe that the medical work ought to be made independent as far as possible, and ought to teach the people independence. This method, moreover, has been tried by other doctors in this same province, and has been found good. Thus far I have found it to work well. Since starting this plan I have received five dollars in fees. The most of my calls, though not all, have been to see women. I have found this branch of our work to be very telling among the people. "Sister Plum," my hospital matron, always goes with me, and is learning to be a very efficient helper.

During the year I have received at different times three dollars and eight hundred cash (800 cash — about eighty cents), from four different native women, as voluntary gifts to the hospital, "to help some who are poorer than themselves to come and be healed." In each case these were heathen women, but were glad to come and hear the gospel truth. One woman said "she had all these years been giving money to build temples and worship idols, and it had never done her any good; now she wanted to give something to a better cause."

The evangelistic services consist of a short gospel sermon before dispensary hour in the morning, conducted by one of Mr. Speicher's preachers, and afterward, while the patients are awaiting their turn to be admitted, the preacher is busy in the waiting-room talking to the people. This branch of the work is now under Mr. Speicher's efficient management, while the work among the women has received a great impulse through the help rendered by Mrs. Speicher and her two Bible women. They also spend the mornings in the dispensary among the women.

It is our united purpose that no one shall be able to come for medicine or treatment and go again without hearing something of the Gospel. In the evening another simple service is held specially for the in-patients. The truth is making an impression upon them. Quite a number of our former patients are now regular attendants at chapel, or have gone to far-away villages to tell what they have heard about the one true God.

### *The West China Mission.*

SUICHAUFU — 1889.

Rev. C. H. Finch, M.D., and wife, Rev. Robert Wellwood and wife, Rev. C. A. Salquist.

C. H. Finch, M.D., reports :

In regard to Suifu :

The past year has been an eventful one. Returning from our enforced vacation February 1, we soon got the work in good running order. In June baptized nine new converts and two of Presbyterian church from down the river. Since then have had very good attendance at preaching stations and in our front yard on the Sabbath. Had the pleasure of baptizing two worldly travellers, whom the Holy Spirit seemed to have decisively called while tarrying with us. Mr. Salquist has made many trips into the country, and we have now applications from three places to establish a station with them. Two at least seem very reliable and the other is being investigated. The signs are very hopeful.

Mr. Wellwood has met with unexpected success in his attempt to interest the student class with an essay and prizes for the best seven. I will leave him to enlarge upon it.

We are contemplating a redistribution of labor to better meet our condition. We shall ask

the Association to ordain Mr. Wellwood, that he may take the acting pastorate of the church, as his proficiency in the language makes him the natural spokesman and the one who should naturally be the head of the church work. As Mr. Salquist wishes to put all of his time in the country, I have agreed to take on the treasuryship upon Mr. Wellwood's becoming the pastor. This change on my part seems to me for the best interest of the work, though I do it with a feeling of sadness; but I wish to develop my medical work a little more, and I am not one of those with unlimited capacity for work. As I said, I am building a dispensary on the hospital ground, and shall open it for daily dispensary work about the middle of February.

We begin the New Year with bright prospects for the coming year and with great hopes of God's blessing upon the work, and all ready to do all that we can in the Master's service. We pray that He may use us abundantly.

We devoted the evenings of the first week to prayer, uniting with the C.I.M. brethren, using the topics in use among the churches at home. We trust that we have received much good from these meetings.

The health of the mission at the beginning of the New Year is first class. None on the sick list; all up and attending to their respective duties.

#### KIATING—1894.

Mr. W. F. Beaman and wife.

Mr. Beaman reports:

My report for the past year can easily be summed up in the little phrase, "Waiting and working." The words that weighed most heavily on one's heart during the absence from Western China for eight months of 1895 were, "When shall I be allowed to return? How long is this unbearable suspense and waiting to go on?" After it was all over, the months of waiting, the long, dangerous journey up the river, the uncertainty of what awaited a return, and the great joy of again planting one's foot upon Kiating soil, began that second siege of waiting, as truly heart-trying and exasperating as any previous experience had been. September of 1896 had nearly expired before the money to repair our house and replace our goods was forthcoming.

Kiating was not so fortunate as Suifu and Yachau in having dwellings left by the rioters into which the workers could go upon returning; but instead our house stood stripped of its clothing, as it were, with nothing left but bare posts and naked timbers.

Except for the kindness of the brethren of the China Inland Mission who took us in, we should have been under the unwelcome necessity of either going to a Chinese inn or staying in a boat on the river until some corner in the ruins of our old dwelling-house was fixed up.

By the kindness of our China Inland Mission friends giving us shelter, we were enabled after a time to patch up a small room in our own quarters into which we moved. To this we added another room of like kind, — pieces of boards nailed over the openings and doors made to *do* rather than to fit, with Chinese white paper pasted over the whole to cover the multiplicity of cracks and air-holes, — which afforded one room for sleeping and another for living, eating, entertaining guests in, etc.

Thus the year's work is begun. January has gone, February passes, March, April, and May go. Hot weather is upon us. Waiting, waiting, waiting. How slowly the Chinese officials move! The provincial authorities, after quibbling for days and weeks, finally refuse to pay without a large compromise on our part which could not be granted, since the American Commission had been promised a prompt payment of all American claims in full.

The hot season comes on. These two small rooms are no fit place in which to spend four months of sweltering summer heat. It is already making its mark upon us. What shall be done? There is room in Suifu. To go there is the only alternative to staying here and running the risk of losing one's health for want of proper protection from the intense heat.

At Suifu the time is improved by study and made exciting by waiting.

September comes. The indemnity is paid. A speedy return to Kiating, and the work of repairing is begun. Three months of hard work at building and doing what one found to do in the line of gospel work, and the year's work is accounted for.

It may seem from the outside that not much has been done. Perhaps not in the way of organizing, but the old waste places have been rebuilt, the way has been prepared. Our hands have been weak. For the coming year the outlook is more promising. New premises have been secured for work in the most populous and promising part of the city, and a street chapel (a part of the buildings purchased for work) made ready for every day preaching; outlying districts have been visited and the outlook is good there. Our hands are to be strengthened by the coming of Brother Bradshaw from Yachau to join our forces.

We are not discouraged nor cast down. Our strength is not in ourselves, not in what we have done, but in God and what He will do through us.

#### YACHAU — 1894.

Rev. W. M. Upcraft and wife, Rev. F. J. Bradshaw, Mr. H. J. Openshaw.

Rev. F. J. Bradshaw reports :

Hardly a year ago we came back to the field, after that sorrowful exit. Of that return I have already written. Of the succeeding days to this hour under "the good hand of our God" we can never write in full. But some things we will write for our common joy.

A new beginning had to be made. The officials advised us to make it very cautiously, a thing we were only too ready to do. No work could be done in the city for the crowds gathered for New Year festivities, later for military drill, and still later for literary examinations. The first two weeks the two evangelists and I spent over the New Testament in preparation. Then we went to near villages. Gradually we narrowed our circle about the city suburbs, at same time keeping one little room next to street open as guest hall, where any one might drop in, drink a cup of tea, look over our tracts, and chat. This soon developed into a preaching-hall, when every other evening the Word was preached while the work outside was kept up as usual.

After five months of this work Messrs. Upcraft and Openshaw rejoined me. Mr. Upcraft, after completing the work on buildings so unceremoniously dropped a year before, and effectively reopening the medical and other station work, started for the coast to meet his bride.

Mr. Openshaw and I, yet imperfectly equipped in the Chinese language, now found the work on our hands. Just a few days later I made my first trip into the country. I had sent one of our evangelists on two days before to visit the handy small towns, sell books, paste up tracts, preach, etc., meet personally all who would be approached. I started on after on horseback with my boy carrying a basket of books and tracts, hoping to stop at all the larger places and hasten back to support Mr. Openshaw at the station. I visited one prefectorial city and two large towns, sold all my books, on every fitting and many unbecoming places posted up our gospel sheets, preached to many eager crowds, found some friends who wanted our books and wished to know more about the doctrine.

Several called upon us for medicine. We were able to help some, and glad to be able to tell others of a little dispensary we have in Yachau, where we would be glad to meet and help them, and so returned refreshed in soul, and we hope with a work done not altogether in vain.

From this time Mr. Openshaw, with one evangelist, took up the country work and has been pushing it vigorously and almost uninterruptedly up to this hour. Since that time I, with the other evangelist, have been doing what seemed most necessary in the city.

Our *guest-hall* has been kept constantly open for personal work. Rich and poor all have

been welcomed. Some come again and again for a time to hear of a Savior's love, but, being laughed at or persecuted, come no more. Others just come in to see the new things the foreigner has, and, being satisfied, go out, to return or not, as time pleases them.

The chapel is open three nights every week for evangelistic services; and the evangelist tries to make clear where I fail. Sometimes we have had a full house, at others only two or three come in with us. The Master has always been present. This last week Mr. Openshaw has been in with us.

On Sundays our services are almost altogether evangelistic. Even our Sunday-school lesson many times has to be more than half given up, to meet outsiders with the direct gospel message. And this was many times followed up with a distribution of leaflets bearing forth the word of life. In this way very many heard the glad tidings for the first time. May we not hope not to return unto Him void, but to accomplish that whereunto He sent it forth?

Speaking of manifest results, we will not stop to mention our two servants, though the trust they profess in Jesus seems very manifest in their lives. But of others we will speak more particularly.

One man, a dyer by trade, was first interested in the word preached. This was deepened by a leaflet taken home. Then he came to inquire more perfectly about what he had heard and read, and carried home more tracts for his idle hours. About three months ago he applied for membership. He was asked to give himself to the Word of God itself and prayer for a season. Since then his business called him many miles away in the mountains.

Another, a teacher of high scholarship, at our last conference meeting made a very clear confession of faith in Jesus as his personal Savior. We have believed him a Christian for some time. But he was afraid to declare himself altogether, because of the persecution he has had to endure; yet he has kept on giving his testimony to the truth whenever his persecutors gave him the chance. Lately they brought him to the test. An idolatrous feast was to be held, and he was pressed to share in the general expenses. He refused. His fellow-students, then four hundred strong, came to the feast, and, after talking over his departure from their fathers' faith, turned him out of their caste as far as they were able, and prohibited any of their number from recognizing him. What they meant for evil God meant for good. Like the blind man of old, being cast out he clearly declares his belief in Jesus as the Son of God. As a further proof of his sincerity he has broken altogether with the opium habit. If you could meet Ho Shien Sen to-day you would not recognize him as the one who came in when, three years ago, Mr. Openshaw was seeking a new teacher.

In our opium refuge we have only received six patients during the last year. Two of these ran away from us, and did not return to pay the fine of reëtrance. The other four are, up to this hour, free men. One is the teacher mentioned above; another, a young man of wealthy parents several miles from the city, professed his faith and asked for baptism. The other two show their belief in us, and at least their interest in the Gospel. Perhaps they are secret believers. Our Dispensary is always opened with evangelistic services, and while waiting on the patients a personal word is given where occasion offers.

We might tell of those who have gone out from here to speak well of the religion that bears such fruit. Some difficult cases have been undertaken, and God has helped us to save some precious lives. We offer this work up to Him with the rest, that all may know Him who gave Himself to save the world from eternal death.

Mr. Openshaw writes :

The first half of this year was spent in journeying from Bhamo, Burma, to Yachau, W. China. A large number of books were sold, tracts distributed and posted, on this trip, of which no complete record is at hand.

From June we have been at home. Brother Bradshaw had his coat off, working hard, with the work well in hand, and together with our able leader, Upcraft, we soon found the work, medical and evangelistic, moving along with the old-time vigor.

For recreation during the heated months we resumed our Chinese study, aiding in the general work of the station as occasion served.

In October, the season opening favorably, we decided on a *Country Campaign*. Brother Bradshaw led in the first march into the enemy's camp, visiting a large walled city some seventy-five li distant, with very gratifying results.

Following this good start the writer has made seven country trips, travelled 1,745 li (581 miles), visited forty different towns, including six large walled cities, sold books amounting to 27,384 cash, posted tracts all along the way and at each town passed through and stopped at, and preached the good tidings everywhere, at many places where they heard the message for the first time and had never before seen a foreigner.

The travelling was all done on horseback. Roads, good, bad, and indifferent (mostly bad), lay along plains, over mountains, twice getting up to the snow line, and across shaky bridges, but barring one or two slight casualties all went well.

The money received from book-sales (27,384 cash) is equal to about \$27 Mexican, and is represented in sales of from one to twenty cash, more than fifty per cent. in sales of ten cash and under. The purchasing value of a cash here is probably equal to that of a cent at home. Or at any rate you would think so could you but hear a Chinaman "jiang jia" — talk price. More than 500 Gospels and literally hundreds of gospel treatises have been sold.

Work at the station has been ably cared for by Brother Bradshaw, his work in the medical hall opening many opportunities for witnessing and making for us many friends. The saving of the life of a woman bitten by a snake was a signal triumph, and not without helpful results. With such a parish, literally thousands (including six large walled cities) within our easy reach, *without a single witness for Jesus*, how can we think of retrenchment? The year closed with a precious day of united prayer, taking inventory — a most helpful and profitable exercise. The labors of the year we gladly lay at the Master's feet. For blessing and help given we are devotedly thankful.

"HOPE" in large letters is our motto for 1897, as we go up to possess the land in the name of our King.

### *The Central China Mission.*

HANYANG — 1893.

Rev. J. S. Adams and wife, Rev. W. F. Gray and wife.

Rev. J. S. Adams reports :

In 1896 we have done our best with the means at our disposal. Much of our service cannot be put into a report. It has been a year of peace, after a season of storm. "God is unto us a God of deliverances." To Him be the glory.

The Hanyang church, of which I am the pastor at present, has received six by baptism. One member, who came to us from another place by letter, has been expelled for selling his daughter-in-law. Our converts are poor and need much teaching. We have escaped peril from some worthless members of other missions who would have joined us from unworthy motives. We are indebted to Mr. T'sao, our preacher, for his helpful services. I wish we had more like him. Despite the mistakes of our native brethren, we should be ill off without them. They are often what the folly or the wisdom of the missionary makes them.

We have to gratefully acknowledge the goodness of God and the liberality of our friends, in the building of our mission house at Hanyang. It will (D.V.) be occupied by the time this report is in print. This will mean much for the future of our work in Hanyang.

It is cause for much satisfaction that our sanatorium on the Kuling mountains has been secured without any expense to the Union. The site is 4,800 feet above Kiu-Kiang, and is but twenty-four hours distant from Hankow. Not the least part of our pleasure was the privilege of giving hospitality to others.

*Distribution of Books and Tracts.*—As one of the Executive Committee of the Central China Religious Tract Society, I would like to draw attention to the fact that the society has sold during 1896 1,306,352 separate publications. Chinese do not buy what they have no use for. This enormous output contradicts the slander that our missionary books “are unsuited in style and matter to the Chinese,” and similar statements made by travelling diplomats at world’s fairs and elsewhere — statements boldly made and swallowed by the average citizen, like the Dutchman’s oyster, shell and all. We wish sometimes that “one who knows” could contradict such statements. These gospel tracts are prepared in a most friendly spirit, and deserve every confidence. They are in the language of the street, the workshop, the market, the day school, the academy. There are others in literary style; the same as that used in the Testament presented to the Empress. They are written with a special knowledge of the people, their language, modes of thought, spiritual need, their prejudices and errors, and a sympathetic appreciation of their many difficulties.

It is an infamous falsehood which blames missionary literature for the riots of last year. It was the infamous Hunan tracts, with their lewd pictures and false accusations of nameless vices against the missionaries and their converts, which caused the riots. These are poured out by the thousands in all these western provinces and Central China.

I hope to employ a colporter this year to travel with a preacher among the villages. The people listen earnestly to the old message. The voice of Christ is the only power in China to-day. There is no protest raised against her sins and crimes. The old systems are powerless to save. Love of money, the prospect of gain, is making China reach after Western ideas of trade and education, but she still loves the darkness. The “travelling politician” from China tells listening America that his people “very much object to be called heathen.” In our experience they would very much object to be called “Christian.” In our work among foreigners we have had the joy of seeing some brought to the Lord. The meetings at the Y.M.C.A. (of which I am secretary) have been very helpful to this end. A “convention for the deepening of the spiritual life” was held, and was a blessing to many. Mr. John R. Mott came at our invitation and helped us greatly. His words to the great gatherings of Chinese Christians of all the missions will be long remembered. Our work in connection with foreigners will cease with our removal into Hanyang.

It is unavailing to write of extension, of open doors, of gracious opportunities, while debt so burdens us. We need to humble ourselves before God in fasting, self-examination, and prayer, that His Holy Spirit may be poured out upon the home churches and upon the wide mission fields. Then shall the work of God prosper everywhere. Victory! through our Lord Jesus Christ!

Mr. Gray adds:

The past year has brought to me some peculiar trials, but God is good and has matched them with some special blessings. We have had the pleasure of seeing some confess Christ as their Savior, and others become interested inquirers. My heart aches for the mass of people here in the depths of poverty and blindness of soul. There is, therefore, the more joy in seeing some give up their idols and turn from their sins. I would fain add to this some of the comforts which a little money could give.

By persistent effort and close economy I was able to secure a little place at the new summer resort near Kiu-Kiang last summer, and we are very thankful for it. Last summer was a very unhealthy time here. Typhus fever, cholera, and small-pox claimed a number of victims from

the foreigners, among whom were five prominent and successful missionaries. My wife and children have all had a low fever for the past three or four months, and I have just recovered from a severe attack of influenza. It is a comfort to know that we are in our Heavenly Father's care, and we are trying to do His will. I would thank all our friends at home for their words of sympathy and good cheer.

### JAPAN.

An impression has become widely prevalent that no more missionaries are needed for Japan. No doubt the progress of this wonderful land in material civilization and the recognition that has been accorded to it by Christian nations have done much towards strengthening this impression. Nothing, however, could be more misleading. It is true Japan may not need large numbers of new missionaries, but it does need — and this need was never greater — a limited number of missionaries of exceptional ability.

The masses of Japan's population have as yet scarcely been touched by the Gospel. Those who are best informed upon the subject estimate that three-fourths, or 30,000,000, of the people have not yet heard of Christ. There are thickly inhabited groups of islands, numerous inland towns and cities, and large sections of the country not only without missionaries, but without even Japanese workers. The Japanese church, unaided from abroad, is as yet wholly unequal to the work of evangelization indicated by these facts.

It may be further added that while Buddhism there holds the masses of the lower classes, and will not relax its grip without a long, hard struggle, scepticism and atheism are dominant among the educated classes. A recent utterance of Marquis Ito, the ablest of Japan's statesmen, well represents this attitude of the educated: "I regard religion itself as quite unnecessary for a nation's life. Science is far above superstition; and what is any religion, Buddhism or Christianity, but superstition, and therefore a possible source of weakness to a nation? I do not regret the tendency to free thought and atheism which is almost universal in Japan, because I do not regard it as a source of danger to the community."

What does this utterance signify so far as the leaders of thought are concerned, if not that Japan has broken loose from the traditions and moral standards of the past, and has substituted no other? She is in the midst of a momentous national transition. What the final outcome religiously shall be, must, humanly speaking, soon be determined. Able missionaries of Jesus Christ are needed to guide and steady the infant Japanese church in this critical juncture, to wisely and faithfully interpret the Scriptures, to train Christian workers, to aid in creating an adequate Christian literature, to organize Christian work, and impart to it spiritual life and energy.

Allusion has been made in previous reports to the need of our own mission of three new missionaries. This need is accentuated by the recent losses that the work has sustained in the withdrawal of Messrs. Halsey and Story. This society has its part to perform in the evangelization of Japan. The results already achieved by your missionaries demand that the work should be supported in a manner worthy of the denomination.

## YOKOHAMA — 1872.

Rev. A. A. Bennett and wife, Rev. C. K. Harrington (and wife in United States), Rev. J. L. Dearing and wife, Rev. F. G. Harrington and wife, Rev. W. B. Parshley and wife, Miss Clara A. Converse, Miss Mary A. Hawley, Miss Harriet M. Witherbee.

Rev. A. A. Bennett reports :

The year can scarcely be called a marked one for us. The country at large suffered greatly from floods, earthquake, and tidal wave, but from all of these Yokohama seemed exceptionally exempt. Religiously, too, matters have been rather stationary — far too stationary to be satisfactory. There have been both a happy lack of any great religious opposition and a sad lack of any great religious zeal. In reporting this latter I mainly deplore my own heart's low temperature, and feel again impressed with the need, the imperative need, of a larger measure of the Spirit's gracious work within.

There is nothing special to report in regard to the work at Kawasaki and Kami-Mizo. At Odawara, and to a less extent at Atsugi, in both of which places Miss Rolman and Miss Fife have been laboring, the outlook is very encouraging. Eight were baptized at Odawara a few Sundays ago. Now that Miss Rolman and Miss Fife have removed thence to Tokyo, it may not be out of place to say that the work done by them, and by Miss Wilson before Miss Fife went there, deserves the highest praise, and I take great pleasure in bearing witness to the excellency of its character.

That part of the work in Yokohama which it falls to my lot to report has advanced slowly ; yet there has been an advance. Takeda San, a member of the graduating class in the Seminary, is the preacher for the native church, they paying his salary in full during vacations, and in part during term-time. He is by nature "an eloquent man," by training "instructed in the way of the Lord," and by grace is, at times at least, "fervent in spirit" and "mighty in the Scriptures." He is beloved by the church, and doing a good work. We hope for great things through this young Apollos.

My personal work has been mainly in connection with the Theological Seminary, although as a rule I have preached on Sundays in one or another of the country churches. I taught a little in the Tokyo Boys' School in the spring, but increased class-room duties in the Seminary in the fall prevented my resuming work in Mr. Clement's school. After our annual conference last April I went, at Mr. Thomson's request, on an evangelistic tour to Liu Chiu. Thence I went to Formosa to see if the condition of affairs seemed to call for Baptist mission work in that new accession to the Empire of Japan. While there I was rejoiced to learn that the man who seemed to be doing most for the spiritual bettering of the Japanese of the island was my dear friend and former helper, Iehikawa San, once the native preacher of this Yokohama church. It seemed to be best for the present simply to encourage him in his plan of self-supporting work, and not recommend any responsibility on the part of the Missionary Union. Later in the summer, and not long after my return from Formosa, two Methodist brethren and myself were requested to visit the tidal wave district on behalf of foreigners in Yokohama and Tokyo, and act as their almoners. These two brethren were soon obliged to return home, so that the actual distribution was left solely to me, although the lines to be followed were agreed upon by us all while still together. This work occupied about a month. I have since received from the Government office of the prefecture in which most of this was done written reports aggregating over five hundred pages in regard to their carrying out what our committee had left with them to consummate, in the line of making boats and distributing to the aged bedding which I had made and forwarded. These reports show more than a thousand names of persons benefited. To each name is affixed the print of the recipient's personal seal, or in its absence a mark made by inking the end of the thumb and then with it imprinting the paper.



Mrs. Bennett has continued her music instruction in the Seminary. She has completed for her use there some musical charts on which she has long been working. The completion of these, as well as of our new hymn-book, which has also been a work of years, is a matter of profound gratitude. The work on the hymn-book was only shared by us in common with other members of the Hymn-book Committee.

Rev. C. K. Harrington writes :

From January to May, 1896, my duties were almost exclusively in the Theological Seminary, and so likewise from September to December, and Mr. Dearing's report for the school will make a separate account of my work unnecessary. During the school vacation I spent several months, as before reported, in country work in Shiushiu. The believers there are members of the Yokohama church, and are included in Mr. Bennett's reports. I have been blessed with good health during the year, and have enjoyed the school and evangelistic work committed to me.

Rev. J. L. Dearing, President of the Theological Seminary, reports :

The year has, on the whole, been a happy one, and I am thankful for the share that I have had in its work. There has, however, often been a feeling of depression arising from the consciousness that I was responsible for more work than I could well do.

*Theological Seminary.* — My first work has been that in connection with the Seminary. Here we have had a good year. There has been little change. The same teachers have been in the school to the close of the year, and good work has been done by them. The efforts on the part of the teachers have been well supported by the students. Good progress has been made in all departments. There has been a spirit of contentment and pride in the school; that on the part of Japanese students has been quite remarkable. No class has been graduated during the year, but a class of four will be graduated in April, 1897. The spiritual atmosphere of the school is very perceptible, and the growth in spirituality, as well as in scholarship, is very gratifying. The number of students is smaller than we could wish, though the proportion of students to church membership in Japan compares well with our churches at home and in other mission fields. The proportion is also much greater in our church than in other missions working in Japan. Nevertheless we are on the watch for new students called of God to the work of the ministry. Two new men came to us in the fall. We have also lost some during the year. We try to be very careful as to the men received into the school. The students have been zealous in evangelistic work, both during term-time and during the summer when they were scattered in different parts of the field. There have been about twenty-five baptisms during the summer and fall that are to be traced to the work of the students during the summer. We are gradually trying to raise the grade of the school, while at the same time we wish to aid those of limited training who come to us if they give evidence of the Divine call. To do the two kinds of work we shall soon be compelled to have a special course for men of limited preparation, which shall be something like the course provided in some of the seminaries at home for those who have not had a college training. We have had thirteen men in the school during the year. The different parts of the field have been about equally represented. There is a growing loyalty to the school on the part of the Japanese. I believe that the work that we are putting into the school now will show good results in the future ministry of the church. There are already hopeful indications as to the stability of our students and their reliance upon the Scriptures as final authority.

I have completed during the year my "Outline of Theology" for the use of my classes, and put it through the press. There was nothing of the kind in print except a few outlines in use in other mission seminaries, but they were not such as I could use in my work, so the preparation of a brief work was a necessity in order to do the best work with my classes. The result has been very satisfactory.

*Country Work.* — I cannot give as hopeful a report of my country work as I would like. The work is so distant from Yokohama that it is well-nigh impossible to go to it in term time. A trip to my field requires at least three days to spend any time in the nearest portions of it, and there are duties in connection with the Seminary which require my presence here almost every day.

The evangelist at Mito has become discouraged during the year and given up work there. The opposition to Christianity is so strong, and the results which he saw so small, that he felt that he could not hold out longer. Mito is thus without a regular preacher, though I send some one there as often as possible for Sunday work. In the out-stations on this field there have been better results to report. During the summer I had, for most of the time, three students working in various out-stations. At one place, Makabe, I have had the pleasure of baptizing nine during the year, and the work is very hopeful. Christianity has got a good start in this town, and all that is needed is to follow up what has been gained in order to see good results in the future. At Makabe occasional visits by Miss Whitman from Tokyo and her Bible woman's work have been of great assistance. In other towns there have not been so good results in baptisms, but the indications are very encouraging. What is needed is faithful work in this section of the country in order to reap abundantly. For me, with my knowledge of the needs of the field from actual contact with it for five years, it is a great trial to be able neither to go in and do the work needed, nor to see any one else sent to do it.

*General Mission Work.* — In addition to what has been spoken of above I have a share of city mission work in Yokohama. Two preaching places, which are carried on by the students, are centres of work in the poor section of the city. In these places, besides preaching, we have Sunday-schools and do various work to reach the people. Mrs. Dearing has carried on a Sunday-school in one of these places ever since we came to Japan, and the evidences of its purifying effect on the community are not small. She is also able to do house-to-house visiting. During the fall she has started an industrial school here also. Children who do not know how to sew, or do other things that Japanese children should know, are taught, and at the same time religious instruction is given them and talks as to how they can make their homes happier, cleaner, and more like homes, are given. These children come from poor homes which scarcely deserve the name. It is hoped that the practical nature of the school will make an impression on the community and its moral influence will strengthen the work done in the Sunday-school. I may also mention a little work in the American Naval Hospital, into which I have been providentially led during the year. Paul, in his missionary work, was not unmindful of the Jews wherever he went. We, who are located in the open ports, cannot but be drawn out towards our own countrymen in need, who are here far from home. One needs wisdom to know how far to go in this kind of work, but in the case in question I may say that an hour or two a week seems wisely spent in Christian effort among those who would otherwise be without any such influence. As I am the only clergyman who has any access to the men, and this privilege came through a special permission of the surgeon in charge, I feel in duty bound to use it occasionally. There are other kinds of work among the foreign population that one can aid only by sympathy.

I will say, in closing, that while growth in church membership may not be so great as we would wish to see, yet I feel confident that growth in Christian influence and Christian character has gone on apace. The place of Christianity in the nation's life is becoming more and more recognized. Its influence upon customs and manners is constantly showing itself in new ways. I firmly believe that we are passing through a most necessary period of preparation for great advance in the Christian religion in the near future. What is being done in these years may not show so much, but we now have it in our power to greatly mould future events. In that way the present is a time of great possibilities, and, as I regard it, a time of great importance.

TOKYO — 1874.

Rev. C. H. D. Fisher and wife, Rev. J. C. Brand and wife, Prof. E. W. Clement and wife, Prof. Henry Topping and wife, Miss Anna H. Kidder, Miss M. Antoinette Whitman, Miss Eva L. Rolman, Miss Nellie E. Fife, Miss Anna M. Claggett.

Rev. C. H. D. Fisher reports :

Our work at the First Church has had some very encouraging features during the past year. A good hearing has been given to some of the most faithful sermons I have heard in Japan, and the growth in grace of some of our members has been very apparent, resulting in not a little personal work for the salvation of souls.

While the result in additions has not been as great as we hoped, some have found Christ and others are inquiring the way. We have had good Sunday-schools and an unusually good attendance at the weekly prayer meetings, and have had many reasons to know that a good influence was reaching farther than we had supposed ; but we long for more power to "compel them to come in." Faithful preaching of God's Word and the earnest lives of many Christians have not been without effect, and it is evident that prejudice and distrust of Christianity have been disappearing from many minds.

Calls made at many homes have been very welcome, and we greatly need a good Bible woman so that more can be done in that direction.

We have made some repairs on our house, so that it is now very neat. Our members are many of them absent from Tokyo, and some who were formerly best able to help financially have gone to be a help in other churches, but those that remain have, considering their ability, done well in giving. When various calls have come for the church, for orphans, for tidal-wave victims, etc., the way some very needy ones have responded has been to us one of the best proofs of the power of Christianity. Brought up though they were in heathen selfishness, there are not many in America who long to give and, in proportion to their means, do give as they do.

*Nihon Bashi, Tokyo.* — So as to make our work in Tokyo as effective as possible, some of the brethren of the church have helped also at the Nihon Bashi chapel on a busy street in the centre of the city. Here, besides the Sunday-school, of which Mrs. Fisher has had especial care four evenings of the week, we had preaching services, and I have never enjoyed myself more than in preaching the precious Gospel to so many who seemed indeed like sheep without a shepherd. Some come up and sit on the mats, some on benches on the ground just inside the door, and some, whose attention is arrested while passing the wide-open door, stand inside or just outside, and listen sometimes through the service. Some stop for conversation afterward, and then as answer and illustration in quick succession follow questions, some of the most effective preaching is done. Mr. Meiyagawa, our deacon-preacher, is most ready in this kind of work, and I have often wished I could get a snap-shot picture of the eager listeners to this kind of preaching.

It is not infrequent that we find that inquirers are from the extreme north or west of Japan, and soon to return to their homes. Of course, our church here does not often gain members from this kind of work, but we believe God will bless His Word, and that heaven will be the richer for it. May we not ask you to pray especially for it?

*Tochigi.* — We have usually gone once a month to help our country work in the Tochigi District. The members are scattered over a large section, and as Mr. Suzuki goes from town to town his work is really more that of an evangelist than that of a pastor ; but he is usually back at his home for Sunday services, and has a good Sunday-school.

If faithfulness will bring success, I am sure that in the end his work will have it. Of course many are indifferent, but I hardly know which is preferable, that or priestly opposition such as he and I found at Koga, one of the largest towns of his field.

*Oyama.* — At Oyama, another of the towns of this section, where we had a preacher for a time, we had the help during five summer months of one of our members, a student in the Theological Seminary, and there was much willingness to hear. I so much wish I could have a worker there all the time.

Rev. J. C. Brand writes :

In my work in Tokyo the Gospel has been preached about 400 times. The people are willing, generally, to listen to the foreigner, but there are very few, at present, who are ready to give up their sins and follow the Savior. I have baptized thirteen in Tokyo, and we still have some inquirers. The members of the church have collected thirty-eight yen towards repairing the chapel roof, and fifteen yen and more than three hundred pieces of clothing for the tidal-wave sufferers, and they have paid all the running expenses of the church and Sunday-school, also the land tax, and thus, including the money for the roof and tidal-wave sufferers, have raised a little over 120 yen.

In Kofu there has been much blessing on the work. We spent part of May and June in that city, holding meetings twice a day, and in June, before our return to Tokyo, Matsuno San, the evangelist stationed in Kofu, was ordained to the work of the gospel ministry. Since his ordination, he has baptized eleven converts in that city, making in all twenty-four baptisms since we commenced work there. The members of that church take an active part in all the meetings, and they have given regularly every month towards incidental expenses, and they are contributing regularly towards a church building, which they hope to have in two or three years.

We feel that Kofu is an important station, needing more workers than we have been able to send there. Two helpers, at different times during the year, labored there assisting Matsuno San, but he should have a co-worker stationed in Kofu, or in one of the adjoining towns. In the city, and in the towns and numerous villages round about, there are still tens of thousands who think God only a stick or a stone, and there the Gospel must be preached, tracts distributed, and the Bible circulated.

Professor Clement sends the following report of the Tokyo Baptist Academy :

The year ending Dec. 31, 1896, was one of change, with some losses, but more gains, and, therefore, general progress. In the first place, there were several changes in the faculty of the school. The teacher of mathematics had to give up his work on account of protracted illness, and was succeeded by a non-Christian, the only man available in the emergency. On the other hand, the teacher of Japanese and Chinese had become a Christian and joined the United Brethren Church; and he is now wielding an influence on the right side in the school. In the spring Rev. A. A. Bennett, of Yokohama, took an evangelistic trip to Formosa, and was thus compelled to give up his work in the department of Biblical instruction; and during the summer vacation, Mr. Ide, instructor in the same department, tendered his resignation, with the idea of going to America. But, fortunately for us, we were able to induce Rev. F. G. Harrington, of Yokohama, to come up once a week and take Bible classes, both morning and afternoon. With this valuable assistance, and by taking extra work ourselves, this important department is fully manned. It is our aim to make the Bible classes interesting and instructive, and to fill the minds of the pupils with high moral purposes. Since the early part of November the older students have enjoyed the privilege of weekly lectures on "The Elements of Japanese Law," by a prominent barrister of this city. Such lectures are of immense practical benefit to the young men of New Japan. All of the teachers, I am happy to say, manifest a growing interest in the welfare of the school.

From January to July there was a gradual increase in the number of students; but after the summer vacation there was a slight falling off, due to various unavoidable causes. During the fall

term, however, others came to us, so that we closed the year 1896 with a return to the attendance of twenty. These are distributed among the first, second, fourth, and fifth year classes; just about half of them are practically "regular;" the others are either working into the regular course or taking only special studies. One of our "English specials" is now a student in Pillsbury Academy, Owatonna, Minn., and one young man, who has recently come to us to prepare for the Theological Seminary, is sent from the Hanson Place Baptist Church, Brooklyn, N.Y. Of the twenty students, six are day pupils.

We continue to maintain the principle of self-support as strictly as possible, and within the year have been unable to receive two or three applicants who were willing to work, simply because we could not find any work for them. There are three students wholly, and one partially, supported by missionaries; but they engage gladly and earnestly in religious work in return for their support. Two others are supported by scholarships (furnished by the Hyde Park Baptist Church, Chicago, and the Y.P.S.C.E. of the Strong Place Baptist Church, Brooklyn). These scholarships are awarded on the basis of excellence in study and deportment, and do not, therefore, militate at all against the principle of self-support. Besides these, there are eight students supporting themselves entirely by various kinds of work. We have, therefore, ten or a dozen students who are practically self-supporting — part by physical labor, part by intellectual labor, and part by direct religious work. Moreover, the holders of scholarships are not exempt from other labor, but are frequently called on to assist in physical work. In addition to this, the students of the Academy gratuitously conduct Sunday-school and preaching services in a station kindly transferred to us by Rev. and Mrs. J. C. Brand. We frequently encounter disappointments and discouragements; but we feel that we have great reason to praise God for His many blessings upon us and the work.

Professor Topping, connected with the Academy, adds:

The process of preparing a report of our work for the year 1896 but makes us more sensible of the blessings of God upon it. In all departments of our work — the Academy, the Ichigaya church and its evangelistic work, and in the Sunday-school and kindergarten work — we have, under God, gained much momentum during the year.

1. *The Academy.* — The present attitude of students in Japan toward foreigners is more or less critical. When this spirit has been shown in the Academy by some new student it has been so wisely met by the leading Japanese members of the faculty that it has disappeared at once. In cases of discipline made delicate by the romantic patriotism of the day, we are helped and guided by the solid common sense of these teachers. We feel that God has selected these men to help us safely guide the school through these years of testing. The Academy has a better spirit within than a year ago, and has gained in its hold on the people. Its students are identifying themselves with evangelistic, Sunday-school, and even kindergarten work, so that all are strengthened together.

2. *The Ichigaya Church and Evangelistic Work.* — The outlook for the Ichigaya church is bright. At each of the different centres of work there are inquirers. We think several of them will soon put on Christ in baptism. Several young Baptists from distant homes, who had not found any Baptist church since their removal to Tokyo, have been searched out and have become regular attendants. We have reason to hope that good has been done in this way. One man was brought in last week by a student of the Academy, who had, by many conversations, quietly led him to accept Christ. We have fostered such work on the part of students till they now carry on evangelistic work regularly and effectively. In the work with the church our progress has been much strengthened by the coming of Miss Rolman and Miss Fife. Their sympathetic knowledge of the people and their use of the language have been as keys to open many a barred gate. Their presence, counsel, and help have multiplied our force manifold.

3. *The Sunday-school and Kindergarten.* — Here the help of Miss Rolman and Miss Fife,

with their workers, is even more valuable. This is their peculiar field. It is a great joy to see their good work among the children.

The influence of this work is widening and deepening every week. Mrs. Topping's kindergarten has gained the respect of some of the chief educators of Tokyo, who both visit the school and send some of their kindergarteners to it regularly for training in methods. Two of these men in recent lectures to the public school teachers advised a study of Christianity and of the Bible in order to perfect themselves as teachers. One speaker read Mrs. Topping's Outline of Study for the ensuing year, and announced that he was having it translated for the class to study. This leaflet is so permeated with Christianity that its dissemination cannot but preach the Gospel of Christ. Another prominent educator recently said to one of our Japanese helpers that probably the educational system of Japan would formally recognize Christianity and be remodelled upon a Christian basis within twenty years. Although the present motive for this movement may be largely for the improvement of the schools, the result will be to greatly strengthen the kingdom of our Lord, we cannot doubt.

Miss Kidder adds :

Matters in the fields where Miss Whitman and I have been permitted to labor are moving forward slowly. Services are held in each place all Lord's Day and in the evening, with two meetings for prayer during the week. These last are poorly attended ; partly because women cannot go out in the evening, and the men — what few there are — cannot so well spare the day-time. At covenant meeting, however, a special effort is made. Mr. Harrington comes from Yokohama to help and encourage us, and we often separate with, " What a good meeting ! " Four have come before the church and been baptized. Others have asked, but for them to wait seemed the wiser course. Our preachers have been one from the Seminary and one from Mr. Harrington. Both are good men, and have spoken the truth in love. We had, perhaps, better preaching than during any previous year. The Christians have worked as well as they really knew. We still find that many who have true faith are the veriest babes.

The week of prayer was a special comfort. The disciples seemed interested in the subjects, and offered prayers that were to the point. At least there was this improvement, that we and our work were lost sight of, and blessing was sought for others and their labors.

We can see that the Christians grow in grace, in knowledge, and in ability to teach, but this year, like many others, has been one of sowing and waiting. We have met with much less opposition from them, and we almost dare to hope that they have learned the more excellent way. All through our church, and as far as we hear from other denominations, the cry is, " How cold we are in Christ's service ! We do need the Holy Spirit ! " This makes us hope that the time past has sufficed to show the believers that the church must be ordered on God's plan ; that only those who have been born again, and chosen to obey God, are fit subjects for membership in this holy body ; so we look forward more gladly to 1897, because we see in so many this turning to God for help and guidance.

Miss Whitman adds :

Time and strength have been divided among various things. Of course, there are the daily duties in school and things connected with that work. We have not had a large number of pupils — but about fifty ; but since the fall a good spirit has pervaded the family. In December two of the pupils, girls of about fourteen, were baptized. Other girls have asked for baptism, but we think they should wait a little longer before making public profession of faith.

Eight of the girls help in Sabbath-schools, and ten former pupils have been during the year connected in different ways with Christian work.

A class for poor children, started about four years ago, has been held daily during most of the year, and we believe it is a help to the little ones who attend.

Twice I have made trips into the country, on one visit holding meetings in two towns. In the larger town Mr. Dearing has baptized several men and women. One of the Bible women has worked there for many months, and Mr. Dearing has had evangelists there from time to time. The battle with sin there, as elsewhere, is a sharp one.

Our Sunday work is always a pleasure. We can see great improvement in one Sunday-school, and at most of the preaching services there has been a fair attendance.

The year has been full of many and varied blessings, yet we long to see more of these people turning to Him who alone can save them. Would that the power of God might be manifested more mightily in us and in the work! We realize more and more that without that all is vain.

#### KOBE — 1881.

Rev. H. H. Rhees, D.D., and wife, Rev. R. A. Thomson and wife, Rev. G. W. Taft and wife (in United States), Miss Ella R. Church, Miss Daisy D. Barlow.

Dr. Rhees reports :

In making my report for the year ending Dec. 31, 1896, I have to regret that there is not more of interest to write. In April forty-eight members of the church in Kobe were dismissed in order to form a separate church in Himeji. A council of recognition was called according to the usage of the Baptist churches of the United States, to which several missionaries were invited and attended. In May the newly organized church called to the pastorate the evangelist who had served them for more than a year, and he was duly ordained by a council called in proper form. Since the formation of the church five have been received by baptism and two by letter, and one has been excluded. On the night of the 30th of August a disastrous flood overwhelmed one of my out-stations, Fukuchiyuma. The evangelist and his family were driven to the roof of the preaching place in which they lived, where they remained from two o'clock in the night till five o'clock in the afternoon of the 31st. Everything that could be floated off was carried away. The town was a desolation. Two of the disciples with their mother were also compelled to take refuge on the roof, and house and all floated away. The three were rescued, and I had the pleasure, at my next visit, of baptizing the mother of the two young men. I have been able to visit the out-stations every month save two, when Mr. Thomson kindly went in my stead one month and the native pastor of the church in Kobe went for me the other month, I taking his work at home. A good feeling has seemed to prevail very generally, though the high prices which have ruled have caused much distress, and this has been greatly augmented by the many disasters which have befallen the empire throughout, demanding from us extra expenditure both of money and sympathy.

Rev. R. A. Thomson reports :

I am glad to bear my testimony that the Lord has been wonderfully good to us during the past year, and it is with profound gratitude that we review the work which He has permitted us to accomplish for Him. Not for years past have we had such good health and real enjoyment in our work as in the year just closed.

Twelve months ago the whole country was in a state of intense excitement over the successful result of the war with China. This, with intense business excitement, turned for a time the attention of the people from spiritual concerns, and even the Christians appeared to be indifferent to the growing coldness of their church life; so that, altogether, we looked forward to the coming year with a good deal of trepidation, but happily our fears have not been realized. I think I am safe in saying that as far as this station is concerned we have never had a more successful year of work. The number of additions to our church membership has been greater than ever before, and the spiritual life of our people as a whole seems to be growing. It is true

we have had difficulties, but after all they seem slight when souls are being saved and added to the church.

The work in the church of Kobe has been fairly prosperous during the year, the meetings well attended, and the pastor, Yoshikawa San, doing faithful and efficient service. He has not had the support he ought to have had from some of the members, as strange spirit among them seemed to cause disaffection. I rejoice, however, that we have such a strong and good man at the front of our Baptist work in this part of the country. He has assisted both Mr. Rhees and myself in visiting the out-stations frequently.

*Onohama.* — Early in the year we opened a preaching place where Mrs. Thomson has her kindergarten school, and quite a good number of the people in the neighborhood have come out twice a week to the meetings. Four baptisms are a direct result of the work at this place. The kindergarten has been a wonderful influence for good in this vicinity, the children all look brighter and happier than they ever did before, and the parents seem to recognize the benefits themselves, as they look pleased when they see us, and I do think that they appreciate the efforts on behalf of the children.

*Hiogo.* — Very earnest and faithful work has been done at this preaching place. Meetings have been held regularly twice a week during the whole year, and while we only report three baptisms as a direct result I feel sure that much good has been done. A healthful influence has gone out in the neighborhood, and thousands of people have heard the word of life preached as they passed by.

*Akomura.* — After six months' trial at this place we were forced to give up the work. Strong opposition was manifested from the very first, and grew more violent until the Buddhist priests brought pressure to bear on the house-owner to take our meeting-place from us, and it was found impossible to get another. The house was frequently stoned during meetings, the preacher and his family were annoyed continually on the streets, and for the time we were there it was decidedly unpleasant. It was with great difficulty that I could find a place to stay at over night, as the hotel-keepers were afraid to take in any of the "Yasokyo" (Jesus) teaching people. There were two baptisms into the Himeji church from this station, as it is near that city, — one man and one woman. The latter is now at our girls' school there.

*Ikeda.* — This has been the most prosperous station on this field during the past year, both in additions and in spiritual growth. I expected to have to report that we had given up this place. I had held on as long as I could, but it seemed useless, and I was trying to bring myself to the point of closing the work up, and had so informed the few believers we had there. They began praying about the work as they never had before, and during the summer quite a revival broke out. Prayer meetings were held every morning at five o'clock by the river side, and have been kept up for months. A change was soon manifested and a marked increase of interest in the meetings. Very soon we had a number of inquirers, and during the past fall we baptized nine candidates, among them being a Government school teacher. He is now instructing three other teachers in the truth, and we have three or four candidates waiting now. It is worthy of note that all the Christians come out regularly to the meetings. If they are absent the other members at once visit and pray with them. All the expenses of this station are paid by the believers, with the exception of the evangelist's salary, and they hope soon to be able to help in this also.

*Liu-Chiu.* — The work here continues to prosper. Mr. Bennett, of Yokohama, very kindly visited this station at my invitation and expense last April. I was to have gone with him, but was prevented by peculiar circumstances over which I had no control, and it would only have been added expense to have followed later on. Mr. Bennett baptized two Liu-Chiuans while there. Hara San is doing a faithful work, and I rejoice in having such a good man for this difficult field. There are three of our Christian Liu-Chiuans young men who desire very much to be



trained for the work of the ministry among their own people, and I hope to be able to assist them. The evangelization of these islands will have to be accomplished by means of native Liu-Chiuans, so it is very important to have men trained for this work.

It is difficult to crowd into such a short report many of the items of interest in connection with the work, but one fact is worth noting and it is that souls have been saved at every meeting-place we have on this field during the year, and I take it as an indication that Christian work is reviving in this country.

SENDAI — 1882.

Rev. E. H. Jones and wife, Rev. S. W. Hamblen and wife, Miss Lavinia Mead, Miss Annie S. Buzzell.

Rev. S. W. Hamblen reports :

My report for the year 1896 covers the work centring in Morioka and in Hachinohei, together with such work in Sendai as is carried on by the joint efforts of Brother Jones and myself.

This latter work finds its home in the mission preaching place, which we have both used as strength and circumstances permitted. It has been a source of much sorrow and regret that from the beginning of the new financial year, neither Brother Jones nor myself, because of the demands made upon our appropriations by our outlying field work, have had the money to hire a personal helper and evangelist to work with us here in Sendai, for this lack has curtailed much the work at the preaching place. Many of the believers gladly help in evangelistic services on the Sabbath, but on week days are unable so to do, being occupied in their regular business. We have, therefore, been unable to use as fully as formerly this centre of influence. Hope is entertained, however, that we can soon, either by rearranging our field work or in some other way, secure the help necessary to use it to its full capacity. The work done in the preaching place is almost wholly the preaching of the Word; one out of the six mission Sunday-schools carried on in Sendai by the efforts of the pupils in our girls' school finds here its home. While hundreds have stood, at least a few moments, to hear what the speakers were saying, we are hardly able to say that we can put our fingers on direct and marked results. We are sure, however, that we are contributing to the knowledge of Christ and His salvation that is gradually becoming general in Japan and will one day make itself felt openly and with power.

It seems to be the general experience that Christian work in Japan during 1896 has not met with especially encouraging results. The Morioka field, however, is on the whole in a good condition. Far too large a proportion of the Morioka church members take no interest in the work of God's kingdom, but a goodly number are coöperating heartily with Evangelist Nakajima and his wife, who are working along wise lines. The meetings and the Sunday-school maintain a good average, and what is most encouraging a band of about thirty young collegians, a class difficult to reach, are regular attendants on Brother Nakajima's teaching. We can hardly hope that conversions among these young men will build up to any great extent the church, for they will soon return to their homes; but they will help to establish God's kingdom in Japan, and it is for this that we are working. Of the five baptized during the year one is from this company of students. Most gratifying also was the cordial response received from the church to a letter setting forth the financial stress of the society, and requesting that it not only defray its own expenses as usual, but also contribute to the expenses of the society incurred in behalf of the work centring in Morioka. The difficulty of enlarging its contributions is increased by the lack of resident male members on salary who take much interest in church matters, but the church will try to raise the sums requested. The out-station work has been continued as regularly as possible. I had hoped to again have workers in Tono during the summer months, but the tidal

wave came and drew off my men to distribute relief to the sufferers. With thanksgiving, however, do I record that Brother Nakajima reports that in Tono some are asking baptism, and that there are hopeful signs in at least one more of the out-stations.

The Hachinohei field does not present the encouraging features that obtain in the Morioka field. Evangelist Haraguchi has continued his faithful work with but seemingly meagre results, but one has been added to the church by baptism — the wife of one already a member. The condition in Hachinohei causes anxiety, for while there are some who faithfully attend the church meetings, more do not, and a cold formality, which precludes aggressiveness, seems to prevail. The church does not seem to realize that it has its own responsibilities, and seems content to let Brother Haraguchi and his wife carry the burden of the work. Brother Haraguchi and his wife have led in all spiritual effort, and contributed about one-half of all money raised. He, moreover, has spent much time in the out-stations, and especially in the region of the tidal wave, in distributing relief and in evangelistic work. We are waiting for the seed sown to spring up and bear fruit.

The population of the provinces in which Morioka and Hachinohei are situated is about 1,300,000, and Baptists have a peculiar obligation toward these people by reason of being the first, through the efforts of Brother Poate, to open work among them. And yet how little are we doing for them! May the day speedily come when we can do more for them, when Baptist believers among them can do more for them, and when they themselves may break through the reserve now holding them, and become subjects in the kingdom of God!

I cannot close this brief report without recording God's great love and mercy in granting His presence throughout the year. His is the work, and He gives us many signs that He is carrying out His will among this people, and that He is claiming them for His own, and so in times of doubt, as well as in times when all is clear, we press on, knowing that victory is with the cause of Christ.

Rev. E. H. Jones writes :

God has blessed us all with good health and other favoring circumstances, so that we were enabled to get out on country tours more than usual. I was able myself to make eight tours during the year. A trip usually occupies about ten days. I have also been able to visit several new places, and to preach to a larger number of people than in any previous year in Japan. We have had no opposition, and have had a respectful hearing everywhere. In most of the places have had large audiences and much promise of fruit.

Opportunities were never better for preaching the Gospel to the masses of the people. The only important drawback now is the extreme sensitiveness of the native Christians towards the foreign worker. The number baptized during this year was sixteen. Of this number six were baptized in connection with the Sendai church work, and ten as a result of the country work, which may be said to be conducted by the missionaries. Of the six baptized in this city five were members of families already in connection with the church. The remaining one represented work in the school under the charge of Misses Mead and Buzzell. So we cannot congratulate our Sendai church on the result of their separate aggressive work during the year. We have helped all we could in the church, besides maintaining a preaching place twice or three times every week. In this we had the help of the church members. That the church have paid all their own expenses during the year is in their favor. That they have kept up their Sunday meetings and school, one prayer and two evangelistic meetings during the year, is very praiseworthy.

The most interesting part of the country work is that at Kinshi, back in the country about four miles from the Kita Kami river; six were baptized there during the year. The work of leading them to Christ was done largely by the church members at that station. The believers in Kinshi came to think that they could do better work by forming a separate church, as the

Sendai church of which they were members was about sixty miles away. So, in the spring of last year they formed a church, starting with nineteen members. They have since been doing aggressive evangelistic work in their own village and in the near tidal-wave district, — they are about eight miles from the district swept by the terrible tidal-wave last June, — and have already fully shown themselves to be entitled to a separate church organization. The two out-stations in the tidal-wave district, Kisennuma and Shizugawa, were fortunate in not losing any of their members in that calamity. Work has been kept up there regularly either by visits of myself or by Date San, our evangelist. Sometimes we went together; sometimes we separate to cover more ground and thus do more work. No converts have been added at these out-stations, but we have some encouragement for the future.

At Tome good meetings have been held at the hotel front and on the street and in the evangelist's house, when I have visited the place. One convert was baptized here, and prospects of more encouraging results this year. Yanagitsu, one of our oldest out-stations, now our hardest field, has a little more hopeful outlook than last year. A man and his wife, brought to decide to give themselves to the Lord by the husband hearing our street preaching last year, are still studying the Bible, and we hope he will soon show such fruits of repentance that we can admit him to the church.

Shiogama, the most immoral community, or at least the most brazen-faced immoral place in which we work, has given us three converts during the year.

The believers in this town, with some help from us, have done noble work. The Master will say, "I know thy works and where thou dwellest, even where Satan's seat is; and thou holdest fast my name and hast not denied my faith." Misses Mead and Buzzell have done at this place very faithful work through their helpers sent from the school, sometimes going with them personally. Also in Sendai, the ladies, through their six Sunday-schools and their house-to-house visitings, have done an amount of work that under more favorable circumstances would have produced abundant fruit.

#### SHIMONOSEKI — 1886.

Rev. W. E. Story and wife (in United States), Rev. G. W. Hill and wife, Miss Harriet M. Browne (in United States), Miss E. L. Cummings, Miss Olive M. Blunt (in United States.)

Rev. G. W. Hill reports :

The year has been one of steady work in all our evangelistic centres, and we trust the actual gains are much more than the statistics would indicate. In fifteen centres of the population of this *ken*, in five of which we have resident evangelists, the Word has been proclaimed. In common with other workers in Japan we find Christian work attended with many hindrances, and especially we may mention the immaturity and lack of training on the part of native helpers, the instability of the professed believers, the strong anti-foreign feeling which resents the alleged need of a "foreign religion." Following the war there has come an industrial and commercial revival which is engrossing the interests of the people and diverting their attention from religious matters. Yet there are some cases of faithful Christian living, and I am deeply impressed with the difficulties of maintaining an out-and-out Christian life in a heathen land. The believers suffer a kind of social ostracism, which is the keenest persecution. The evangelists have difficulty in securing a hearing in public meetings, though when the foreigner is present, to preach or to be looked at. In these parts, a good attendance is secured and attention given to the word preached. Owing to lack of sufficient workers, the work at Tokuyama, our most distant out-station, has been temporarily withdrawn, the preacher being now settled in Shimonoseki, where we have been without a regular worker most of the year.

The church at this latter point is greatly run down, the membership scattered, and many seem to have lost their faith entirely. Much good work has been done, however, in reaching a

new class of people ; some inquirers attend regularly and there are some things to encourage us to hope for brighter days.

At Chofu there have been baptisms from the girls' school and also from the orphanage. One very promising young man has been won, and the year 1897 opens up with considerable interest and several earnest inquirers. Our preacher here came to us from the Presbyterians at the beginning of the year. He is a well-trained man and a great strength to our work.

Inquirers are also reported from Yamaguchi and Hagi. At the latter place the believers have stood nobly amid many persecutions, and there is now a growing respect and regard for the Christian cause there.

In order to help the native preachers a Workers' Conference was held during the summer, in connection with the Southern Baptist helpers. The result was so encouraging that the coming summer we are planning a summer school on a larger basis, and hope to have the help of some of the Seminary faculty.

We are rejoiced in the prospect of Miss Cummings coming to take up the Bible women's work, which during Miss Browne's vacation has greatly needed a leader.

Personally the year has been one of peculiar trial. It was not easy to recover from the shock that came with the necessity of the change from my former field in China, nor to adjust myself to the new situation and take up a new language. I can say, however, that amid all these and other difficulties I have been sustained by Him who holds the key to all our life plans, and I am beginning to see recently with clearer vision the necessity of the discipline. I trust that I may learn thoroughly the lessons meant for my own spiritual life, and be prepared to do something on this field towards making Christ known and owned in the lives of these people, in whom I am becoming deeply interested.

Miss O. M. Blunt writes regarding the Henrich Memorial Home :

The days of 1896 have been filled with common duties, nothing great to report, yet done in His name and with sincere desire to be true to Him and His work committed to me.

The total number of pupils for the year has been about the average for the past three years, twenty-three, but several of our older girls have gone from our "home nest" to work in other fields. One married an evangelist, and is living in Nagasaki. One went to her teacher, Miss Duffield, and afterwards to Tokyo; for one we secured a place in a hospital to receive training as a nurse; one went to Mr. Hill, one to Mrs. Story, and another to Mrs. Maynard. The two latter had signed the contract to teach two years after graduation, or if going out to service before graduation would return part of their wages monthly until a certain amount was repaid to repay the school for the outlay made upon their education. One pupil has been with Mrs. Thomson in Kobe in training in her kindergarten for work there. We can hardly dignify our children's gathering by the title of kindergarten, but we have permission from the local officer, who is very kind, for us to have this gathering at this hour, when it will not conflict with the Government school, from three to five o'clock. We average about thirty-five. It is taught by the girls of the school and so costs comparatively nothing, and through the children we hope to get into many homes. Our school will be slow in growth, owing to two things: first, that the people who are able do not see the need or desire of Christian education for their daughters, and the majority cannot, even if they saw the need, afford to spare their daughters even from bread winning, much less to pay for their education; second, for lack of funds to support those who wish an education, but who cannot afford to pay for it.

I am constrained to say after six years' experience, and speaking with those who have had much more, that the majority of baptisms and subsequent Christian workers come from the ranks of supported boarding pupils.

I cannot believe in watching these pupils that they are "rice Christians," but truly believe that surrounded by strong Christian influences they *grow strong*; and while the day pupils

study and are influenced by Christianity, and I believe several are saved, yet during the six years not one of the day pupils has received baptism, while twenty of the boarding pupils have. While our school has not grown in numbers, yet the girls are working earnestly, and realize more and more the need of Bible study and dependence upon the Holy Spirit if they would honor God and win others. Four were received by baptism during the year. Five girls teach in the church Sunday-school, and during the week five Sunday-schools are sustained by them.

## NEMURO—1887.

Mrs. Harriet E. Carpenter, Miss M. M. Carpenter.

Mrs. Carpenter has been residing in Yokohama during the winter, but still continues to maintain the work at Nemuro.

## MORIOKA—1887.

The mission work at this station is in charge of Rev. S. W. Hamblen, of Sendai. His report contains an account of the work that has been carried on during the past year, both interesting and encouraging.

## OSAKA—1892.

Rev. William Wynd and wife, Rev. J. H. Scott and wife (in United States), Miss Mattie Walton (in United States), Miss Florence A. Duffield.

Rev. William Wynd reports :

During the past year my time has been given first to evangelistic work in this city, second to evangelistic work in the villages around Osaka and in Marugame, in Shikoku, and third to evening school work.

In our city work, although the number reached has not been large, we have seen much to fill us with hope and encouragement. The Sunday services have been fairly well attended, a more than usual amount of interest has been awakened, and by the persevering labors of Miss Duffield a Sunday-school has been established. Altogether during the year seven have been baptized, and as an illustration of the different classes whom our work reaches I might mention that among these seven each of the following classes is represented ; the soldier, the official, the merchant, and the factory worker.

These young believers have manifested a disposition to work for the conversion of their brethren, and also to give of their means for the carrying on of the Lord's work. One man with a little leisure at his disposal used it in going to a neighboring village and proclaiming there the message of salvation. Another supplemented that work by giving enough money to rent a preaching place in the village, and the result of their combined labor has been another out-station opened without any additional expense to the Union, regular services held every week, and four or five men awakened to seek earnestly the way of salvation. Such a spirit manifested justifies us in feeling hopeful about the work in Utsubo.

Marugame, which in former years was our most fruitful field, has this year turned out less fruitful, only one having been baptized during the year. This I believe is due to the fact that we have been prevented by lack of funds from visiting the field as often, and prosecuting the work with as much vigor, as we ought to have done.

It is a grand field for work, and while we have done what we could, what we have done bears little proportion to what ought to have been done, not only in Marugame, but in that whole district. Nowhere in the whole island except in Marugame is there any Baptist work, and in the neighborhood of Marugame there are many towns with no worker of any denomination.

My evening school work is compulsory, but these past months I have had so much satisfaction from it that even if it were not compulsory I would feel inclined to keep it on. Through it we have been brought into frequent and close contact with about thirty young men mostly belonging to the merchant class. Only one of these has openly confessed Christ by being baptized in His name, but I believe a few others are secret disciples, and all at least have been brought into contact with Christianity, for we have regular classes for teaching Christian truths. By getting acquainted with these young men I have been introduced into their homes, and thus through the school I have been enabled to go with the Gospel into homes into which without the school I could not have gained admission.

On the whole I believe that there has been less opposition to the Gospel this year than in former years. In my own personal dealings with young men at least I have found this markedly so. There has been less bringing forward frivolous objections, less of a tendency to uphold at all costs the national faith, and to look with suspicion on Christianity. I should say that among those who give the subject of religion serious consideration there is a growing conviction that through Christianity alone can the individual be saved and the nation exalted. In a recent mass meeting of students in Osaka, after an address by Mr. Mott from sixty to one hundred young men (not Christians) stood up in the presence of their brethren as an expression of their desire to become followers of Christ. Subsequently I had a talk with several of those present and noted with pleasure the deep conviction which many of them had of the merit and importance of Christianity. Among the merchants I find the observance of Sunday to be a rock on which many of them stumble, but this and all other obstacles will appear insignificant when their eyes have been opened and their hearts touched by the Holy Spirit. If we mistake not the signs around us the Spirit is indeed working in Japan at the present time, and if we who are privileged to be co-workers with Him slacken not our efforts to bring the Gospel in its purity and simplicity before all classes of the Japanese the near future shall witness a great turning unto the Lord.

Rev. J. H. Scott reports :

Osaka is the commercial metropolis of Japan, having with its suburbs over 1,300,000 people, and on account of its great population, and on account of its importance and prominence, is a very inviting though very hard field for mission service. A brief quotation will illustrate its increasingly great commercial prominence : " Commerce and industry since the war [with China] have made immense strides everywhere in Japan, but nowhere in such large proportion as in Osaka. Not only have new companies grown like mushrooms within the city, but many companies lately established in the vicinity and even as far away as Kyashu are eager to establish branch offices in Osaka. This has caused an immense rise in the value of land. House rent has risen to exorbitant rates, yet no unoccupied houses are to be seen." Prices of labor, of food, indeed of everything, have greatly advanced. There are now eighteen large cotton mills in the city, with capitals from yen 250,000 to yen 2,000,000, and also very many other large manufactures. Oh, that this great city might become such a centre for spiritual influence and power as it is already of business !

My work in the city is from the two centres, Kogawa Cho and Kiyohori Mura. At these points there has been during the year a very encouraging increase in interest and attendance at all the services, especially at the Sunday-schools, which during the year have doubled their attendance. Many members have moved away, so that the number of resident members is not now greater than one year ago. The letters from some of these non-resident members have been of special interest. They send regularly their contributions for church expenses and are evidently at work for their Master. The resident members, upon whom we have especially and repeatedly urged the importance of prayer, consecration, and self-support, are more united, more loyal to the church, and doing more for the church in work and contributions than ever before.

I have commenced work outside the city towards the south, and now have out-stations at Sakai, nine miles distant, a city of 50,000 people, and at Kishiwada, 20,000 people, twenty miles distant. These two places are worked by one native evangelist who is also to go occasionally to Sakurai, forty miles distant, another city of prominence and promise.

This district south of Osaka is thickly populated, has a very fertile soil, contains many large manufactories, and is a very promising field for mission work. The old daimio, feudal lord, of Kishiwada is still living in Tokoy, and has become a Christian, which fact will, I think, have much influence for good. This district is a peninsula about 100 by 200 miles. I have been about considerably and have found the people ready to listen respectfully to the Gospel. I am anxious to put another man into this district to go about from place to place with the message of the Gospel to the unconverted, and with words of encouragement and instruction to the scattered believers. As yet very little Christian work has been done in the district.

What we all need and what I hope we pray for is the Pentecostal presence of the Holy Spirit in the hearts of the missionaries and native members, making them all such a power in this great city and vicinity that the Gospel cannot be resisted or gainsaid.

### AFRICA.

The reports from the Congo Mission contain a mingling of the bright and the dark. At Banza Manteke the baptisms have exceeded those of any year in its history with one exception. Special blessings also have rested upon the work at Palabala. Wanderers have returned, converts have sought baptism, and the church, which seemed to have lost its name to live, has been rehabilitated with bright promise for the future.

The work on the upper river has suffered from the never-ending strifes between the natives and the State, growing out of the exactions of the latter and the barbarous manner of enforcing these. Since the recent visit of the Governor-General there are some indications that reforms will be instituted.

In connection with no one of our mission fields are the problems so perplexing as those relating to the Congo Mission. Our staff has become so depleted by removals on account of sickness and other causes, leaving vacant places which from lack of means your committee have been unable to fill, that it has become impossible to sustain the work, as now carried on, with the existing force. They are directly confronted with the alternative: either more money must be expended upon the mission or the numbers of stations must be reduced, so that the posts retained can be effectively worked. The present situation calls for some decisive action at once. May He who alone has all wisdom guide the counsels of His servants.

PALABALA — 1878.

Rev. C. H. Harvey.

Rev. C. H. Harvey, who returned to his field last autumn, thus writes:

The work at Palabala is now very encouraging. I propose to baptize a number of those professing who have been tested and are evidently living Christian lives. There are some I am glad to say, whom I examined a week or so ago of whose conversion I have no doubt. These to the number of seventeen I will baptize shortly (D.V.), and having formed (or reformed) a church with them I shall through them examine the others requesting baptism, about forty or

fifty more. There has been much persecution at Palabala, and some of these seventeen men and women have suffered much for Christ's sake. I fully believe that the tide has turned, and that the time to favor Zion at Palabala has come.

BANZA MANTEKE — 1879.

Rev. Henry Richards and wife, W. H. Leslie, M.D., and wife (in United States), Miss Frances A. Cole.

Mr. Richards reports :

The year now past has been one of much blessing, many sorrows and hard toils, but we thank our God and Father for them all. Like the vegetation here, we need the scorching as well as the showers to make us grow. From January to December, through the preaching of the glorious Gospel and the power of the Holy Spirit, souls have continually been brought into the liberty of the sons of God. The opposition has at times been furious, but as a rule a sign of coming victories. We usually require, and have found it necessary, that converts prove by their life their sincerity from six to twelve months before baptizing them. Two hundred and twelve have been baptized during the year. Only in 1894 have so many been baptized in one year, when the number was 248. We are quite as eager to keep the church pure as we are to increase the membership; but the one helps the other. Every candidate is examined three times, and some many more, before baptism.

The work at Palabala was carried on as an out-station, and God has greatly changed the state of things there. More than fifty profess to have faith in Christ, and have suffered much persecution from the heathen. Past experience at that place made it necessary to be very cautious in dealing with converts before baptizing them. Hearing that Mr. Harvey was returning at the end of the year, it seemed wise to wait until he came. Mr. Harvey writes his impression of the work there after his visit: "On Monday I commenced examining and selected seventeen, all of whom I (and the evangelists) believe are following the Lord wholly. I have not baptized them, but I propose to do so when I go up there in a fortnight's time. On the whole I was very pleased with what I saw at Palabala, and really believe that a better time has come." Mr. Harvey has since baptized fifteen. Our two preachers will remain there for a time.

Our greatest harvest has been gathered at Kinkanza, the largest and seemingly the hardest town in the district. Nloko, who was converted in 1894 and quickly developed into a powerful preacher, has been the chief instrument there. Sixty-nine of the converts there have been baptized and they seem very bright and earnest. The insults they endure from the heathen are unspeakable. The work there is still prospering, and a convert came in this afternoon to say that three more have just come to the light. There is also a large school there, and adults attend, as well as the children. The word "Nloko" means a curse, so the preacher's name has been changed to Paulo.

The Viaza church has added three members to the church roll by baptism.

Kiaba church has suffered much by death and the fall of their teacher; eight have been baptized, but twenty have died through an epidemic of "sleeping sickness," and three put out.

Banza Manteke church has received the greatest share of converts, 201 having been added to the number. We have lost sixty-one by death and ten have been expelled, so that the present membership is 739. The present standing membership of the three churches named is 832. As Mr. Harvey will probably report on Palabala, the above number does not include that station.

The Training School was opened March 11 with eleven students; two soon broke down in health and returned to their towns, and others were needed to help in the Christian work among their own people. We closed the session December 24 with six students. The preachers at work could not be spared to come in, as we had great difficulty in supplying the out-stations. We



have lost two preachers and two teachers by death this year, and two proved unfit for the work. I hope, however, to be able to select a goodly number for the Training School that is soon to be opened again. The prospect of being sent anywhere, the hard work, persecution, and small pay, are not inducements to any but earnest people to offer themselves for the Training School.

The primary schools have made rapid strides, so that we have now 988 pupils in twenty-one schools, an advance of 339 as compared with the previous year. This is due to the extra number of converts and to the tranquillity of the district. The State officer that caused so much trouble in 1895 was sent away, and we have another who likes peace. The people have returned from the bush to live in their towns and are allowed to live unmolested.

The medical work has become very heavy and puts great strain on Mrs. Richards, who has taken charge of it since Dr. Leslie left. Since May 6 more than 15,000 patients have received attention, besides the hospital work and visiting the sick in the towns. More converts mean more work for the doctor. The heathen also are rapidly losing their faith in their "nkisi" and witch doctor, and prefer to come here to be treated than trust in their charms. Thus we have an opportunity of preaching the Gospel to some who would otherwise be difficult to reach.

Contributions have been more liberal the past year, and we feel that considering their poverty they have done fairly well; 800 francs have been collected from the Banza Manteke church for the support of preachers, 120 francs for new bell tower, 240 francs to buy medical tickets for the poor members, 24 for the support of a blind man, and 638 francs for medical tickets, altogether amounting to 1,822 francs.

The Kiba church pays two preachers working in their district. The Viaza church pays half the cost of their preacher. Four other teachers are paid by the native Christians.

#### MATADI — 1880.

Mr. Thomas Hill and wife.

The extension of the railroad has in large measure transferred the work that was formerly required to be done at Matadi, to Tumba, the present terminus of the road. At this latter point Mr. Hill has prepared temporary quarters to which he has removed. He remains in general charge of transportation as hitherto.

#### LUKUNGA — 1882.

Rev. C. B. Antisdel and wife (in United States), Rev. A. L. Bain and wife, Miss Clara A. Howard (in United States).

This station has suffered severely during the past year. Rev. T. H. Hoste, who has so long and so heroically stood at his post here, was completely prostrated early in the year and compelled to return to England. He has since submitted his resignation, being unable ever to return to Africa. Mr. Young, who was left in charge, soon succumbed to the heavy work, and has also gone home to England, closing his connection with the society. Rev. A. L. Bain, with his wife, were next assigned to Lukunga. Soon after assuming charge of the station both were prostrated at one time with fever, and Mr. and Mrs. Bain seemed beyond recovery. This serious illness of Mr. Bain explains the failure to receive any report from the station. As a consequence of this series of interruptions, great loss has been inflicted upon the work.

MUKIMVIKA — 1882.

F. P. Lynch, M.D. .

Just as this report was going to press we received the sad intelligence of the sudden death of Mrs. Lynch. She was a woman of rare sweetness and beauty of character, and her labors have been untiring. She has literally laid down her life in giving the Gospel of Divine love to Africa.

Dr. Lynch sends the following report :

History repeats itself in the mission life of the year, and the months glide all too swiftly with the daily demands and opportunity of service. The varying needs of the work become more emphasized as wider experience reveals the force of actual conditions and surroundings. Here are a people who at the service or in personal conversation listen attentively to the teaching, but the interest apparently passes with the moment. They freely admit the fallacy of the *nkisi*, the duplicity and greed of the *nganga*, and the wickedness of other communities or individuals, but they still remain bound by inexorable traditions. A glance over the past three years does not reveal a single positive convert, though some cases have been hopeful and still give signs of promise. It must needs be the morning time for sowing, the weary time of waiting amid the work, the all-essential time for patient persistence, with a broad, deep, and far-reaching faith in the power of the Spirit and the Word.

The daily service has been marked by good attendance, though the numbers from the near towns have not been as large as last year. A marked timidity arose from the charges against and the poisoning of Paz Blanc, reported last year; but the sense of apprehension is gradually wearing away. The towns have carefully maintained their compact, and while there are frequent reports of the poisoning test in other sections, here there has not been even an effort in that direction. Several patients have recently come from Paz Blanc's town, which is a sure sign of waning fear. Only earnest evangelical preaching in the towns can meet the present need, which will doubtless be attained in the coming year.

The school has been composed almost entirely of the station boys, with a few from the hospital and the towns; a more adequate force of workers at the station will ultimately render the school all to be desired in attendance and results.

The medical work among the natives in the dispensary and hospital generally occupies from two to three hours daily, and the results have been most gratifying. Patients have come from as far south as Ambrizette, — a seven days' journey for a strong man; so the distance in days is increased proportionally when the patient can but walk slowly or is conveyed by hammock. They have also come almost as far from other directions, so the influence extends and expands, overcoming prejudice and making many open doors for future evangelical work. An interesting mark of increasing confidence is the willingness to submit to operations. Three years ago the sign of a knife was a signal for an instant, wild, precipitous flight from the dispensary, and the suggested application of nitrate of silver proved the occasion of an indignant exodus of four or five women from the hospital. The knife and nitrate may still be objects of awe, but a rise of resistance is rare.

The sanitarium has fully established its claim and won its reputation as the most healthful location on the Congo or the coast. Its availability is indicated by the comparatively large number who have come from as far up the Congo as Mukimbungu and Lukunga and along the coast from Cabinda and Landana.

An encouraging number of missionaries have been here during the year, three of whom were strongly advised to return home because of poor health. After a residence of two or three

months they returned to their stations in renewed health and energy, and with but a single instance no one has remained here without marked and recognized benefit.

So the varied interests have made the year a crowded one, the tension of which was very materially relieved by the willing service of Miss Edmunds. The result, the ever-present aim, lies in the sure unfoldings of the future, and for the present we can but pray, "Establish Thou the work of our hands upon us, yea the work of our hand, establish Thou it."

#### LEOPOLDVILLE — 1883.

Rev. A. Sims, M.D., Rev. Thomas Adams.

Dr. Sims reports :

On the whole this year is not so favorable as the last one ; lack of food has deprived us of the young men who preach and the children who come to school. These conditions are likely to get worse for the next three years ; until the completion of the railway things will not resume their normal state. While this is discouraging in itself, it promises much facility of communication in the future, convenience for the rapid propagation of the Gospel, repose to the natives who are at present wholly occupied with carrying and other governmental obligations which are heavy on them. While it is so here, Lukunga and Banza Manteke enjoy the new order of things and are quite left to themselves, unmolested in their domestic affairs, and can therefore listen to the Gospel in peace. The railway once finished thoroughly emancipates them from their present disabilities, and leaves them undisturbed pretty much as before the occupation by the Government.

Mr. Adams conducted the school during the year, and on his departure I found it in a very satisfactory state, seven in the eldest class being able to read the New Testament easily ; the others read in proportion.

The towns were worked and visited from time to time by Mr. Adams, and the seventy in our region heard the Gospel. Mr. Adams was aided by one native preacher.

We have held daily services at 11 A.M. and 7 P.M. and twice on Sundays. Strangers and the sick of the place were generally present. Twelve were baptized during the year.

Medicines were dispensed each day, and one thousand in this way received relief to their bodily troubles. Many white men and missionaries, both of our own and sister societies, were helped. One most excellent missionary, Mr. Logie (C. B. M.), died of dysentery, and an American lady, wife of a Presbyterian missionary, died of fever.

Industrial instruction has been given in carpentry, bricklaying, tailoring, and gardening. For this purpose I employ two Sierra Leone men, members in good standing with their churches there. Gardening corrects the pride of these trades, and religion and schools add the finishing touches. I am an ardent admirer of this Lovedale system of helping the native, and find it is the only true system where a number of young people have to be dealt with, and esteem it work on truly right lines.

#### BOLENGI — 1884.

Rev. C. B. Banks and wife, Rev. E. V. Sjoblom (in Sweden).

Rev. C. B. Banks reports :

In my last letter I gave you a summary of our work for the year, but evidently it has been lost. While Mr. Sjoblom was here we took it week about to conduct the services on the station and in the nearer towns, so that one might always be free for evangelizing the farther towns. And I think this has been done more effectually during the past year than in any preceding, but still without seeing much result in the way of fruit. There has been increased interest in those

who attended the meetings; also more have come to hear the Word, but none from the farther towns have confessed Christ.

About eighteen from Wangata confessed Christ, and there was a stir among the young people, and they used to come regularly to school. Mrs. Banks had a school of about eighty-four scholars; then the yearly flood came, and they, after keeping it up for some good time, gradually began to dwindle in their attendance at school, first the smaller, then the bigger lads, and since the river has gone down again the attendance has been very poor; some days none have come at all.

As I mentioned in a former letter, we had made bridges over the swamps and creeks between the station and the nearest towns. We made them higher than ever we had seen the water rise, or even than we had heard from the natives; but this year the river rose two feet higher than ever any of the people remember to have seen it, and our bridges were completely destroyed. In fact, the river rose so high that it was two feet deep on the site where our old Wangata dwelling-house was. During the flood we were not able to go about much. Now, in the rainy season, we have low water, and so will be able to pass to the towns on either side without having to swim for it. One or two of the former church members have come back to Christ. Of the young people in Wangata who professed conversion we have not as yet baptized any. As for the Bolengi people they seem dead to spiritual things. However, the Lord can awaken them, and we are striving and praying for this end. Sometimes they come regularly to the meetings for a while, and then they will stop away again for a month and six weeks at a time. If it was not that the Lord has sent us here, and he is almighty, I would be tempted to despair of ever seeing any blessing among them. Many of their old superstitions are now discredited, and they are undoubtedly enlightened in some measure, but they are *worldly*.

The daily services on the station are chiefly for instructing those who profess a desire to follow Christ; those in the villages purely evangelistic, with personal dealing and a little conversation at odd times, when opportunity occurs.

Mr. Sjoblom adds:

As usual I have looked after and kept in order my compound, and in turn we have taken the daily services at the station. Owing still to the past reaction and the ungodly lives of those who confessed and were baptized in the past, we have not seen much blessing on our labor at the station; and though I feel I would like to say it weeping on my knees, still it is so. We know, however, that the seed must bring forth fruit in due time. But having often and in turn visited some nearer towns we have been somewhat encouraged in the work. Crowds have listened attentively to the old story, some have expressed the desire to follow Jesus, and a few young men I hope are saved. With the past experience, though, we deem it wise not to be in a hurry to baptize them. May God keep and bless them!

I regret I have not made any extensive preaching journey during the past year, owing to wars in the interior most of the time the natives being unable to produce all the forced labor bearing the name of taxes. A good deal of the time I have not felt strong enough to make such tiresome journeys. I am glad I used the opportunities during the previous years, because it enabled me better to see the need of this people; to see the atrocities of soldiers; to tell the people at least once of God's love, and give them an opportunity to come in contact with a messenger of peace.

With regard to the work we can truly say, as was said in the days of Nehemiah, "The work is great and large, and we are separated upon the way far from one another."

## BWEMBA — 1889.

Rev. A. Billington and wife, Rev. C. B. Glenesk and wife, Mr. A. Christopher.

No report has reached us from this station. The staff last year was increased by the addition of Mr. Christopher, who came out from England. He is an engineer as well as devout missionary, and will share with Messrs. Glenesk and Billington in the running of the steamer "Henry Reed," as well as in the work of the station.

## KIFWA — 1890.

Rev. P. Frederickson and wife, Rev. Christian Nelson (and wife in United States).

Rev. P. Frederickson reports :

As I have been alone the most part of the year, the many and various station duties, which otherwise would have been divided, have fallen on me, and as such kept me very busy. There have been difficulties and disappointments, yet in the midst of it all we have much to thank God for and to make our hearts glad.

House-building has been one of the cares. Fifteen thousand bricks have been made and burned. My building work will be finished in a few months more, and I shall be glad to be set at liberty to use all my time in the work I love most — the spreading of the word of life among the people.

The gospel work has been pushed forward as much as time and means have allowed us ; but being alone has naturally kept me from being out among the people.

Our Sunday congregation has increased in numbers lately ; men, women, and children come from the surrounding villages to the meetings. Some of them are very regular attendants. Some have expressed a desire to become Christians, but have not yet taken any definite step.

Our evangelists have done good work. The most of their time has been spent out among the people. In the most of the villages they are received kindly. The people gather around them to hear the good news. In two villages they have been told to leave, in two others they were threatened.

Nine villages have given us houses for school and worship. These houses are of course very small, not being able to hold more than from fifteen to twenty people sitting down on the ground. Yet they are places where we can go when we visit them, and centres where the people can gather around us to hear what we have to tell them of Jesus.

We have four outposts — five, six, ten, and twenty-four miles respectively from the station. These places are centres where the evangelists stay, and from there they go out to visit the villages around them. Three villages twenty miles south of our station have asked for a teacher and promised to give us a house, but we have no one to send them at present.

Although a large number have heard the Gospel and many hear it gladly, yet the number of converts has been small ; only eleven have been received into the church. More applied for baptism, but it was thought wise that they should wait a little. We will sow in hope, believing that our loving Father will in His own time give us a large ingathering.

The school work has been carried on all the year, with the exception of a school vacation time ; the teaching has been done by the evangelist and native Christians. My own time has been so much occupied that I could not give so much time as I wished to that very important work. The evangelists come in every month to report on their work, and spend some days of each month with me on the station in order to get some teaching, which they are much in need of.

The church members on the whole have done fairly well ; they have personally given more

this year to the work than any previous year. They have had no help from America towards their preacher, and this year they have pledged themselves to keep an evangelist.

IREBU — 1890.

Rev. Thomas Moody and wife, Rev. W. A. Hall and wife, Miss L. C. Flemming, M.D.

Mr. Moody reports :

The Lord has brought us through another year at Irebu. At the present writing we are all well, for which we thank our Heavenly Father.

It has also been a year of trial, especially when the natives attacked the State camp at Irebu, June 28, and also came and pillaged the station. We were kept from all harm, but it was a very trying time for a month or two. At the present time the leader of the rebels is at large, and so long as he is at large the trouble will not be finished. We have had another visit from the Governor-General. We had the first in 1891 when Mr. and Mrs. Hartsock were with us, and he kindly remembered them. The Governor seems to be well inclined toward the missionaries, and also well pleased with the work they are doing. We hope that we may have a better service of State officials, and that the natives will not be forced so much to get rubber. Preaching has been carried on at Irebu, Busindi, and Lusakani. It is hard to get the attention of the people, as they always want to talk about something else, or trading ; still, by persistent preaching, we hope soon that some will be converted.

The work on the station is encouraging. There is preaching every morning, and the native Christians carry on a service every evening among themselves.

Dr. Flemming has the medical work. The school is in fine working order, and in charge of Mrs. Hall.

We have been very much encouraged lately by some of the women professing conversion — the workmen's wives. I believe it is genuine, and pray our Heavenly Father that we may soon have families spreading the light of the Gospel at Irebu, Busindi, and Lusakani.

Schools have been opened again at Busindi and Lusakani. We hope soon to have native preachers at these places with their wives.

The English Baptist brethren have issued this year the Gospels of Luke and John, which is a great help to us in our work. Now we have the four Gospels in Bobangi, and a new hymn book containing 181 hymns. We are greatly helped by our English Baptist brethren.

And so with preaching, teaching, and singing we hope to bring the people to a knowledge of Christ.

Mr. Hall adds :

We begun the past year with bright hopes, but before the close of the first half of the year our hopes were almost shattered from the result of a native war. The people in the towns around were scattered, our goods destroyed and stolen, and three of our boys taken captive by these inland warriors ; but we feel grateful that our lives have been providentially spared. " The Lord of hosts is with us ; the God of Jacob is our refuge."

But though we have had these drawbacks, which we all deplore, the outlook is by no means destitute of the cheering and stimulating element. There are five women who have professed a desire to follow Jesus. These are not under station restriction, but after a long seed-sowing these we believe to be the buds of promise among the Bobangi women, for they have given good signs of, if not conversion, a true seeking after the unknown God. The husband of one of these women has also professed conversion. The wife of the young man whom we baptized from Bosendi, in January of the past year, is one of the five women that have come forward, and we have reason to believe that she will be very helpful to her husband and to the work. Another young man from Bosendi has made profession. We have kept up the service regularly during

the year at Bosendi, assisted by the natives. I have been enabled to build a temporary house there for school and service, but owing to the unsettled condition of things during a part of last year we did not open the school until the fourth of the present month. There are twenty-seven scholars in attendance. Mr. Moody has reopened the school at Lusakani also. These schools are being taught by Christian lads under our supervision. They teach these out-schools in the forenoon, and return in time to attend the station school in the afternoon for instruction.

Offerings for the year, \$30.00. They voted to use this amount in paying for a new roof on the chapel, and for the erection of a hospital for the sick. They also agree to pay the expenses of the two native teachers. We do praise the Lord for past mercies, and sincerely pray that there may be more waiting upon God for the replenishing of the Holy Spirit this year; more Christ-like self-denial in doing God's work; a juster apprehension of the enormity of sin, with greater energy in denouncing it; may there be a clearer understanding of the danger to which the unsaved are exposed, and of our personal responsibility to do all in our power to persuade them to flee from the wrath to come; a more implicit confidence in the power of the blood of the atonement offered on Calvary for the world's redemption.

"For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ; for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ."

IKOKO — 1894.

Rev. Joseph Clark and wife, Mr. R. R. Milne, Miss Gertrude Milne.

Mr. Clark sends the following:

Another year has gone. A year of very strange character it has been to me. Hope and fear, peace and war, emptiness and plenty constantly alternating. But through all the changes God's presence has been ours, and even when rumors of war and threats fell loudest on our ears, in our hearts a still small voice, heard clearly through the clamoring troubles, said "Peace, be still." "Be still, and know that I am God."

From our standpoint our work has been hindered by these wars. It has been impossible to send our people out to outlying towns, and quite unsafe for ourselves to attempt it. We have been able to see a good many strangers in Ikoko, and some of them have now learned that God has sent us here; but "why" they cannot understand. Sin is such an unimportant matter that it does not trouble them, and love is practically unknown. There is something of it in the hearts of mothers for their little ones, but it is so degraded as to be, so far as I can see, little more than animal instinct. To hear that God loves men, that He desires to save men from sin, that Jesus the Son of God died to save men, is so utterly new to them that they do not trouble to look at the matter—it is too clearly untrue to need any consideration.

At the close of the year there seems to be fresh cause to hope for peace between the State and natives, and that means to us an opportunity of visiting the regions beyond.

When the Governor-General passed up river I had very little hope of any change in the conduct of the State officials, as he did not seem able to believe that our reports were true. But I think he had reason to change his mind ere his return. He sent for me to meet him at Irebu, and I went there. He was very kind, and has made several concessions asked for touching our work; and from the way he conducted the inquiries he made, it is evident he was convinced that reform was needed, and I feel sure we are to have it.

Many of the Ikoko people now know that to be one of God's people is to forsake sin. That is enough for them. They love the darkness and will not come to the light, lest they have their own evil hearts set before them.

Yet here and there one meets with a little to cheer. I was saddened a month or two ago

by the drowning of our most hopeful man. Two were lost at the same time who seemed to have a desire to know God. Of one in particular the natives say, "He was no longer of us," "He had put God's Word in his heart," and though the light was but dim it gave promise of sunrise. They went to purchase food for me and themselves, and returning were lost, with, I think, other two or three people not known by me.

The open-air meetings in the town are encouraging, as we generally get a good hearing from some.

Among our young men at school I think we have much to cheer. Living as they do surrounded constantly by numerous opportunities for immoral conduct, to see any young man kept aloof from the crowd is a proof that he has a power not of this world at work in his heart. Some of the young women too, I think, are coming to understand something of our message. Only a few days ago one came with her husband, and she said she desired to give her heart to Jesus. Her husband had been teaching her about God's Word as far as he knew it. He is one of the senior class in school. She comes to school in afternoons, and in the evenings she very regularly attends service and night school. They can be seen seated together, often with one or more young married women beside her, being taught to read syllables by her "educated" husband. From the conversations I have had with them I judge she is quite sincere in her statement that she desires to follow Jesus.

I expect that during the year we have now entered on we will baptize three or four. They have professed a desire to follow Jesus for two years, and they walk very differently from their old way. We have made considerable progress in the language during the year, and have now in the hands of our scholars five booklets, biographical, — Jesus, Joseph, John the Baptist, Lazarus, Judas Iscariot, — in the lake language.

The prayer meeting after evening service is well attended. A few of the town people now wait for it, as well as a good number of our station lads and girls.

School work has made, I think, good progress. A year ago I reported "fully thirty read." Now there are about forty-five reading Bobangi Gospels and the new biographical booklets in their own tongue, and eighteen more reading a simple book. The balance of twenty are recent comers and one or two that have failed to go on. A year ago I think the lake boys and girls had only learned to stumble through addition; now there is a class with fifteen doing multiplication nicely and other fourteen in subtraction; sixty-three can now write to dictation; of these fifteen are only beginners, but forty-eight write to dictation, or Scripture texts from memory, and do well.

Our memorizing of texts is still a prominent feature in school and in our services. During 1896 these scholars have learned about 120 verses of Scripture in their own tongue.

At our Sunday evening prayer meeting we afford an opportunity to any who desire to give of their rods for their Savior. With a balance from last year, the contributors voted to give Miss Milne to help pay school expenses \$6.83 (local value of rods is more than double that amount). To one who had broken his leg at the close of the year thirty-four cents were given (enough to purchase food for two weeks), and he is being cared for. Also \$2.16 was spent in buying oil to burn in evening services.

Gardening by the school boys, and to a small extent by girls also, brought in 7,301 brass rods weighing about 250 pounds, in England worth about \$35.60, and here \$75. The expenses of the school boys who do the gardening do not appear against the A.B.M.U. They pay a considerable part of their own cost (by sale of produce), and the balance is paid by Miss Milne and Mr. Milne.

The medical work has been carried on by Mr. Milne and Mrs. Clark. They have had a good many cases that they have certainly greatly helped or cured. Dysentery has been very frequently treated, probably caused by impure water and badly prepared food. Two very severe



cases were brought one day, both with bullet wounds, one through the body, the other through the thigh. Both recovered.

We have added a class-room to our school-house. It is twenty feet by eight feet. It is very helpful and was much needed, as when weather was good one class had to be taught in open air, and at times my office was utilized. Some other buildings have been put up because absolutely required by us. They cost little, and the little does not form an item in my accounts. Mr. Milne takes charge of building, etc.

In closing I would just add that our Sunday services have generally 140 to 180 present — including school boys. Some of the town people are regular in attendance, and I hope are truly interested in what they hear. There are a few that are often at the evening services during the week. These are conducted by Mr. Milne. And frequently we have visitors from other towns at the daily mid-day services. The town open-air meetings we all share in, and all alike enjoy them. Sunday-school is conducted by Miss Milne, and at present lessons are selected from the Old Testament.

I have reported above the things that encourage us. There are some burdens we have to bear, and disappointments to endure; but they are common to every field.

Mr. Milne adds :

My work during the year has been the same as the previous one — superintending the men and boys at their work. As we have a fairly large staff it occupies a good deal of time, but as my doing this leaves Mr. Clark comparatively free to go on with the language, I do not grudge it; and then I profit by getting the result of Mr. Clark's labors to help me in my studies.

During the first half of the year I was busy at Miss Milne's house. We expected a carpenter from the coast to help us with this, but he failed to come, so we had to do the work ourselves. With the help of our station boys, we have got up a good, strong, comfortable house.

I also conduct one of the services every day, and on Sundays I go out in the afternoons into the town with some of our boys, and have two or three meetings.

In the beginning of the year we intended visiting the towns in the interior, but owing to the war this has been impossible. I was able to visit one town some hours back, before the war broke out, but found the people very unsettled.

Regarding medical work, the people now see that our medicines are more effectual than their own, and many of them now come to the station, and they bring their children also when they are sick. There have been several serious cases, and I am thankful to say we have been able to do something for them. We had two men brought to us who had been shot during the war — one of them shot through the leg and the other through the body; the latter was rather serious, but he got better, as also did the former.

Sleeping sickness has made its appearance here; two of our workmen are now sick with it. We are doing what we can for them. There are no deaths yet, so far as we know.

We continue to unite with you praying "Thy kingdom come," and in working for that object.

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## EUROPEAN MISSIONS.

### FRANCE — 1832.

The work in France has made progress in the matter of organization after the American plan. Three associations have been formed: the Western, which includes Paris, and the Eastern and Southern Associations. The general supervision of these associations has been assigned to Pastors Saillens and Sainton. Mr. Saillens sends the

report for these associations. It contains facts of great interest, and gives a very clear view of this portion of the French Mission :

The eighteen churches forming this department of the field are now thoroughly organized in three associations, which meet regularly once a year.

*The Paris and Western Association* comprises the following churches : Paris, rue de Lille, Paris, rue Saint Denis, Rouen, Niort, and Chatellerault. Neither of these is absolutely self-supporting. The total membership is 486, and the contributions for all purposes from the members are 7,773.20 francs. Officers : Pastor Saillens, moderator ; Pastor Sainton, joint-moderator ; Prof. Paul Passy, secretary.

*The Eastern Association* comprises the churches of Montbeliard and Valentigney (France), and Neuchatel, Tramelan, and Chaux-de-Fonds (Switzerland). Total membership, 373 ; gifts for all purposes, 6,744.30 francs. Moderator, Pastor Revel, of Tramelan ; secretary, Pastor Louijs, of Valentigney.

*The Southern Association* comprises the churches of Lyon, Saint Etienne, Marseilles, Toulon, la Seyne, Nice, Nimes, and Alais. With the exception of the two first named, these churches are all recent ; the last one was formed this year. Membership, 232 ; gifts for all purposes, 7,868.90 francs. Officers : Moderator, Pastor Lüttg, of Marseilles ; secretary, Pastor Long, of Nice.

As far as possible a distinction is made between the evangelistic work, which is supported by the American Baptist Missionary Union, and the ecclesiastical activities, which are upon the churches' responsibility. Our aim is to bring the churches towards self-support, and to use the appropriations of the Union for purely missionary purposes. You will notice that the gifts of the members form an important sum, considering the fact that nine-tenths of our members are poor workingmen. They have responded this year more than before to your appeals, and have helped us to maintain, and even to enlarge, the work without increased appropriations from the Union.

*Baptisms.* — We have had the privilege of baptizing 162 persons during the year, the greater part of whom were Roman Catholics before. The net increase over last year is 146, or about fourteen per cent. Though this has not been a remarkable year in comparison with the preceding ones, we have much to be thankful for. Quite lately a movement of the Spirit has begun in our eastern churches, and I hope to report great increase from that quarter next year.

*Missions to the Heathen.* — The colonial policy of our government, and the loud appeals of the Paris *Société de Missions Évangéliques* for men and women for the Madagascar field, together with other causes, have stirred up among our people an interest on behalf of the heathen. Several young men and young women have been called of God, we believe, to go to far-off lands. One of them is in the employment of the Congo Balolo Mission (Dr. H. Grattan Guinness), and another is preparing at Harley House for the same field. A young lady is also in London, at Dr. and Mrs. Guinness's Institute, with a view to going abroad. Two or three more young men are awaiting the opening which they believe the Lord will make for them. In view of the fact that no French or Swiss society can employ Baptists as such in the foreign field, and that there is a danger that our young men may be drafted in the service of non-Baptist societies, or else left unemployed, we ask the Board of the Union to consider the following question : Would it be practicable and expedient that such young men and young women from the French-speaking Baptist churches, who are anxious to serve the Lord among the heathen, after having been trained and examined in the way that the Board should approve, should be sent to the French colony of the Congo, the authorities of which are not antipathic to Protestant missions, and there employed by the American Baptist Missionary Union, in connection with the American

missionaries already settled in that region? We lay the matter on your hearts, hoping that you may be able to give us a favorable answer.

*Press Work.* — We have done more in that line than ever before. The first large book published by French Baptists has appeared this year. It is "*L'Histoire des Baptistes*," by the late Pastor Ramseyer, edited by his son-in-law, Pastor Revel. The book has been favorably reviewed both by the French and English journals. It is not a mere compilation, but a real contribution to Baptist history, which will do much towards the propagation of our principles. The chapters on Anabaptism are especially interesting. The book may be had in America, through the American Baptist Publication Society. It will interest you to know that this large volume was printed in Tramelan, by a member of our church there.

Pastor Sainton has launched a monthly evangelistic paper, "*La Cloche d'Alarme*" ("The Alarm Bell"), of which 6,000 or 7,000 copies are regularly sold.

With the aid of Prof. Paul Passy, I have continued to edit "*L'Echo de la Vérité*," our bi-monthly denominational paper.

Professor Passy is engaged in giving to the French public a new and more popular translation from the Greek of the New Testament. The Gospels of Luke and John, the Acts, and several Epistles have already appeared separately, and been very well received. The translation is very literal, and widely different in style from the stately language of Bossuet — the classical French which the poor people hardly understand.

Professor Passy has also published one or two pamphlets on behalf of our views.

In addition to this, several of us contribute to the Christian literature of our country. We have made translations from Spurgeon, Moody, etc., which are widely read. A large number of our hymns have found their way into the hymn books of all denominations, and quite a number of gospel tracts, for general distribution, come from Baptist pens.

*Paris.* — A small church — Neuilly — has ceased to exist, and the members have all joined the rue de Lille Church. Thus our brethren there have been strengthened. About ten of my own people have also gone over to the rue de Lille, with our approval. The rue de Lille has now thoroughly recovered from her struggles. At rue Saint Denis, while the increase has not been so large as in recent years, a work of sanctification has been going on. Some backsliders have returned to us in deep repentance. Our young people's meetings are very encouraging. Meetings are held in various parts of the city, in the homes of the members. I attended one lately where forty persons — neighbors and friends — filled two small rooms, some being seated even on the beds. Surely the Lord is preparing great things in France. As our lease at rue Saint Denis expires this year, and we no not contemplate to remain there, great changes will necessarily follow, for which we need, and confidently expect, Divine guidance.

The rue Saint Denis church, with the financial help of the other churches, has fed or given refuge to a number of Armenians, who had come to Paris for safety. An average of seven men have thus been taken care of for the last two months. Brother Passy and myself are on the French Committee of Relief.

*The Provinces.* — I have visited during the year all the churches except Saint Etienne — some of them twice. Apart from Rouen, where the work has been hampered by evil reports, and Chatellerault, where the soil is hard, there is a healthy state of things everywhere. At Toulon and la Seyne a revival has been going on; several soldiers of the marine troops have been converted and baptized, and have carried with them the grace of God to some of our far-off colonies. Saint Etienne is recovering slowly from its past difficulties. The work is most promising in the neighborhood of Montbeliard. There, at Beaucourt, a village of 5,000 inhabitants, I had the theatre full for three days in succession, and quite a number professed to believe. We have twenty-five Baptists there; we should be able to settle a man among them.

A new church has been founded by Brother Sainton at Alais, a town of 20,000 inhabitants

in the south of France. It has already twenty-one members, who meet among themselves until we are able to send them a preacher. Brother Sainton has paid from the funds given him by private friends most of the expenses connected with this new field. He has also paid visits to some of the churches, which have been highly appreciated. I thank God every day that He has given me such a fellow-worker.

*New Calls.* — A number of our people are settled in Algiers, and there is a strong desire that we should go and visit that colony, so largely French, in order to establish churches there. The North Africa Mission (London) having had difficulties with the French Government have asked us if we could send some of our people into their field, among the Kabyles. One family from Valentigney have already gone, and are doing good work. Shall we not respond to the call from our brethren in Algiers? The spiritual darkness there is tremendous; the French colonists live most ungodly lives, and there is no one to tell them of something better.

We are planning an organization which will allow one of us — Brother Sainton or myself — to be better able to respond to such calls, and to go wherever there seems an opening, in our country, for the Gospel of Jesus Christ. The time is short. Souls are perishing every day. Sin and its terrible punishment are awful realities. The love of God *must* be proclaimed while there is opportunity and liberty. Help us, dear brethren, to arouse these multitudes, and to bring them the bread of life. They hunger for it, and we hunger to give it to them.

The churches in the north of France and in Belgium were organized as an association last September. This was distinctly an advance movement. It now remains to go one step further and form a general association, like our State conventions, composed of delegates from all the churches and associations in France, and holding an annual meeting for mutual edification, and for the promotion of the common cause in France.

The northern district is under the supervision of Rev. Aimé Cadot, who sends the following report :

It was in this part of our land, in the midst of a little evangelical church (Nomain), where there was not a single Baptist, that there arose as of itself the practice of the true baptism; and it is from this province that the first courageous pioneers came to preach to us repentance and faith in Jesus Christ, and set out to evangelize the departments of Oise and Aisne, then Paris and the whole of France, with Belgium and Switzerland. Happily some have stayed round the place of origin, carrying on in the north a work that it is impossible to see without joy. After the brethren — Thieffry, Cretin, Boileau, Andru, Ferret — who have evangelized these districts, seven or eight others are now occupied in this holy mission. One of these, who accompanied me in my visit, was the founder of twelve new mission stations where there are good congregations presided over by pastors or their helpers. What work my travelling companion has given himself in founding these mission stations and in maintaining them! As they are four, six, ten, twelve, and fifteen leagues from his home, he had to be absent eight or ten days at a time, sleeping on horrible beds, having for a covering a sack of straw, and for food at night a cup of chicory (called *café*) without sugar in such a way that when he set out, knowing what to expect, he put in his little travelling bag some raw onions in order to help him to eat the black bread that was given him.

Full of energy in founding new groups when his friends the miners change their homes, he gathered them together in the evening in the cottages, contending against the clerical powers who hampered him in his meetings and his burial services. But he never let himself be discouraged. He had opposition of another kind also, when a certain agent of another mission came to take a survey of this country with the idea of founding another church there. The pretext for his coming was to find out how many of his own sect there were in the district. He found there were

thirteen, but he put on his report one hundred, including in this number those whom he wished to take from us. But these sheep had a faithful shepherd who was watching over them and knew how to defend them. Later on, there were difficulties in some of the larger groups of the north and Pas de Calais, caused by some members who could pray in public and preach a little, and who thought they were clever enough to become evangelists, and as they were not asked to do so they were angry with their missionary, who had good reasons for not recommending them. From this a great many disturbances have arisen, which are not yet at an end. But thanks to God, the churches of the north as a whole are at peace; the ministers are united together. Christian life prospers in the midst of the flock, and new souls are added to the churches. One thing, however, is lacking. It is that with the miners, accustomed to live from hand to mouth, it is difficult to find resources to aid the work of evangelization, and if there be some who give up their extravagance and begin to save they become stingy.

*Preseau.* — A warm and brotherly welcome was given by the brethren of this locality. The flock is not so numerous as elsewhere. On Saturday evening we had only twenty-seven at the meeting. Several of those who have been led to the Lord at Preseau have had to leave for different reasons, though all have remained faithful. Our brethren at Preseau have built a pretty little temple where they assemble. True Christian life, sincere piety, the greatest respect for the Sabbath, prayer and faith, dwell in the midst of this little flock to whom M. Vincent administers the communion. It is there that Corporal Taquet lives, who, some time ago, refusing to worship the Host, was condemned by his colonel to thirty days' imprisonment, but whose conscientious disobedience made so much stir in France that our Deputies and Senators took it up, and Government was brought to abolish the law that our dear brother had had the courage to violate. It is to Joseph Taquet, the faithful Baptist Christian of Preseau, that this result is due.

*Denain* (20 kilometers from Preseau). — A great deal of encouragement here. It is the hour of Sunday-school when we arrive. Numerous classes of children with teachers are scattered about the temple, and some are in the young people's room. I learn that there are one hundred and twenty present, but one hundred and fifty are on the books. It is, I believe, the last of our Sunday-schools. We pray with the teachers and children and explain their lesson. All the questions were correctly answered. It is from this school, and from the Christian Union that follows up its work, that those young people go here and there in groups carrying the Gospel of salvation into the surrounding districts. In the afternoon we had before us the largest congregation of French Baptists we have seen for several years (somebody said 350). The temple was full and the preaching seemed to find the way to the heart of the hearers.

*Lourches.* — This place is four kilometers from Denain. Father Vincent has built a wooden room there capable of holding 200 people. Here your representatives spoke in the evening. We had an audience of about sixty persons only, for a great storm had spoiled the roads and the rain was still falling in such a way that many of the usual hearers were not able to come. There as at Denain we begged our brethren to think of the debt of our Boston Society, and to do all they could to help pay it. To this appeal some responded at once. There are near Denain four other localities where Brother Vincent has meeting rooms. They are: Flines, Faubourg of Combray, Valenciennes, Douchy, and Lannoy. I was not able to visit the brethren in those places, but I knew from what I saw at Flines and Anzi some time ago that there as well as at Denain is preached and accepted the doctrine of salvation by grace through faith with the ideal of sanctification through obedience to the Lord.

*Peruwelz* (Belgium). — It is there that Brother Rafinesque lives, who for a time was my pupil. He has encouragement in his work in Peruwelz. In the evening more than sixty hearers, among whom was the wife of a doctor who employs one of our brethren as gardener. The work makes progress in the neighborhood, as at Peruwelz, but I was not able to visit either

Bornissart or Wiers, where Brother Rafinesque holds meetings every fortnight, nor was I able to go to Raucourt, Basoches, and Vason, where there are families who are in sympathy with the Gospel. Peruwelz is a Catholic town. There is even at the end of the street where Rafinesque lives a noted place of pilgrimage called Bonsecours. It seems that centuries ago some shipwrecked sailors in the Indian Ocean found a black wooden image. They took it into their boat regarding it as something sent from heaven to save them, and in fact they attributed their rescue to it, and on their return built at Peruwelz a little chapel to which pilgrimages are made. Alas! in this town nearly every one is an unbeliever. However, they like the Protestants, and at Christmas some gentlemen gave sixty francs for the tree that our brethren ornamented with candles and presents. Brother Rafinesque preaches in his turn at the different stations in the north, and does good.

*Roubaix* (North). — It is here that lives our courageous and noble Sister Dinoir, at No. 2 rue de Tunis, which is the location of our mission. My companion and I received the most hearty welcome from this sister. A rich and pious English lady has asked her to be so kind as to take the direction of a working meeting, which she has consented to do, because it will furnish her with another opportunity of making herself useful and of doing good. Every one seems to show respect to and confidence in our sister, and she is worthy of both. The evening meeting was attended by from seventy-five to eighty persons, and we had a very good time.

*Auchel*. — In the morning we passed by Turcoing, where we had to visit a sick brother employed in the post-office. Then we went to Lens, where I wished to see an old man whom I baptized at Chauny last year. In the evening we were welcomed at the temple at Auchel by a beautiful hymn which the church choir sang to the glory of God. There were about eighty persons present. Father Vincent produced a great impression and did much good. Pastor Hugon does his best to instruct the young people of his flock who occupy occasionally his place in the services at Auchel or in the neighborhood, and his courageous wife works in other ways for the prosperity of the church. The church is united. Hugon is pacific, loving, attached to his flock; it is his vocation to preach the Gospel. He is well taught and a pastor in every sense of the word.

*Bruay*. — At the time of leaving Auchel, I felt myself suffering from a feverish attack. The cold rain fell with violence, and we had five or six kilometers to walk. Happily we soon find on the way Brother Vautrin, who has come to meet us. We arrive at his home very wet. In a little while the fire burns and we dry ourselves, and at the same time our hearts are warmed by the hearty welcome of Mme. Vautrin and her dear little girls. The Baptist pastor of Bruay, whom I danced on my knee when he was quite a little boy, is a very capable young man, endowed with good elocutionary power and possessing a rich vocabulary. One likes to hear him speak and to notice with what facility he finds points and divisions for an extempore address. Moreover, although courageous and capable, he is modest. He seems to me likely to draw many hearers around him when the five hundred new houses which are being built near our meeting-room are inhabited. The pastor thinks we shall have about thirty hearers. What an agreeable surprise when we arrived and find more than eighty persons and also Brother Farelly waiting for us, so that altogether we had one of our best evenings! I expect great things from the work at Bruay. The town, which is essentially composed of working people, numbers 11,000 inhabitants.

*Bethune*. — The fever has not left me and I am poorly, but I wish, if God allow me, to finish my programme by preaching to-night at Bethune. Brother Farelly, who is also a good preacher, whose thoughts are quick and clear, made some good remarks yesterday evening, and generally he produces a good impression everywhere by his mildness and gravity. He has done good here, but, though he built the meeting-room at Bruay, is badly lodged himself, and the meeting-room in which he gathers his people is not all convenient, being cold and dreary.

Besides, this evening the north wind blows tempestuously; thirty persons only come to listen to us. In spite of that we had a good evening, and our addresses seemed to be much appreciated.

A few words regarding my own work at Chauny. Every Sunday, with the aid of brethren Taquet and Beguelin, Macquaire and Daudoy, we have held services more or less regularly in two or three localities at the same time, and during the winter I have presided at more than sixty evening meetings, in six or seven different villages. I have ridden during that time, to and from these meetings, more than 1,100 kilometers, either alone or with Taquet. We have counted in these gatherings from thirty to seventy hearers, which have amounted during the season to a total of 2,441, most of whom had never had the opportunity of hearing the Gospel before—for instance, those at Beaumont, thirteen kilometers behind the rocks and high hills, where we went once a week, and at Coney la Ville and Verueuil Sans Coucy, about the same distance off, which had never been evangelized.

In spite of our abundant work and numerous hearers who continued to the end, we have had but few conversions, because there have been in these villages drunken, immoral priests who have destroyed the faith of the people. There is such indifference to religious services that in hundreds of these new villages there is no longer a representative of the Church of Rome. Notwithstanding that, we believe that much good has been done and will remain.

Our Young People's Union, of which Brother Beguelin is the president, tries to help us a little. They have a meeting for Bible study in our little salon on Monday evening. Besides this they have a singing class, so that they may help in the Sunday services or in the open-air meetings. They also study many useful and practical subjects. Twice a year they decorate the temple and give a Christian fête to which they invite outsiders, with the desire of attracting them to the Gospel of salvation.

All our people are working people from whom we cannot collect for the work of evangelization, and we have many poor to help. This year we have only collected for various purposes francs 4,826.40. On account of deaths, marriages, and changes of residence, the church has fallen to 100 members. We baptized five last year, thus making our membership 105.

L'Eglise de La Fere has continued to live and to maintain itself during the year 1896 by means of the visits of brethren Andru, Beguelin, and myself, I administering the Communion and visiting the sick, whilst the flock thrives under the leadership of Brother Gilbert, the senior deacon, who presides at the Sunday services once a month and conducts the week evening meetings. Never has there been greater harmony among the flock, and now the brethren are happy because Brother Andru on the first of May is to become their pastor. It will be a relief for the pastor at Chauny and for his helpers who for three and a half years have given their assistance to the deacons at large. May a new impulse be given to the work, to the zeal, the faith and sacrifices, of God's people as the result of this new arrangement!

There is at La Fere a large and enthusiastic Young People's Christian Union under the direction of a deacon, our brother Prete. There is also a good choir conducted by another deacon, M. Gruyer-Marc. Another of the deacons goes as often as he can to conduct the service and encourage his brethren at Athier. It is from this little company we have baptized two persons at La Fere, and there are two others, very aged, who have been received into the church, but have thought it well to wait until the end of the winter before being immersed in the name of the Lord.

Father Vincent writes of the work at Denain :

There are more than 250 children in our schools, with twenty-five teachers. We have six preachers who help to fill the different stations and whose journeys have been paid. Unhappily nothing has been allowed us this year for these journeys.

Our Young Men's Union progresses well. Meetings are held every Saturday, also a paper is read on some religious subject each first Sunday of the month, by one of the members. The

subscriptions paid by the members are used for the relief of the poor. At Denain we have above 100 persons, children and adults, at our Sunday-school, held at 10.30 A. M.; 250 to 300 persons at the services, 2.30 P. M., and about 150 in the evening. We have never had such a large attendance as at the present time.

However, outside influence, helped by the devil, has obliged the church to remove six members; others are suffering from these influences, but all continue to come to the services, and we do not lose sight of them. The church is composed only of poor workmen, and it is only the poor who come to us, so that instead of helping us it is we who must help them. But Jesus loved the poor and we love them too.

We have, nevertheless, collected for different need 2,600 francs.

At Preseau the priest is so rich, so clever, and so influential that we get very rarely any Catholic hearers except at Christmas, when they come in great numbers. But our Christians there are faithful. We believe there is a quiet work going on and that the truth will triumph. At Lourches we have thirty children in the school. The hall is filled every Sunday evening and Tuesday. Lately we have conducted two funerals which the priest had refused: one because the dying woman had refused to confess to the priest, the other a natural child and a poor one. A town councillor said to me, "I have never seen such a serious and attentive audience here before."

At Roubaix we have hired a new hall which allows us to preach Christ to sixty or seventy people every Sunday. Mdle. Dinoir, our Bible woman, holds a school there every Sunday and Thursday with an average of twenty-five to thirty children; M. Rafinesque holds a meeting every Thursday. He has then from thirty-five to fifty attentive hearers. Added to this the McAll Society has lately left Roubaix, and has confided to the care of Mdle. Dinoir their work-room here. She meets about fifteen women every fortnight, preaches the Gospel to them while at their work.

In our other stations the audiences keep up their numbers. I have been told of three conversions in one of them, but have not yet been able to examine these cases. Our church is very widely spread, which gives us much work for visiting the sick and preaching. The Lord has taken eight members from us and given them their eternal heritage.

We have had nine baptisms, of whom eight are fathers and mothers of Catholic families. We expect others to be baptized shortly. Several have been converted on their death beds. We hope shortly to form a separate station of Peruwelz and its neighborhood, of which M. Rafinesque will be pastor. We are still waiting for the suitable man to do the same at Roubaix and neighborhood. Whatever happens we trust in God and walk by faith. We are full of hope for the future.

Rev. S. Rafinesque adds:

The past year has been marked by some blessings which God has been pleased to accord us. It has been necessary because of the want of funds to continue the services in the usual place, which hall is neither well placed nor suitable for worship. However, we state with pleasure that our audience increases. Some serious conversions took place last year. A certain number of Catholics attend our meetings with much interest. We believe that they will not be satisfied until they have found the Savior.

Our Christmas feast was more interesting than ever, thanks to the liberality of some rich Catholics. A Young Women's Christian Association has been founded recently. They number from twelve to fifteen, some few being members of the church and some not.

We are encouraged at Bernissart. Our audience now numbers 150 persons. We have now in this neighborhood five or six families who have left the errors of Rome to attach themselves to the Gospel.

A hall for our meetings costing thirty dollars is indispensable. During the summer we have



held our meetings in a large yard, and in the winter the house lent to us has been often insufficient to contain the people.

At Weiss many people come to our meetings. We have also visited several villages in the neighborhood of Peruwelz where several Catholic families receive us with pleasure and listen with attention to the Bible. Those who have been lately converted will be shortly baptized. We ask God who has permitted us to sow His good seed in this Catholic country to send us the necessary funds to continue the work.

Permit me to beg the continuance of your influence and liberality in favor of the work of God in this region, and accept our fraternal and Christian salutations.

#### GERMANY — 1834.

Special attention is called to the report of the work in Germany by Professor Fetzner. The hope is expressed that no one will be deterred from reading this because it is long. Any one reading it will be richly repaid. There are facts recorded and instances related that deserve a wider circulation :

Again the time has come when in a general survey I am to give, in a short report, a comprehensive idea as to the work that is being done in Germany and adjacent countries under the supervision of your committee in particular, and a short glance at the work in general.

The latter I can do best by just giving the figures as they will appear in the Statistical Report about to be issued by the German Baptist Publication House in Hamburg. According to this there are now in Germany seven associations with 130 churches. Connected with these are 739 preaching stations. By baptism 2,186 have been added to the churches. After the number of emigrants, withdrawals, exclusions, and dismissions are subtracted, there remain a net gain for the year 1896 of 1,002, and a total membership of 26,850. In the 377 Sunday-schools 1,714 teachers are engaged in teaching 18,252 scholars. The contributions made to different objects amount to 496,734 marks.

A comparison with the statistical report of the previous year shows, in all cases given, a perceptible increase. There are five more churches, eight more preaching stations, 339 more baptisms, twelve more Sunday-schools, 155 more teachers, and 192 more scholars reported, and the contributions reported exceed those of the previous year by 24,376 marks. On the whole, I dare say, a pretty good showing for the year, and I presume it can well stand comparison with any Baptist work in the world.

The churches outside of Germany in the Austria-Hungarian Empire, in Switzerland, in Holland, etc., report fifty-six churches against forty-four, 242 preaching stations against 282, 650 baptisms against 1,027, a decrease of 285 from the previous year. At the close of 1895 these churches reported a total of membership of 7,602 against a membership of 7,317 at the close of 1896. This does not look so encouraging as the report from Germany, but may, at least, be partially explained from two reasons. One is that the church of Vienna, Austria, has dismissed twenty-three members (slaves), because unable to help them in any way. These stand by themselves and are not reported. The other, and no doubt more serious, reason is that the dissent and disharmony among the Magyar and German churches in Hungary, or, perhaps more nearly correct, the dissatisfaction of the one party with the rule of Brother H. Meyer, who is at the head of the other. From the latest reports the conclusion is that there are dissatisfied Germans as well as Magyars, and those not following Brother Meyer are not reported. Hence, if all were reported there would also be an increase in the statistics of the churches outside of Germany. It is earnestly to be hoped for all concerned, and for the work of the Master as well, that the strife will soon have reached its climax, and that peace and prosperity will return soon.

It might, perhaps, be well to say in this connection something more of the *work in general*; but as that would take up much space I will only in passing remark that there are quite large churches in Berlin, Königsberg, Stettin, and in the Rhenish Westphalian district, which are all of them centres of missionary work.

As is seen by the figures from the statistics given above, and considering the fact that there are no rich and a very limited number of well-to-do people among the German Baptists, they are giving quite liberally. Mks. 496,734 is nearly equal to \$125,000, or about \$4.50 per member, and it must not be forgotten that the mark is not earned much easier than the dollar. Hence, it may be fairly said that the Baptists of Germany are doing a good work, and giving as liberally as most Baptists do.

Of the thirty-five brethren assisted by your committee during the year, ten are in other than German States, three in Switzerland, two in Bohemia, one in Austria, one in Galicia, one in Bulgaria, and two in Hungary. The two in the last-named State are Brothers Meyer and Peter. The troubles, of which mention was already made in last year's report, have not yet been put aside. All endeavors to bring about a reconciliation of the parties have thus far been unsuccessful. How much longer the cause in Hungary will suffer under this ban no one can say.

In Vienna the outlook is better. Brother Koch is evidently laboring, in spite of the hindrances, with success. The Lord is blessing his work. In February the church moved into new quarters, which are, according to Brother Koch's report, pleasanter and better adapted to the work than the old locality; and besides, they have in connection with the hall for worship more room for the increasing exigencies.

In Bohemia, the land of Hus and Jerome of Prague, the work is also making slow, but, as it seems to us, sure progress. Brother Kraliçek, since August last, in Randnitz, in the north of Bohemia, finds his field a difficult one indeed. This was to be expected, since the whole population is enshrouded in the darkest Roman Catholicism. Still, he looks forward hopefully, trusting the Lord. There are signs here and there that give him encouragement. At the capital Brother Nowotny is working steadily on. Now and then he is especially encouraged in his endeavors. His monthly "Posel Pokoje" is gaining friends for him in different parts of the kingdom. Thus he received a very encouraging letter from a student of philosophy at the University at Prague, in which he says: "In our time there is such an intellectual current that one begins — over-satiated by the culture — to return thither whence our fathers have started — to the Bible, to God. This is a natural reaction. I am unable to tell you how many churches and places of worship I have lately passed through, but this I will say, that in the 'Slavia' my attention was directed to your 'Posel Pokoje.' At the time I sought rest your 'Messenger' (this is the English for Posel) was very welcome to me. At the time I studied the Bible more closely, and your Baptist principles suit me very well. I confess that from reading several copies of your 'Posel Pokoje' the views of the Baptists are better understood by me; still, I should like to understand them perfectly." Brother Nowotny visited the gentleman and invited him to his house, and he hopes that he may be able to show him the way to the Lord. The "Slava" mentioned above is an academic society of Slavonic students to which about 1,600 students belong. In their hall Brother Nowotny has laid out several copies of his "Posel Pokoje," and from the above information Brother Nowotny concludes that they are read by some at least with beneficent results.

At Zürich, where Brother Kradolfer is at work since last October, the cause has entered into a more encouraging stage. For the first time after a long period, a Swiss is working among the Swiss in Zurich, and the experience he acquired while pastor at Breslau and Königsberg is of great value to him among his countrymen. The work of Brother Grage at Bülach does not seem to be in vain, either. It is therefore a great pity that he leaves the church after only a little more than a year's labor, to accept a call of the church at Bodunn. Bülach needs at once a successor to Brother Grage, and he seems to be found in Brother Gossweiler, at present

pastor of the church at Bischofszell; and Zurich needs a substantial meeting-house which will seat about 600. At Berne and Basle the work is slowly advancing, and at other points in Switzerland our Brethren Waldvogel and Fischer are working.

Coming into Germany, we find things on the whole quite encouraging, as may be seen by a glance at the figures given above. Still, there are some of the brethren, aided by your committee, who toil hard without seeing much to encourage them. I would mention Brother Späth at Magdeburg, Schmidt at Elurswalde, Fritz at Heilbronn, and others, while still others are persecuted and hindered in a multitude of ways. Thus our Brother K. Measher is still under the ban in Dresden. He writes: "In our struggles in Saxony no change has taken place. The fine of mks. 100 for advertising our meetings was to be collected by force on the 28th of February. My first memorial against this unjust fine was ignored by the Council. On February the 19th I presented another. In this I protested against the proceedings, and demanded that they be carried on in open court. On the 28th of February I received a letter in which I was informed that it had been resolved upon in a session of the Council that the enacted fine would be collected, and that a report would be made to the higher authorities. To the demand to treat the case in an open court, assent could not be given. We must now see how the case will end."

Brother Bauer at Chenitz, in the same kingdom, baptized nine persons on the 17th of March. On the succeeding day the police put in their appearance to seek for information regarding the proceedings. What the outcome of this may be the brethren have no idea.

But even in Prussia matters assume in some regions a similar aspect. In East Prussia, for instance, three of our churches have, only a few months ago, been prohibited from holding services at the same time with the church, else they will be arraigned for *disturbing* the services of the church. Fortunately, however, the higher authorities in Prussia generally have a wider view, and an appeal to these was followed by a repeal of the prohibition. In Pomerania, on Brother Nickel's field, a well-known member of the German Parliament and proprietor of a large estate dismissed four families who worked and lived on his estate, for having become Baptists; and a young man, a brother, was fined by this same honorable gentleman three marks or one day's imprisonment because on a Sunday afternoon he had disturbed the Sunday rest of his laborers by inviting them to a religious service in the evening. There is in some quarters quite a reactionary spirit manifesting itself, of which the instances cited are symptoms.

Fortunately, however, there are other signs, too, that indicate a more liberal spirit. I will cite only one case. A member of the church at Kiel is engaged as master workman in the imperial navy yard. Not many months ago a vessel was to be launched and that on a Sunday. The Emperor was to be present. Our brother, however, did not consider this to be a work that could not as well be done on Monday. He therefore told his superiors that on Sunday he should not come. The boat was launched on the day appointed. The Emperor heard of the apparent disobedience of the brother and ordered him before him on Monday. The brother, Zürkler, went, and in reply to the somewhat stern question why he was not present when ordered, he gave as his answer that he was a Baptist, that he would not do any work on Sunday that could be done on Monday without harm to any one. Otherwise he was ready to be at his post by night or day, if necessary, and do his full duty. This frank and fearless statement made such an impression on the Emperor that he intrusted him at once with a higher position which added mks 1,000 to his salary.

Thus light and shadow are to be seen in different parts of the field: much that encourages and much that tends to discourage and dishearten. But, thank God, our brethren are not so easily dispirited. They know that those who trust and follow the Savior must suffer persecutions, fines, convictions, and even imprisonment.

Among the workers some very *important changes* have occurred during the year. Some were occasioned by *death* and some by *exchanging one field* for another. Of the former I would

mention three: the death of Brother Meyer in Zurich, brother Chr. Rode in Altona, and G. Mattes in Berlin. Each one had twenty-five and more years of service behind him. Though the former, A. Meyer, was so far advanced in life that one might say his work was about done, the other two were still at an age where ten or fifteen years more service might have been expected. These two were pastors of very important churches, and occupied honored positions among their brethren. Both were members of the Seminary Board; Brother Rode even held the honored and important position of secretary for more than fourteen years. During these years he did very efficient and faithful service. We are sorry to miss them from their work in the Board and in their respective churches.

The *work of the Seminary* is steadily going forward. Towards the end of the past year the Fourth Prospect (catalogue) was published. From this it may be seen that since inaugurating this new era of biblical and theological training in 1880, 146 young men have been or are enjoying the privileges of the institution. Not all of them have taken a full course, neither are all of them already in the field, for forty are at present attending the studies in the Seminary. Of the 100 and more that have gone out from the Seminary, some have died, others have returned to a secular calling, still others have gone to distant lands (two are in South Africa, one in India, and several in the United States), but nearly 100 are in one way or another connected with the Lord's work.

Thus our Seminary exercises quite an influence in the denomination, and as a consequence it may be said that, though there are individuals and even churches here and there that are not friendly or kindly disposed towards our institution, the general interest is increasing and the opposition diminishing. This is seen, for instance, by the readiness with which our brethren are received when they leave the Seminary. Even though there are still three full months before the closing of our seminary year, the graduating class have all received and accepted calls from churches, with the exception of one, who expects to go to the Cameroons, and one who has offered himself to our Baptist Missionary Union. Five of the eleven remain in the North-western Association, one goes to Hessa, and another to Düsseldorf to succeed Brother Hoefs, and two go to Russia.

As to the work that is being done, nothing need be said. We feel that the Lord is with us. Our students are not only *studying*, but also *working* in some way in connection with the churches. There is, therefore, not much danger of their being one-sided or impracticable men, who have had no chance to prove themselves. Last year we had the pleasure of having the venerable Prof. A. Rauschenbusch to assist in instruction, but this year, on account of infirmity and other reasons, he has not been able to do any work of that kind. Still it is his delight, if his health and the weather allow him, to walk to the Seminary and to converse with the students. Besides the two theological professors, Prof. J. Lehmann and the writer, there are four tutors assisting in the work, and I think it may be truthfully said of them that they take an interest in the work and do it cheerfully. We shall, ere many more years pass, be obliged to increase our teaching force and enlarge our course from four to six years. As we are going on now, too much is being crowded into these four years.

The *publication work* under the direction of Dr. Ph. Bickel and his son, Karl Bickel, as business manager, is making steady advances. The *periodical* publications (the weekly, semi-monthly, and monthly), as well as the *book* department, continue to exercise increasingly a healthful influence.

The check which the publishing house suffered some three years ago by the action of the Russian authorities has been made good by other advances, but the loss to our brethren in Russia is still felt by them; therefore they repeatedly ask for a new trial to send them the papers and periodicals. An effort is now making to send a paper, posted in some other German town over the border, and several numbers have been successfully gotten over. How long this will

last before the censors will discover the origin and stop the sending none can tell, but for the sake of the brethren in Russia we sincerely hope that the attempt may succeed.

In connection with the business department there is also a *benevolent* and a *missionary* department, in so far as one-tenth of the net gain is devoted to *colportage*, and a second tenth is added to the *Invalids' Fund*. It is in this way that our publishing house can have its own publications carried all over Germany by colporters of its employ, while the colporters of the Bible Society are held to selling Bibles chiefly without indicating their own denominational affinity. These Bible colporters have been and are still doing a good work, but the others are needed as well, and we are glad to be able to say that about nine have been either entirely or partially employed during the year.

One important question in connection with the publishing house is to be decided this summer, viz., where is the future publishing house, that is to be erected, to be located? Quite a large number of brethren think that it should be located somewhere else than in Hamburg where it has had its domicile ever since J. G. Oncken began his missionary work, more than seventy years ago. Whether it is advisable to transfer it or not is a question on which there may be a difference of opinion. Many things speak for a transfer to a more central locality, but just as many at least speak for no change. The coming conference will have to decide the question. Quite a large sum, relatively speaking, has already been collected for the erection of a suitable building, and as soon as the question of locality has been settled steps will be taken to erect such a building as will best suit the purpose, with fireproof apartments for valuable plates and other material easily destroyed by fire.

This brings me to my last remark, that on the 15th of August of this year the *Triennial Conference* of the German Baptist Union will convene with the church at Barmen. The most important matter to be decided is the afore-mentioned question. Barmen, about two hours' ride by rail from Cologne, is a large manufacturing town and borders on Elberfeld, another large city. Both cities are renowned in the Christian world as the home of much piety and Christian activity. The Rhenish Missionary Society has its headquarters in Barmen. I am sure that brethren visiting the conference will be gladly received and heartily welcomed; and as Barmen is not so far off the line tourists often take, may not some of them, coming to Germany this summer, have interest enough in the Baptist work in this land to come and see the German workers assembled in council? Any further information desired I will gladly give to any one writing to me, care of Theological Seminary, Hamburg-Horn.

#### SPAIN — 1870.

The financial distress, the social and political disturbances growing out of the war with Cuba, have been extremely unfavorable to the work in Spain during the past year.

Rev. Eric Lund refers to this in his report:

Owing to arbitrary measures taken against us by the Governor of Gerona, our evangelization of new villages was seriously hindered. The Cuban war and rumors of a new Carlist war in Spain threw the people into a state of fear and indifference which was anything but favorable to our cause. Hence much work and small visible results; only one new town evangelized; four converts baptized; a few who have not yet been baptized; two new Sunday-schools commenced; 2,214 Scriptures (Bibles, Testaments, and portions) and 700 other books sold by our two colporters; 1,041 pesetas contributed by our four groups. But if we have had no increase in number, we have had surely some growth in grace and truth, thanks to God.

The interest in this place continues. Hundreds, not to say thousands, have heard the word. I am glad to say a few souls have been converted. They are just studying the question of baptism. Pray for them.

## SWEDEN — 1855.

Rev. Adolph Drake, D.D., reports for the general work :

*In a survey of the Swedish field* increase is visible at every point.

The present figures exceed those of last year: baptized by 11, membership by 227, Sunday-school scholars by 2,083, teachers by 204, churches 7, places of worship 14, value of church property by 78,031 crowns, contributions by 30,506 crowns. Among the increase we ought to range the diminishing of chapel debts by 45,298 crowns.

*Places of Worship.* — Adding to the increase in value of church property the decrease of chapel debts, we arrive at an increase of 123,329 crowns above the previous year, corresponding to three crowns additional per member on an average. No doubt a great deal is given in kind at the erection of meeting-houses, hence the variance in the increase of contributions in cash. Still, the remaining chapel debts, amounting to nearly a third of the value, are a heavy drawback on our mission work. Many a church would be self-supporting but for the heavy debt resting on their place of worship, especially in cities where the cost of building is heavy. In a few places the same plan as in Paris has been tried, of letting out stores on the lower floor to alleviate the burden.

*In the personal columns*, as will be seen, the increase has been larger in the Sunday-schools than in the churches. The total of baptized, 1,916, is very nearly the same as last year, corresponding to five per cent. of the membership. But I have counted ninety-one churches where the number of baptized reached ten per cent. or more. One association, that of Smoland, almost reached that figure on an average. We rejoice with our brethren in that "small" country (that is the derivation of the name and so it is pronounced) over the blessing vouchsafed on their work in the Lord. They have waited a long time for it.

*Prospects* for the present year are encouraging in several parts of the country. In the associations of Jemtland and Medelpad, for a long time declining, daily meetings have been continued from the New Year up to the month of February, with happy results of members rejoicing in the Savior. Some churches in other associations have had similar experiences of joy.

*Indirect Results.* — The converts do not, however, all fill our ranks. Now and then we meet with persons who profess to have found Christ through the labors of Baptists, but remain in the Lutheran communion, Established or Free Church. The pious people among the Lutherans are not generally conscious of what they owe to the work of the Baptists as an influence for Christian life. But on behalf of our Lord and King we shall go on, sowing the precious seed of His Gospel, recognized or unrecognized, fully assured that the more seed we plant, the more it will redound to His glory at last. And He will let all the inventions of man give way to the transcendent light of His glory. We are assured that such work has been done during the fiscal year.

The following report from Dr. Broady will be read with interest, from the reference it contains to the work in the Seminary. It has also special value for its survey of the state of religion in Sweden at the present time :

*The Bethel Seminary.* — Thirty-seven brethren are enrolled as students this year, pursuing their studies under the tutorage of four teachers. Two more, giving together four hours a week, and experts in their respective branches, act as assistants, instructing in natural philosophy and sacred song. In order to give our students correct ideas as to the conditions of health, we have this year as a specialty added a course of ten lectures on hygiene, which lectures are given by a specialist on the subject.

The school is strictly a theological seminary. The instruction, occupying a course of four years and embracing languages, history, science, and theology, has but one end in view, viz., the fitting of the students for the gospel ministry. The Bible is the leading text-book from the first day the student enters the school to the day of his graduation. The first two years he handles the version of his mother tongue, the last two years he has the original before his eyes and drinks directly out of the fountain. The interpreter constantly relied upon, and whose aid is constantly sought, is the infallible one, the Spirit of God.

The number of our yearly graduates averages about nine, of whom, however, not all have passed through the full course of four years' study. They generally range between two and four years. We have great reason to be thankful to God for the kind of men He from year to year is raising up among us to fill the important places of pastors and evangelists. They are, as a rule, picked men, knowing Christ experimentally, and zealously devoted to the work to which they have been divinely called.

*Some Features of the Field.* — It is becoming more and more apparent that the affinity between the religion of the country and the religion of the Bible is not very marked. In many things the State church has, indeed, during the last fifty years, made great improvements. Half a century ago her pulpits were to a very great extent manned by men trained in the school of the then prevailing neology. Now her priesthood, with very few exceptions, is composed of men most strictly orthodox. She is also now somewhat adopting methods of work introduced by the free churches, such as prayer meetings, extra evangelical meetings on week days, etc. But notwithstanding these improvements her religion is nevertheless simply ecclesiastical Christianity. Conversion and regeneration are experimentally unknown to her, and as she is pledged to the doctrine of sacramental saving grace, she cannot, of course, guide the people to a personal union with Christ. In her circumstances it becomes quite natural for her to say to all others, I have no need of thee, which exclusiveness characterizes the whole attitude of the State church towards us Baptists; she has no need of us. But the people of the country have a very great need of spiritual religion, and that is why we in the providence of God are here.

State-church religion is not, however, our most formidable opponent, because the contention between us is on both sides a straightforward and an open one. It is simply that between truth and error, between light and darkness, and on this line of battle there is a great opportunity for the truth to prevail. There is here a certain kind of free churchism that in its way more effectively antagonizes the advancement of the truth in Christ. It is the offspring of religious movements at work before the Baptists entered the field, and is denominationally organized. It extends its influence over large numbers of believers, counting no less than about 100,000 adherents. Lacking light in some very important particulars essential to life, it has pledged itself to a serious toning down of believers' obligations to God and Christ. One of the results of this kind of religionism is seen in its attitude towards the ordinance of baptism. On this subject it is very broad and accommodating. Any age will do, from infants and onwards. Any form is valid, whether it be by pouring, sprinkling, or immersion. Crypto-baptism, practised here as a matter of caprice, is every way as good as having the ordinance publicly performed. Every want within Christendom as regards baptism is thus easily supplied. Back of this indifference to truth lies the ignorance of the divine import of the ordinance. Darkness lines the way all along as to the matter of redemption. Another result of this kind of religionism is its positive insistence on the trueness of the church to which it has given birth. This church is the only true church of Christ. It is the church of the New Testament, a leading feature of which is that it follows the aforesaid broad, uncompromising principle of accommodation as to the practice of the ordinance of baptism. For any body of believers to have a different conviction

and follow a different practice is sin. Such bodies of believers are not churches of the New Testament pattern, but mere sects. The outcome of this religious movement, so far as it affects our work, is that not a few souls, converted in various ways, through our labors or by other means, and who on account of conviction would otherwise naturally join our churches, are easily drawn over to this heterogeneous body. Besides, an active proselytizing is being carried on among people who have been drawn to Christ, but who yet stand outside of church relations. This is especially the case whenever a religious awakening among the unconverted takes place through our labors and our neighbor is near by. Then all the home forces are put to work, and a full sway is given at doing the thing behind the back. In this way we lose many; still we will not demur. The Lord has many ways of accomplishing His divine purposes. The truth will prevail in the end.

*Encouragements.* — These are many and great, which already Brother Drake's letter makes plain. That our labors in the Lord, even during the past year, were abundantly blessed, the spiritual status of the field where these labors are being carried on gives manifold evidence. To this fact I can, in part, personally testify. In answer to urgent requests, the state of my health seemingly permitting, I have, during the past twelve months, made more extensive travels than for many a year previously. In this way it has been my privilege to be present at large meetings held in various parts of the country, such as associational anniversaries, dedications of new meeting-houses, and other important gatherings. And it has been with the greatest gratitude to God that I, in every instance, have noticed growth and accumulated prosperity in the Lord on the part of the churches. But the reports of the work of the Spirit, coming in during the first three months of this year, have been unusually cheering. To give an illustration of this I will cite from a letter received lately from Brother Carl Hedeén, pastor of the church in Ostersund. Among other things he says: "I have, for over eleven months, been wrestling with God in prayer for an outpouring of the Holy Spirit over this city, and the answer has come. The promises of God are being fulfilled. We have knelt in prayer with about one hundred weeping sinners. Never before have I seen so many strong men with broken hearts taking their place at the feet of Christ. The awakening has not come of a sudden. Already before Christmas we saw the beginnings of the work of grace. My heart leaps with joy when seeing, at our evening meetings, silver-haired men and women mingling with young men and young women leading anxious souls to Christ. The work is spreading to neighboring towns and districts, and we are earnestly praying for an outpouring of the Holy Spirit over the entire province." Some days later Brother Hedeén adds: "About 270 persons have thus far received Christ. One hundred and forty-one of the new-born have already joined our Young People's Society." News of the same kind, coming in from other quarters, only adds to the joy and gratitude called forth by God's work in Ostersund.

*Our Standing Needs.* — These are men and means. The supply of men does not in any way correspond to the need. The field is waiting to be occupied, as, comparatively speaking, only a small part of it has as yet been taken possession of. Besides, we have more than 200 churches, which, from lack of intelligent and suitable leadership, are far from performing their part in the common work.

And as to means the want is equally great. We thankfully acknowledge that the willingness of the churches to bear the economic burdens connected with God's work here is very great. The statistical figures on this subject, given in Brother Drake's report, bear up this statement. But notwithstanding this great willingness the needs are far from supplied. We earnestly pray God both for men and means.

The greatest gratitude is felt to the Missionary Union for the aid so kindly and nobly



rendered the mission. The blessings coming through this aid cannot be over-estimated. It is, under God, among human instrumentalities, the mainstay of our mission. I speak advisedly, and do not exaggerate.

*Closing Words.* — The painful and disheartening stringency from which the finances of the Union have of late years suffered has even among us here been a matter of earnest and incessant prayers; and when the news reached us of there being a rift in the cloud, we praised God from our inmost hearts. His people's cries have come before Him, and, knowing it all beforehand, He has raised up the man for the day and the hour.

And when the sad intelligence of Dr. Murdock's departure was received, I felt that we all had lost a very dear brother and the cause of world-wide missions a true and devoted friend, even one raised up for the day and the hour.

#### RUSSIA — 1887.

Last year the report from Russia failed to reach the rooms. The following has been received in response to specific inquiries from the foreign secretary. The information conveyed will be welcomed by all contributors to the work of the Missionary Union :

As you desired information concerning the work of the Lord in Russia, I will say that it is divided into three societies :

1. *Baptists.* — To this belong all German-Estnisch-Lettish-speaking members, who have been gathered together from the Lutheran, Reformed, and Catholic Churches. They enjoy religious toleration in consequence of the edict of the Emperor Alexander II. on the 27th of March, 1879, by which the free practice of their religion is allowed as far as their work concerns the followers of foreign confessions, but woe to them if they exert influence over the members of the ruling church. Their name for this society is "Baptists," also recognized by the magistrate, and their ministers and chapels must be sanctioned by the magistrate of the place, as without sanction no one is permitted to hold a religious service anywhere. In spite of State recognition there have been many restrictions, which openly prove that prosperity of the work is not desired. So it may happen that without cause preachers are removed from office and chapels closed. People are only too glad to show that the influence of these upon the people of the land is injurious, alienating them from the church. The priests of the ruling church are the hottest antagonists, who do not fail, through false information and shameful insinuations, to cause the magistrates, whenever possible, to check the work.

The number of Baptists at the end of 1895 amounted to 18,098 members, and at the end of 1896 would in any case reach 20,000.

2. *The Mennonite Society of Brothers*, also German-speaking, having separated from the old society of Mennonites in 1860 because they could no longer believe that it was based on the Bible in life and teaching. The magistracy would grant to these "Separatists" the same rights which they had before, yet seeks also in this case to show the hatred of the Mennonites before higher officials, so that the Society of Brothers is in danger of losing all its former rights. As is known, the Mennonites are dissatisfied with military duty, as are the other inhabitants of the country. The Mennonite Society of Brothers stands upon the same Bible basis as the Baptists, and works with them hand in hand in peace and friendship, but differs from them in this, that it practises the washing of the feet and rejects both the oath and military service. There are about 3,000 members.

3. *Russian Baptists* gathered together from the Russian church. The beginning of this

was in the sixties, when through the exertion of the sainted Empress Maria Fedorowna, wife of Emperor Alexander II., the New Testament was translated for the first time into the prevailing Russian dialect and circulated at a very low price. Although at that time very few were able to read, yet a remarkable interest resulted among the people, and many were awakened to a sense of their sinful condition and turned toward God. For perhaps ten years no particular attention was paid to this until the priests began to fear injury to their office, and on that account desired the intervention of the magistrates. Because the first interest had been excited in the neighborhood of German colonies where so-called "Hour Brothers" were, with whom the converts associated themselves, they were given the name of "Stundisten" (Stundists). The reason that not all "Stundists" are Baptists is this, that in order to make the persecution of the ruling church less severe they stopped half-way — for as long as the converts continued to carry their children to the priest for baptism they were left in peace. Yet the number of these is very small, and is disappearing altogether. The number of the Russian Baptists cannot be given, as they are not allowed to declare themselves publicly. Whether it is twenty or one hundred thousand cannot be estimated. It is they whose predecessors were sent by hundreds into banishment. Just at present there seems to be peace, but whether their fate will be made more bearable or whether it is decreed that they shall go forward under heavier troubles remains hidden behind the veil of the unknown future. That their influence upon their neighbors is a noble one is generally recognized, but cannot be much counted upon, because their enemies, the priests, are all-powerful. Through the mighty help of the Lord and the prayers of His children it is granted to us to see the fruit of our work, and we cheer ourselves with the joyful hope. He will do all things well; to Him be the honor! We lost two workers this year. Brother D. Unruh in Poland and Brother M. Pries in Mitau have gone to their eternal rest.

Our statistics can hardly be ready before April. In order to prepare workers for our field it is a standing rule that each association shall hold each year a monthly Bible course, such as was held this year in the Southern Association with eighteen brothers.

#### FINLAND — 1889.

Rev. E. Jansson reports :

In reviewing the year past we find how the Lord in everything cared for us, and feel only gratitude to Him, our loving Father, for all the blessings bestowed upon us, and in faith on His unchangeable grace we feel glad to continue in His blessed service.

*Our Statistical Table*, just printed, does not show a large number of baptisms during the year, but when we consider the severe change this mission has had to go through, on account of laws, we are indeed thankful for what has been done. It is not an easy matter for young converts to face the delusive priests and announce the intention to retire from the Lutheran State church. But that must still be done before they have the right to receive baptism, and this is the time when the priests take occasion to try the converts' faith and to persuade them not to leave the State church. And besides this it happens that many of the converts are young people, in age between fifteen and twenty, and are thus too young to leave the State church, while a person must, according to existing laws, reach twenty-one years before he has that right. Transgression of this unjust law costs from fifty to four thousand Finnish marks or two years' imprisonment. If the person is a foreigner, he is, after suffering punishment, exiled from the country. We have now sent in a petition to our present Diet at the metropolis, requesting that the age when a person shall have right to leave the State church be fixed at sixteen instead of twenty-one years, also that dissenters may be delivered from supporting the Lutheran priests. These above-mentioned unfavorable facts are the main reason why we report

only 125 baptized, while there have been fully as many conversions as in any preceding year. But we trust that a genuine conversion will stand the test, and such ones will surely come forward in due time.

*In Regard to Contributions.* — The Statistical Table shows an increase of 6,036, making the total sum 16,801 Finnish marks = \$3,360; still small, but without special efforts this could not have been gathered in our churches, the members of which in general consist of poor farmers and workingmen earning from fifteen to fifty cents per day, from which they have to provide for family needs, pay taxes to Government, support the State priests, and contribute to mission work. Considering these facts we regard the sum gathered as a precious offering in the sight of the Lord.

*The Theological School* has gone on with two terms during the year. As we were short of funds, and besides that had no school-room at Wasa, the spring term was held here at Petalax again, and the fall term in the church at Forsby. The rudiments learned have been Swedish and Finnish grammar, exegesis, logic, isagogic, homiletics, dogmatics, song, biblical and general geography, church history, and the history of Finland. Although the terms, for lack of means, have been cut short the students have still made good progress, and we trust that the fruit of this important work will become a great blessing to this country.

*Editorial Work.* — For many years we have felt great need of a religious newspaper in the Finnish language to circulate among the people. Now at our last conference the community resolved to publish a monthly paper in the language of the country. Brother Palomaa is doing the editorial work, and the paper, "Totuuden Kaiku" ("Echo of the Truth"), is now received into Finnish families with great joy; and we trust it will do good work. The Swedish newspaper, "Finska Manadsposten," which the community had published some years ago, is going on nicely, and we aim to make it a weekly paper.

*The young people* of the church here at Petalax, organized as a union last year, are now partly supporting a preacher among the Finnish-speaking people, and the Lord has blessed his efforts and thus encouraged them to go forward. This has led the young people in other churches to follow the example.

*New fields* taken up have also laid great claims on our churches, and without your aid it would be impossible for us to accomplish the blessed work going on.

The Finnish Committee wish also to express their gratitude to the Executive Committee of the American Baptist Missionary Union for its loving care over the spiritual welfare of this people, as well as for the help rendered, and for which we as yet look to you under God.

#### DENMARK — 1891.

Rev. August Broholm sends a cheering report of the work :

*The Danish Mission* in 1896 has been blessed, and the statistics show results for which we give thanks to the Lord. A few facts will clearly set this forth.

*Our Churches have prospered.* — We began the year with twenty-six churches, but closed with twenty-seven, one new church being organized in Copenhagen with 169 members. In the capital we now have three churches with a total membership of 684. Twenty-four of our churches had baptism during the year, and nineteen had net increase in membership. The total number of baptisms exceeded that of last year, the largest number baptized in any one church being forty-four. Two hundred and nine were baptized in all, and our whole membership increased with seventy-five, a little more than the previous year; now we number 3,449 Baptists in Denmark.

*Our Chapels have Increased.*—Three new chapels were built and dedicated during last year, and two more were erected, though not dedicated before this year. We have therefore five new chapels more now than reported a year ago. The foundation-stone to our last new chapel (the third one in Copenhagen) was laid Oct. 13, 1896, and now it stands completed. It is named *Fredskapellet* (The Chapel of Peace). It is the third in size of all our chapels, but it stands first in regard to appropriateness; it is made more American-like than any other of our chapels, in regard to practical seats, pulpit and platform, baptistery, Sunday-school rooms, etc. We have learned much from our American churches in former years with regard to missionary work, and we are still learning in many other respects.

*Our Educational and Literary Work has Progressed.*—At the Theological School the work has been pushed forward. This year ten brethren have received instruction. Five of these concluded their course of study at the time of examination, which took place April 6, and now they are going out to serve different churches. They have all proven to be brethren gifted for the ministry, and we are confident that they will be good servants of the Lord in His mission field. The rest will continue their studies the coming year.

The literature which we publish as a denomination consists chiefly of tracts and pamphlets, besides our denominational papers and hymn books. We spread thousands of tracts among our countrymen which explain the way of salvation through faith in the atoning blood of Jesus Christ, and also such as set forth our distinctive principles as Baptists. This is very needful in a country like this, where the established church with all its priesthood are working among the people, and continually teaching that *baptism saves*, and that their being sprinkled in infancy is *baptism*. Bishop Skat Rordam, the Primate of the Established Lutheran Church in Denmark, has recently published an original translation of the New Testament of which the clergy are very proud (and it is good in many respects), but Math. 28: 19, he translates thus:

“*Gaar derforhen og gjører alle Folkens til mine Disciple ved at dobe dem til Navuel.*” (*Go therefore and make all peoples disciples of me by baptizing them into the name, etc.*) The reason for this evidently is to establish the doctrine of said church, but such a translation leads to fearful results. We have recently published a pamphlet in some thousand copies contradicting this translation of Math. 28: 19. It is a clear and able statement written by Rev. P. Olsen, principal of our Theological School.

Besides, we have published, last year, our “History of the Baptists in Denmark,” by the same author, but of this valuable work for our denomination I made mention in my last letter to the “Missionary Magazine.”

I have not written anything about *our finances during the past year*, but must in conclusion state that never in our history have the Baptists in Denmark contributed so much to the cause of the Lord as in 1896. It amounted this year to \$15,509.12 (about \$3,000 more than the year before). The chapel building referred to above is, of course, one reason for these large contributions, but it all shows that the Baptists in Denmark exert themselves to the uttermost, and that they deserve the little help they get from their American brethren through the Missionary Union. Oh, that it could be larger! We need it especially for our school work, and would rejoice could we get it this year.

#### NORWAY — 1892.

Rev. M. A. Ohrn, the present treasurer of the mission, sends the following report:

I send you the statistics for the year 1896. They are quite complete as regards the Bergen district, and for the Trondhyem district, but as to Trömsö district I have been obliged

to follow the statistics of last year for the three little churches concerned; namely, Vardo, Sommero, and Hadsel. The same is the case with some little churches at the Sondenfeldoke district. There will be no great change in the whole result.

As you will see, 170 persons have been baptized during the last year, seventy-six have united by letter, ten have been restored, and fifteen have been added who have been baptized in other churches. The number of the churches at the beginning of the New Year was twenty-six, and during the year two churches have been founded, while three little groups have combined themselves with their larger neighboring churches for promoting larger effort. The chapels or the church buildings number twenty-five. One church has three chapels, four churches have two each, fourteen churches have one, while six churches have none. During 1896 four chapels were built, — their value is kr. 13,600, — all in the country. The value of the church property amounts to kr. 190,000. It is a great advantage for us over others in this country that the majority of our churches are country churches. The churches have fourteen preachers, who give themselves entirely to the work; five of those may be considered as travelling evangelists; ten of those have attended the missionary schools in Chicago or Stockholm; five returned from the missionary school in 1896; two of those have places as managers of churches, while three are district missionaries. The harvest is indeed great and the workmen few, and the Macedonian call is heard at many places without our being able to help. We have great reason to thank God for the year 1896, but we are looking into the future with greater expectations. I will also say that besides the men mentioned we have two that are working on the literature. One of these, Brother Helbostad, publishes the mission paper, "Banneret," the other, Brother Seehus, publishes the children's paper, "Vaarblomosen," which has a circulation of 3,500. Besides these, he has published since the New Year the mission paper, "Zion's Herald." As I have not all reports for the first quarter of 1897 I can only say that a silent breath of the Holy Spirit has gone over many of the churches. In Nordland a great awakening has taken place in the church of Andoen, that last year baptized twenty-seven. In the district of Trondheim the work has gone on very well. In Bergen district Brother Boroheim and the undersigned operated all the time, and more persons have been saved both in town and in the country. At Kegero, Sondenfeldoke, there has been a great awakening; the same is the case at Kien and Fredrikshald; more persons have been baptized around in the churches. Fredrikshald and Tistedalen, that formerly were one church, are since the New Year two churches with a chapel to each. Thus far Pastor Tonnas, now manager at Tistedalen, formerly Dakota, U.S.A., is called to Fredrikshald. Kristiania church is now building a very excellent chapel with adjacent apartments, which when they are let will give interest on the borrowed capital. Besides these, rooms for a mission school can be made there, when it pleases God to give us one. The cost of the buildings will be about 90-100,000 kr. The property has a very good situation, and will be finished at Christmas. It is a great enterprise for us, and calls for both faith and sacrifice. Brother Larsen works very perseveringly in the metropolis.

## GENERAL STATISTICAL TABLES.

Financial retrenchment, famine, national commotions, and popular unrest have all characterized the course of the missions during the past year, but, thanks be to God, even disaster seems to be unable to check the progress of the Gospel among the heathen. Although the appropriations of the Missionary Union have been largely reduced, and the number of missionaries from America has fallen from 472 to 452, every essential feature of the missionary work shows a gratifying increase. The gains are in preachers, 130; churches, 96; members, 5,218; Sunday-school scholars, 7,936.

EUROPEAN MISSIONS.	PREACH- ERS.	CHURCHES.	BAPTIZED.	CHURCH MEMBERS.	SUNDAY- SCHOOL SCHOLARS.	CONTRIBU- TIONS.
Sweden.....	601	561	1,916	38,321	43,007	\$126,781
Germany.....	249	169	2,836	34,167	22,482	124,183
Russia.....	225	126	1,026	18,764	5,101	20,066
Finland.....	28	28	153	1,570	547	10,765
Denmark.....	70	27	209	3,449	3,864	15,509
Norway.....	24	26	170	2,171	1,272	6,000
France.....	30	19	215	2,115	858	4,900
Spain*.....	6	10	26	115	.....	.....
MISSIONS TO NOMINALLY CHRISTIAN LANDS.....	1,233	967	6,551	100,672	75,131	\$308,201
MISSIONS TO HEATHEN.....	1,105	853	5,174	99,564	31,883	51,462
GRAND TOTALS.....	2,338	1,820	11,725	200,236	107,024	\$359,663

\* Statistics of last year.

## EIGHTY-THIRD ANNUAL REPORT

Number.	STATIONS.	Date Established.	Out-stations.	MISSIONARIES.					NATIVE PREACHERS.			Bible Women.	Other Native Helpers.	CHURCHES.			Baptized in 1896.	Members.	Sunday schools.	
				Men.	Wives.	Single Women.	Physicians.	Total.	Ordained.	Unordained.	Total.			Total Missionary Laborers.	Self-supporting.	Not Self-supporting.				Total.
Burma.																				
1	Rangoon, Burman Karen	1813	12	9	8	6	1	24	2	8	10	-	1	35	6	4	10	142	660	9
2	Moulmein, Burman Karen *	1827	104	4	2	3	1	9	22	56	78	5	1	93	105	1	105	474	6,164	39
3	Tavoy, Burman Karen *	1828	17	2	1	2	-	5	7	14	21	3	1	30	1	3	4	41	308	4
4	Bassein, Burman * Sgaw Karen . . . . . Pwo Karen . . . . .	1840	21	1	1	-	-	2	4	12	16	-	5	18	16	6	22	49	1,032	18
5	Henzada, Burman Karen	1853	146	2	2	1	1	6	40	55	95	-	40	141	106	-	106	500	10,100	44
6	Toungoo, Burman Bghai Karen	1853	48	1	1	-	-	3	16	25	41	1	-	45	35	1	30	109	1,602	3
7	Shwegyin, Burman, Karen	1853	5	1	1	1	-	1	1	3	4	2	4	9	2	1	3	37	195	3
8	Prome *	1854	70	1	1	1	-	3	13	31	44	-	5	52	54	1	55	204	2,759	40
9	Thongze	1855	1	2	2	-	-	4	2	2	4	-	-	4	-	-	69	8	40	1
10	Zigon	1876	-	2	2	3	-	7	13	28	41	-	-	48	-	-	86	113	2,193	31
11	Tharrawaddy *	1876	17	3	3	2	2	10	22	80	102	-	-	112	-	-	86	226	3,522	75
12	Bhamo, Kachins Burman Shans	1877	-	-	-	1	-	1	2	2	2	2	1	6	-	1	1	22	45	5
13	Maubin	1879	43	1	1	1	-	3	9	22	31	-	1	34	43	-	43	113	1,697	9
14	Thaton †	1880	-	1	1	-	-	2	4	4	8	1	2	13	4	-	4	10	244	4
15	Mandalay	1886	2	-	-	2	-	2	3	3	6	9	1	15	2	-	2	34	362	2
16	Thayetmyo	1887	3	-	-	1	-	1	1	3	4	1	-	6	1	1	2	9	158	3
17	Myingyan	1887	24	-	-	1	-	1	4	23	27	-	-	28	24	1	25	96	721	11
18	Pegu	1887	6	2	2	1	-	5	1	4	5	-	1	11	-	1	1	16	102	1
19	Sagaing	1888	-	-	1	-	1	2	-	2	2	1	-	5	-	1	1	1	4	1
20	Sandoway	1888	4	-	-	1	-	1	1	6	7	-	3	11	-	1	1	19	218	6
21	Meiktila	1889	-	1	1	-	-	2	-	1	1	1	-	4	-	1	1	9	45	1
22	Thibaw	1890	31	2	2	2	-	6	7	23	30	3	1	40	-	15	15	18	507	12
23	Moné	1892	-	1	1	-	-	2	-	1	1	1	-	4	-	-	-	2	8	1
24	Namkham	1893	1	1	2	-	1	4	1	5	6	1	1	12	1	-	1	4	34	1
25	Myitkyina	1894	-	-	1	1	-	3	-	4	4	1	3	11	1	-	1	4	11	1
	Telegu and Tamil *	-	-	1	2	-	1	4	-	3	3	1	1	9	-	-	-	-	-	1
	Totals	-	7	1	1	-	-	2	3	7	10	4	1	17	1	1	2	-	350	7
Totals				600	48	48	46	107	187	164	651	35	77	915	441	44	640	2,469	36,054	354
Assam.																				
26	Sibsagor	1841	13	2	2	-	-	4	1	8	9	1	2	16	7	5	12	79	587	5
27	Nowgong	1841	5	3	3	3	-	9	-	6	6	1	2	18	1	2	3	39	180	4
28	Gauhati	1843	15	2	2	2	-	6	3	-	3	-	2	11	5	-	5	40	635	16
29	Goalpara *	1867	-	2	2	-	-	4	-	2	2	-	-	6	-	-	-	-	-	-
30	Tura	1870	-	4	4	2	-	10	5	9	14	-	68	92	12	2	14	212	2,457	43
31	Impur *	1876	-	2	2	-	-	4	-	5	5	1	3	13	-	5	5	1	32	5
32	Kohima	1881	-	-	1	-	1	2	-	2	2	-	-	4	-	1	1	4	7	-
33	N. Lakhimpur	1883	6	2	2	-	-	4	-	5	5	-	4	13	4	-	4	52	126	-
34	Woka	1885	-	1	1	-	-	2	-	-	-	-	-	2	-	-	-	-	-	-
35	Ukrul	1890	-	1	1	-	-	2	-	-	-	-	-	2	-	-	-	-	-	-
36	Pathalipam	1896	-	1	1	-	-	2	-	-	-	-	-	2	-	-	-	-	-	-
Totals				39	20	21	7	49	9	37	46	3	81	179	29	15	44	427	4,933	73
Telugus, India.																				
37	Nellore	1840	-	2	2	3	1	8	4	6	10	8	6	32	2	-	2	24	795	15
38	Ongole	1860	21	3	3	4	-	10	15	24	39	39	45	133	2	13	15	508	18,304	30
39	Ramapatnam	1869	5	3	3	-	-	6	-	4	4	1	1	15	4	1	5	10	943	10
40	Allur	1873	3	1	1	-	-	2	2	5	7	3	-	12	-	2	2	8	230	5
41	Secunderabad	1875	-	1	1	1	-	3	4	5	7	-	1	11	-	1	1	10	77	2
42	Kurnool	1879	-	1	1	-	-	2	-	11	11	-	5	18	1	2	3	17	534	0
43	Madras	1878	2	2	2	2	-	6	2	6	8	8	4	26	-	2	2	9	278	14
44	Hanamakonda	1879	4	1	2	-	1	4	2	6	8	3	1	16	-	4	4	18	2,568	28
45	Cumbum	1882	30	1	1	1	-	3	2	8	10	10	2	25	-	4	4	75	4,047	26
46	Vinukonda	1883	37	1	1	1	-	3	7	4	11	6	3	23	-	1	1	-	-	-

\* Statistics of last year.

† Statistics not sent.

## - GENERAL STATISTICAL TABLE, 1906.

Sunday-school Scholars.	SCHOOLS.			NATIVE TEACHERS.			PUPILS.			Churches and Chapels.	Valuation of Mis- sionary Property.	CONTRIBUTIONS.			
	Self-support- ing.	Not Self-sup- porting.	Total.	Men.	Women.	Total.	Boys.	Girls.	Total.			For Churches.	For Schools.	General Renewo- lence.	Total.
1,699	62	1	2	4	10	14	355	12	367	-	\$110,000	-	-	-	-
439	2	6	62	93	20	113	1,145	866	2,011	106	37,500	\$2,700 00	\$3,700 00	\$1,180 00	\$7,580 00
350	2	15	18	9	14	23	261	185	446	5	11,000	300 00	17 00	375 00	692 00
91	1	1	1	1	2	3	587	243	830	17	-	-	-	-	-
104	19	6	25	21	3	24	87	24	111	1	2,700	71 00	-	47 00	118 00
2,104	2	2	4	5	1	6	422	373	795	21	5,670	-	-	-	-
180	120	1	121	121	10	131	1,720	1,125	2,845	110	10,000	6,100 00	12,000 00	550 00	18,650 00
175	17	1	18	20	6	26	375	195	570	32	20,000	1,400 00	1,300 00	500 00	3,200 00
1,680	63	3	66	4	5	9	120	68	188	3	8,000	117 00	307 00	221 00	645 00
45	1	2	3	63	13	76	1,000	600	1,600	60	17,000	1,420 00	2,400 00	860 00	4,680 00
782	1	2	3	4	3	7	75	15	90	2	-	-	-	33 00	33 00
2,757	1	1	2	36	1	37	391	435	796	60	7,000	-	-	-	2,180 00
200	1	1	2	80	1	81	-	-	1,208	1	400	-	-	-	2,500 00
420	16	1	17	22	1	23	350	64	414	38	6,700	1,100 00	1,100 00	550 00	2,750 00
300	1	1	2	1	1	2	6	73	79	7	5,000	-	-	-	-
191	1	1	2	7	3	10	151	30	181	3	3,000	170 00	-	50 00	220 00
261	10	4	14	7	3	10	34	16	50	5	13,000	84 00	184 00	8 00	276 00
60	1	1	2	3	1	4	22	4	26	1	9,500	74 00	295 00	55 00	424 00
25	9	1	10	8	4	12	-	-	286	-	-	-	-	-	-
105	1	4	5	8	10	18	163	80	243	3	23,000	155 00	-	61 00	216 00
68	1	1	2	1	2	3	36	16	52	3	5,500	25 00	50 00	20 00	95 00
50	1	1	2	1	1	2	22	8	30	1	2,500	-	-	-	28 00
143	3	3	6	3	4	7	79	108	187	6	2,100	-	-	-	-
30	1	1	2	1	1	2	4	23	27	1	4,000	17 00	-	14 00	31 00
16	2	10	12	8	1	9	16	1	17	9	4,000	4 00	22 00	25 00	51 00
42	1	1	2	1	1	2	21	10	31	1	9,000	100 00	170 00	55 00	325 00
40	1	1	2	1	1	2	13	15	28	2	4,000	74 00	-	24 00	98 00
30	1	1	2	1	1	2	12	8	20	1	-	17 00	41 00	-	58 00
382	4	4	8	25	4	29	-	-	430	-	-	-	-	-	-
12,835	347	69	532	443	129	595	7,533	4,648	14,088	482	\$375,410	\$14,007 00	\$21,586 00	\$4,603 00	\$44,994 00
150	1	1	2	1	-	1	27	5	32	6	\$2,700	\$105 00	-	-	\$105 00
550	16	1	17	11	2	13	203	31	294	4	2,500	-	-	\$152 00	152 00
1,055	3	57	60	65	1	66	1,002	320	1,352	67	7,000	143 00	\$100 00	130 00	373 00
50	6	6	12	5	1	6	173	22	194	4	8,400	340 00	196 00	166 00	102 00
-	-	-	-	-	-	-	-	-	-	-	4,050	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	500	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	1,700	15 00	-	-	15 00
2,735	31	66	97	101	3	104	1,704	425	2,129	97	\$20,550	\$603 00	\$296 00	\$448 00	\$1,347 00
430	16	16	32	23	13	36	256	107	363	2	\$20,000	\$179 00	-	\$32 00	\$211 00
2,500	2	108	200	139	111	250	2,300	840	3,140	1	13,000	200 00	-	54 00	284 00
300	4	2	6	11	3	14	189	95	284	4	20,000	110 00	\$52 00	5 00	147 00
100	4	4	8	2	2	4	28	11	39	3	4,000	21 00	2 00	-	23 00
65	1	1	2	3	1	4	30	18	48	1	-	75 00	-	-	75 00
200	11	11	22	6	10	16	140	84	224	1	6,500	53 00	-	-	53 00
701	12	12	24	35	4	39	214	395	609	5	12,000	-	-	700 00	700 00
115	3	3	6	3	3	6	-	-	-	2	5,900	-	-	-	-
744	28	28	56	28	10	38	460	284	744	30	8,600	46 00	-	-	46 00
597	34	34	68	24	22	46	398	278	676	11	7,000	106 00	-	7 00	203 00



## EIGHTY-THIRD ANNUAL REPORT.

Number.	STATIONS.	Date Established.	Out-stations.	MISSIONARIES.					NATIVE PREACHERS.			Bible Women.	Other Native Helpers.	Total Missionary Laborers.	CHURCHES.			Baptized in 1896.	Numbers.	Sunday schools.
				Men.	Wives.	Single Women.	Physicians.	Total.	Ordained.	Unordained.	Total.				Self-supporting.	Not Self-supporting.	Total.			
47	Nursaravapetta	1883	27	1	1	1	-	2	8	9	17	-	2	21	22	6	28	106	4,293	39
48	Bapatla	1883	-	-	1	1	1	-	3	9	18	9	10	40	1	16	17	139	2,852	26
49	Udayagiri	1885	7	1	1	1	-	2	12	12	14	-	-	16	-	1	1	20	393	10
50	Palnur	1885	9	2	2	-	-	4	16	16	10	4	4	28	-	1	1	16	536	3
51	Nalgonda	1890	19	1	1	2	1	5	1	8	9	3	12	29	1	3	4	69	705	1
52	Kanigiri.	1892	-	1	1	1	-	2	6	22	28	11	9	50	-	7	243	3,824	67	
53	Bangalore	1892	-	1	1	1	-	2	-	-	-	-	1	3	-	-	-	-	-	-
54	Kavali	1893	-	1	1	1	-	2	-	-	-	-	-	3	-	1	1	5	132	-
55	Kundakur	1893	-	1	1	1	-	2	-	6	6	-	-	8	1	1	2	14	506	-
56	Atmakur*	1893	-	1	1	1	-	2	-	3	3	-	1	6	-	1	1	2	21	-
57	Podili	1894	-	1	-	-	-	1	3	11	14	8	31	54	-	-	-	225	3,225	-
58	Darsi*.	1894	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	3,000	-
59	Sattanapalli	1895	-	1	1	-	-	2	2	1	3	-	1	6	-	1	1	-	1,157	-
60	Ootacamund	1895	-	-	-	1	-	1	1	2	3	3	-	7	-	1	1	-	-	3
61	Gurzalla	1896	-	1	1	-	-	2	1	5	6	3	9	20	-	1	1	64	1,449	3
62	Markapur	1895	39	1	1	-	-	2	1	5	6	1	10	19	-	4	4	41	4,700	39
Totals			209	29	29	15	3	76	70	197	267	123	158	624	34	74	108	1,632	54,385	259
China.																				
63	Bangkok, Siam	1833	-	-	1	-	1	2	-	-	-	-	-	2	-	1	1	43	100	-
64	Ningpo	1843	10	3	4	3	1	11	2	12	14	2	-	27	1	5	6	15	311	3
65	Swatow	1846	34	5	5	3	1	14	2	18	20	16	-	50	1	-	1	110	1,037	-
66	Shaohing*	1869	-	2	2	2	-	6	-	3	3	1	-	10	-	-	-	-	24	-
67	Munkeuliang	1882	3	1	-	-	-	1	-	3	3	-	-	4	-	1	1	6	35	1
68	Kinhwa	1883	4	1	2	2	1	6	-	3	3	-	11	-	5	5	-	103	103	-
69	Huchau	1886	3	1	1	-	-	2	-	2	2	-	1	5	1	1	2	7	55	1
70	Suichaufu	1889	1	3	3	-	-	7	-	2	2	-	3	12	-	1	1	11	24	-
71	Kayin†	1890	-	1	2	1	1	5	-	-	-	-	5	-	-	-	-	-	-	-
72	Ung Kung	1892	6	2	2	-	-	4	-	9	9	7	2	22	1	-	1	60	102	-
73	Han Yang	1893	-	2	2	-	-	4	-	2	2	-	1	7	-	1	1	6	16	-
74	Kiating†	1894	-	1	1	-	-	2	-	-	-	-	-	2	-	-	-	-	-	-
75	Yachau	1894	-	3	1	-	-	4	-	2	2	-	-	6	-	1	1	-	4	1
76	Chauchaufu†	1894	-	1	1	-	-	2	-	2	2	2	-	6	-	2	2	-	28	-
77	Kityang†	1896	-	1	1	-	1	3	-	-	-	-	-	3	-	-	-	-	-	-
78	Chusan	1896	1	1	1	-	-	2	-	1	1	-	-	3	-	1	1	2	18	-
Totals			62	28	29	11	7	75	4	59	63	28	9	175	4	19	23	260	1,857	7
Japan.																				
79	Yokohama	1872	24	5	5	3	-	13	1	7	8	3	1	25	-	3	3	44	589	16
80	Tokyo	1874	10	4	4	5	-	13	1	5	6	1	8	28	-	4	2	2	138	7
81	Kobe	1881	10	3	3	2	-	8	2	9	11	3	9	31	1	1	2	42	260	12
82	Sendai	1884	12	2	2	2	-	6	1	1	1	1	9	2	-	2	2	16	213	10
83	Shimonoseki	1886	14	2	2	3	-	7	-	5	5	1	17	-	2	2	8	179	16	2
84	Morioka	1887	12	-	-	-	-	-	2	2	-	-	2	-	2	2	6	81	2	2
85	Nemuro*	1890	3	-	-	2	-	2	-	3	3	1	-	6	-	1	1	-	55	9
86	Osaka	1894	5	2	2	2	-	6	-	5	5	3	-	14	-	2	2	18	71	6
Totals			90	18	18	19	-	55	4	37	41	17	19	142	3	17	20	136	1,586	78
Africa																				
87	Palabala	1878	-	1	-	-	-	1	-	-	-	-	-	1	-	1	1	15	40	-
88	Banza Manteke	1879	16	3	2	1	-	6	1	17	18	-	-	25	49	2	1	3	932	19
89	Matadi*	1880	-	1	1	1	-	2	-	-	-	-	25	2	-	-	-	-	-	-
90	Lukunga*	1882	7	3	2	1	-	6	-	9	9	-	-	15	8	-	8	-	333	-
91	Mukimoika	1882	-	1	-	-	1	1	-	1	1	-	-	-	-	-	-	-	1	1
92	Leopoldville	1883	-	1	-	-	1	2	-	-	1	-	1	4	-	1	1	12	25	1
93	Bolengi*	1884	-	2	1	-	-	3	-	-	-	-	-	3	1	1	-	16	1	1
94	Bwemba*	1886	-	3	3	-	-	6	-	-	-	-	-	6	-	-	-	-	1	1
95	Kifwa	1890	1	2	2	-	-	4	8	-	8	-	8	20	1	-	1	11	43	-
96	Irebu	1890	2	2	2	-	1	5	-	-	-	-	3	8	-	1	1	-	6	1
97	Ikoko	1894	-	2	1	1	-	4	-	-	-	1	2	7	-	-	-	-	3	1
Totals			26	20	14	3	3	40	9	28	37	1	39	115	12	4	16	250	1,209	23
Grand Totals			1,026	165	161	102	24	452	283	822	1105	207	383	2155	524	174	853	51,774	99,564	801

\* Statistics of last year.

† Statistics not sent.

## —GENERAL STATISTICAL TABLE.

Sunday-school Scholars.	SCHOOLS.			NATIVE TEACHERS.			PUPILS.			Churches and Chapels.	Valuation of Mis- sionary Property.	CONTRIBUTIONS.			
	Self-support- ing.	Not Self-sup- porting.	Total.	Men.	Women.	Total.	Boys.	Girls.	Total.			For Churches.	For Schools.	For General Benevo- lence.	Total.
760	5	26	31	22	12	34	457	252	709	18	\$9,300	\$170 00	\$24 00	\$10 00	\$204 00
666	2	28	30	24	14	38	653	278	931	11	-	40 00	-	2 00	42 00
214	11	11	22	9	3	12	82	105	187	1	-	64 00	43 00	-	107 00
97	3	3	6	4	4	8	55	39	94	1	8,000	30 00	17 00	16 00	63 00
64	7	7	14	7	3	10	54	37	91	1	10,000	92 00	-	-	92 00
1,043	82	82	164	68	44	112	739	491	1,230	1	-	150 00	-	7 00	157 00
-	-	-	-	-	-	-	-	-	-	1	1,300	-	-	-	-
-	-	-	-	-	-	-	-	-	-	1	2,300	15 00	-	-	15 00
-	-	-	-	-	-	-	-	-	-	1	2,300	-	-	-	-
-	-	-	-	-	-	-	-	-	-	5	-	-	-	-	-
-	9	9	18	5	5	10	-	-	-	1	-	-	-	47 00	47 00
100	14	14	28	11	3	14	177	59	236	1	2,600	41 00	-	-	41 00
100	39	39	78	31	19	50	590	290	880	-	-	-	-	-	333 00
9,536	13	519	532	458	292	750	6,822	3,663	10,485	101	\$133,500	\$1,482 00	\$118 00	\$910 00	\$2,543 00
-	-	-	-	-	-	-	-	-	-	-	\$10,000	-	-	-	-
150	7	7	14	6	1	7	95	42	137	11	10,000	-	-	-	-
-	1	10	11	11	1	12	144	29	173	35	27,000	\$950 00	\$18 00	\$103 00	\$1,030 00
10	1	1	2	2	-	2	22	-	22	6	4,250	-	-	-	968 00
20	1	1	2	2	-	2	-	-	-	22	1,050	-	-	-	-
30	-	-	-	-	-	-	-	-	-	6	2,500	32 00	-	90	32 90
-	-	-	-	-	-	-	-	-	-	2	3,900	42 00	-	-	42 00
-	-	-	-	-	-	-	-	-	-	2	5,970	-	-	-	-
-	-	-	-	-	-	-	-	-	-	2	2,800	62 00	-	48 00	110 00
-	-	-	-	-	-	-	-	-	-	1	7,000	2 50	-	12 00	14 50
20	-	-	-	-	-	-	-	-	-	1	600	-	-	4 10	4 10
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
-	1	1	2	1	-	1	22	2	24	2	800	-	-	-	-
230	2	19	21	21	2	23	289	73	362	60	\$75,770	\$1,088 50	\$18 00	\$168 00	\$1,274 50
714	2	3	5	6	3	9	72	120	192	-	\$16,000	\$240 00	-	-	\$240 00
250	6	6	12	1	5	6	-	-	66	4	10,000	-	-	42 00	42 00
382	4	4	8	-	-	-	-	-	134	2	6,000	-	-	-	300 00
341	1	1	2	4	2	6	-	19	19	1	6,615	-	-	-	60 00
378	2	2	4	2	4	6	5	39	44	3	7,500	18 00	-	-	18 00
72	-	-	-	-	-	-	-	-	-	1	1,300	29 00	\$1 00	7 50	37 50
205	1	1	2	-	-	-	11	10	21	1	1,500	-	-	-	-
213	2	2	4	2	-	2	76	-	76	4	-	27 00	-	3 00	30 00
2,355	3	15	18	15	14	29	164	188	352	16	\$49,415	\$314 00	\$1 00	\$52 50	\$736 53
-	-	-	-	-	-	-	-	-	-	-	\$2,600	-	-	-	-
-	4	17	21	18	2	20	431	557	988	1	9,000	\$160 00	-	\$53 00	\$213 00
-	-	-	-	-	-	-	-	-	-	-	2,000	-	-	-	-
1	3	1	4	3	-	3	100	-	100	4	6,000	-	-	-	-
25	-	-	-	-	-	-	-	-	-	-	4,000	-	-	-	-
40	1	1	2	1	-	1	40	-	40	1	20,000	-	-	-	-
10	1	1	2	-	-	-	30	20	50	1	5,000	-	-	-	-
-	1	1	2	-	-	-	6	3	9	1	5,000	-	-	-	-
55	1	1	2	1	-	1	55	9	64	2	1,250	18 95	-	-	18 95
80	1	1	2	1	1	2	38	9	47	1	3,000	26 00	-	-	26 00
-	-	-	-	-	-	-	61	22	83	1	2,000	2 16	\$6 83	34	9 33
200	7	24	31	25	3	28	761	620	1,381	12	\$59,850	\$207 11	\$6 83	\$53 34	\$267 28
31,553	333	716	1,235	1,093	447	1,558	17,278	9,617	28,997	768	\$714,495	\$17,701 61	\$22,025 83	\$6,324 84	\$51,462 28

## REPORT OF THE TREASURER.

## APPROPRIATIONS FOR THE YEAR ENDING MARCH 31, 1897.

## MISSIONS IN BURMA.

## RANGOON.

For salary of Rev. E. W. Kelly.....	\$1,200 00
his mission work, rent, and schools.....	2,346 62
passage to United States of Arthur Kelly.....	248 74
mission work, care Mrs. A. T. Rose.....	93 37
salary of Miss E. K. McAllister.....	500 00
special grant of Miss E. F. McAllister.....	50 00
her mission work and schools.....	1,032 75
salary of Miss E. L. Chapman, estimated ten months.....	416 07
her mission work.....	45 40
her passage to Burma, estimated.....	400 00
salary of Miss R. W. Ranney.....	400 00
salary of Miss H. E. Phinney.....	500 00
her mission work, rent, and school, including \$50.17, collected in field last year.....	737 72
salary of Rev. A. E. Seagrave.....	1,200 00
his mission work and rent.....	567 24
salary of Mr. Herbert J. Vinton.....	500 00
salary of Rev. D. L. Brayton.....	1,200 00
his mission work.....	25 00
salary of Mrs. Julia H. Vinton.....	500 00
her mission work and school.....	676 32
salary of Miss H. N. Eastman, and balance 1895-96.....	509 42
salary of Rev. W. F. Armstrong.....	1,200 00
his mission, rent, Telugu and Tamil work.....	2,680 21
Mrs. Armstrong's passage to United States with two sons, and return to Burma, estimated.....	700 00
salary of Rev. D. A. W. Smith, D.D.....	1,500 00
his mission work and expenses of Theological Seminary, including \$909.44, collected in the field last year.....	2,338 15
salary of Rev. F. H. Eveleth, and balance 1895-96.....	1,650 00
his mission work, including \$101.50, collected in the field last year.....	955 45
passage to Burma of Mrs. Eveleth, estimated.....	350 00
passage to United States of Rev. W. F. Thomas and family.....	768 03
allowance in United States to April 1, 1897, of Rev. W. F. Thomas.....	695 52
his work, collected in the field, last year.....	169 94
salary of Rev. J. N. Cushing, D.D.....	1,500 00
expenses of college, including \$31.90 collected in the field last year.....	3,168 12
salary of Rev. H. H. Tilbe.....	1,200 00
his mission work.....	90 00
additional for passage to Burma of Rev. H. H. Tilbe and family.....	54 98
salary of Prof. L. E. Hicks.....	800 00
his mission work, rent, and repairs.....	732 86
salary of Rev. W. O. Valentine.....	600 00
his mission work.....	30 30
passage to United States of Prof. D. Gilmore.....	603 35
his allowance in United States.....	754 42
salary of Prof. E. B. Roach.....	1,200 00
salary of Miss J. G. Crafts, estimated, ten months.....	416 67
her mission work.....	45 40
her passage, estimated.....	350 00
for repairs on mission property, taxes, expense of treasury department, etc.....	2,515 64
	\$40,219 81
Less saved in appropriations of last year, including exchange.....	2,610 45

\$37,609 36

## MOULMEIN.

For salary of Rev. E. O. Stevens.....	\$1,500 00
his mission work.....	567 50
salary of Rev. W. A. Sharp.....	1,000 00
his mission and school work.....	363 61
salary of Miss S. E. Haswell.....	600 00
her mission work.....	414 18
salary of Miss E. E. Mitchell, M.D.....	500 00
her mission work.....	6 06
salary of Miss M. E. Carr.....	500 00
her school work.....	15 16
salary of Miss M. Sheldon.....	500 00
her mission work.....	436 35
salary of Miss L. M. Dyer.....	500 00
her mission work.....	504 12

# Report of the Treasurer.

441

For Telugu and Tamil work, care Mrs. Armstrong .....	\$490 89
passage to United States of Miss S. R. Slater .....	250 52
allowance in United States of Miss S. R. Slater .....	341 10
salary of Miss A. L. Ford .....	500 00
special grant .....	30 30
her mission work .....	978 50
passage to United States of Mrs. C. H. R. Elwell .....	253 53
allowance in United States of Mrs. C. H. R. Elwell .....	355 53
her mission work .....	54 54
salary of Miss E. J. Taylor .....	500 00
her mission and school work .....	620 88
salary of Rev. W. Bushell .....	1,200 00
his mission work, including \$19.72 collected in field last year .....	326 98
salary of Rev. W. C. Calder .....	1,200 00
his mission work, including \$80.33 collected in field last year .....	504 26
salary of Rev. F. D. Crawley .....	1,000 00
his rent .....	218 16
salary of Miss L. B. Hughes, estimated, ten months .....	416 67
her mission work .....	45 46
her passage to Burma, estimated .....	350 00

Less saved in appropriations of last year .....	\$17,434 60
	777 75

## TAVOY.

\$16,656 85

For salary of Rev. H. Morrow .....	\$1,200 00
his mission work, including \$157.47 collected in the field last year .....	1,780 19
salary of Rev. H. W. Hale .....	1,200 00
his mission work .....	199 01

## BASSEIN.

4,379 20

For passage to United States of Rev. E. Tribolet and family, estimated .....	\$800 00
allowance in United States of Rev. E. Tribolet .....	400 00
his mission work, schools and school furniture .....	1,378 44
salary of Rev. C. A. Nichols .....	1,200 00
his mission work .....	212 10
income of funds for the B. S. K. N. Institute .....	788 56
salary of Miss I. Watson .....	500 00
her mission work .....	25 00
salary of Miss M. C. Fowler, M.D., six months .....	250 00
her mission and medical work .....	62 50
salary of Rev. L. W. Cronkhite .....	1,200 00
his mission work and school, including \$147.90 collected in the field last year .....	867 30
salary of Miss L. E. Tschirch .....	500 00
her mission work .....	575 73

Less saved in appropriations of last year .....	\$8,759 63
	75 84

## HENZADA.

8,683 79

For salary of Rev. N. D. Reid .....	\$718 82
his mission work and school, including \$43.50 collected in the field last year .....	483 21
allowance in United States of Rev. J. E. Cummings, to October 21 .....	240 66
special grant of Rev. J. E. Cummings for children .....	50 00
passage to Burma of Rev. J. E. Cummings, estimated .....	325 00
salary from Dec. 18, 1896, to Oct. 1, 1897 .....	940 00
his mission work .....	151 50
salary of Mrs. L. Crawley .....	500 00
her school and mission work .....	368 17
salary of Miss Annie Hopkins .....	500 00
allowance in United States of Miss J. V. Smith .....	400 00
salary of Rev. W. I. Price .....	1,200 00
his mission work, including \$137.17 collected in the field last year .....	2,305 93
salary of Miss M. M. Larsh, and balance 1895-96 .....	533 36
her mission work .....	318 17

Less saved in appropriations of last year .....	\$9,040 82
	5 31

## TOUNGOO.

9,035 51

For passage to United States of Rev. H. P. Cochrane, estimated .....	\$600 00
allowance in United States of Rev. H. P. Cochrane, Oct. 19, 1896, to April 1, 1897 .....	350 97
his mission and school work .....	1,187 89
salary of Rev. E. B. Cross, D.D. .....	1,200 00
his mission work, including \$329.73 collected in the field last year .....	997 85
salary of E. S. Corson, M.D., estimated, ten months .....	606 06
his mission work .....	156 05
his outfit \$400, passage, estimated, \$600 .....	1,000 00
salary of Miss E. R. Simms, six months .....	250 00
her school work, including \$135.14 collected in the field last year .....	475 14
salary of Miss J. A. Parrott, and balance, 1895-96 .....	515 28
her mission work .....	100 08
salary of Rev. A. Bunker, D.D. .....	1,500 00

For his mission work and rent, including \$319 collected in the field last year .....	\$2,920 65
allowance in United States of Rev. T. Johnson, M.D. ....	800 00
salary of Mr. C. H. Heptonstall. ....	800 00
his mission work, including \$199.23 collected in the field last year .....	543 54
salary of Miss J. Anderson .....	500 00
her school work .....	704 36
salary of Miss T. Thompson, and balance 1895-96. ....	515 25
her mission work .....	181 80
passage to United States of Miss N. Garton. ....	279 97
allowance in United States of Rev. A. V. B. Crumb to Dec. 9, 1896. ....	553 31
special grant of Rev. A. V. B. Crumb for family. ....	50 00
his passage to Burma, estimated. ....	300 00
salary of Rev. A. V. B. Crumb, estimated, eight months .....	800 00
his mission work .....	120 50

	\$18,087 33
Less saved in appropriations of last year. ....	553 74

**SHWEYGIN.**

For salary of Rev. E. N. Harris .....	\$975 43
his mission work, including \$81.78 collected in the field last year .....	1,031 35
salary of Miss H. E. Hawkes .....	500 00
her mission work .....	29 63
salary of Miss Kate Knight. ....	500 00
her mission work .....	339 45

\$17,533 59

**PROME.**

For salary of Rev. L. H. Mosier .....	\$1,000 00
his mission work, including \$86.71 collected in the field last year .....	950 34

	\$1,950 34
Less saved in appropriations of last year .....	50 35

**THONGZE.**

For salary of Mrs. M. B. Ingalls .....	\$600 00
her mission work, including \$101.50 collected in the field last year. ....	753 01
salary of Miss K. F. Evans. ....	500 00
her mission work. ....	365 15

3,375 86

1,899 99

2,215 16

**THARRAWADDY.**

For allowance in United States of Rev. B. P. Cross, to Dec. 9, 1896. ....	\$553 31
special grant for Mrs. Cross and children. ....	66 66
his passage to Burma, estimated. ....	300 00
his salary, estimated, eight months. ....	800 00
his mission work .....	151 51
salary of Miss S. J. Higby. ....	500 00
her mission and school work, including \$100 collected in the field last year .....	1,524 50

3,895 98

**ZIGON.**

For salary of Miss Z. A. Bunn .....	\$500 00
her mission work, including \$24.46 collected in the field last year. ....	819 57

1,319 57

**BHAMO.**

For salary of Rev. W. H. Roberts .....	\$1,200 00
his mission work .....	413 03
passage to Burma of Miss Roberts, estimated. ....	225 00
passage to United States of Mrs. Roberts and son .....	530 15
salary of Rev. Ola Hanson .....	1,000 00
his mission work .....	287 85
passage to United States of Mrs. Hanson and children, estimated .....	500 00
salary of W. C. Griggs, M.D. ....	1,000 00
his school, mission and med. work, and building, incl. \$257.23 collected in the field last year, .....	1,138 30
salary of Miss E. C. Stark, eight days. ....	24 24
her school and mission work. ....	560 60
her passage to United States, estimated. ....	350 00
her allowance in United States, three and one-half months, to April 1. ....	116 66

7,395 83

**MAUBIN.**

For salary of Rev. M. E. Fletcher. ....	\$975 00
his mission and school work, including \$29 collected in the field last year .....	571 30
allowance in United States of Miss C. E. Putnam .....	400 00

1,946 30

**THATONE.**

For salary of Miss S. B. Barrows. ....	\$500 00
her mission work. ....	92 09
mission work, care Rev. W. C. Calder. ....	200 00
passage to United States of Miss E. Lawrence. ....	307 49
allowance in United States of Miss E. Lawrence .....	385 53

	\$1,485 11
Less saved in appropriations last year. ....	457 85

1,027 26

# Report of the Treasurer.

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## MANDALAY.

For salary of Rev. J. McGuire.....	\$1,000 00
his mission and school work and land, including \$13 collected in the field last year .....	1,674 67
passage to United States of Mrs. McGuire and child.....	599 11
passage to United States of Miss E. E. Fay.....	335 52
allowance in United States of Miss E. E. Fay.....	324 45
passage to United States of Miss F. E. Ayers.....	544 39
allowance in United States of Miss F. E. Ayers.....	242 23
salary of Miss A. E. Frederickson.....	500 00
her mission and school work.....	953 60
allowance in United States of Mrs. H. W. Hancock to September 1.....	125 00
passage to Burma of Mrs. H. W. Hancock.....	393 03
her salary, estimated, ten months.....	416 66
her mission work.....	250 00

\$7,358 69

Less saved in appropriations of last year..... 437 49

\$6,921 20

## THAYETMYO.

For salary of Rev. B. A. Baldwin.....	\$800 00
his mission and school work, including \$196.62 collected in the field last year.....	1,048 92
salary of Rev. A. E. Carson to Jan. 10, 1897.....	333 33
passage to United States of Rev. A. E. Carson, additional .....	139 43
allowance in United States of Rev. A. E. Carson, balance to March 31.....	426 66

\$2,745 34

Less saved in appropriations of last year..... 10 39

2,734 95

## MYINGYAN.

For salary of Rev. J. E. Case.....	\$1,200 00
his mission and school work, including \$24.94 collected in the field last year .....	453 71

\$1,653 71

Less saved in appropriations of last year..... 150 72

1,502 99

## PEGU.

For salary of Miss E. H. Payne.....	\$500 00
her mission work, including \$67.25 collected in the field last year.....	837 28

\$1,337 28

## SAGAING.

For salary of Rev. F. P. Sutherland, M.D. ....	\$1,200 00
his mission work .....	292 72

\$1,492 72

## SANDOWAY.

For salary of Rev. C. L. Davenport and balance 1895-96.....	\$853 77
his mission work and building.....	2,304 95
additional cost of passage to Burma .....	317 24
salary of Miss Melissa Carr.....	500 00
her mission and school work, including \$28.13 collected in the field last year.....	561 44
salary of Miss Annie Lemon.....	500 00
her mission work .....	60 61
passage to United States of Rev. E. Grigg and family .....	612 40
allowance in United States of Rev. E. Grigg.....	233 33

\$5,943 74

Less saved in appropriations of last year..... 539 87

5,403 87

## MEIKTILA.

For salary of Rev. J. Packer, D.D. ....	\$1,200 00
his mission work and school .....	307 86

\$1,507 86

Less saved in appropriations of last year..... 221 46

1,286 40

## THIBAW.

For salary of Rev. W. M. Young.....	\$1,000 00
his mission and school work, including \$304.50 collected in the field last year.....	1,616 87
salary of G. H. Richardson, M.D., fifteen months.....	1,013 33
his mission and medical work .....	151 50
his outfit, \$400; passage, \$593.73 .....	993 73

\$4,775 43

## MONÉ.

For salary of A. H. Henderson, M.D. ....	\$931 16
his mission and medical work and transport, including \$14.50 collected in the field last year.....	938 72
salary of Mrs. H. W. Mix .....	500 00
her mission and school work and transport .....	596 46

\$2,966 34

## NAMKHAM.

For salary of Rev. W. W. Cochrane.....	\$1,000 00
his mission work, school, and transport, including \$67.86 collected in the field last year.....	\$16 75
salary of Rev. M. B. Kirkpatrick, M.D., fifteen months six days .....	1,520 00
his mission work, building, and transport.....	2,378 30

For his allowance in United States to May 9 .....	\$36 01	
grant for family .....	66 60	
passage to Burma .....	391 71	
his medical outfit .....	200 00	
		\$6,450 43
<b>MYITKYINA.</b>		
For salary of Rev. G. J. Geis to November 20 .....	\$138 90	
his mission work, transport, and buildings, including \$76.27 collected in the field last year ..	2,005 03	
his passage to United States, estimated .....	700 00	
his allowance in United States, January 7 to April 1 .....	134 40	
		3,028 39
Total appropriation for Burma .....		\$154,880 25

**ASSAM MISSION.**

For allowance of Rev C. E. Petrick to Nov. 1, 1896 .....	\$466 66	
his passage, estimated .....	700 00	
his salary, estimated, ten months .....	1,000 00	
his mission work .....	428 93	
salary of Rev. A. K. Gurney .....	1,200 00	
his mission work .....	259 40	
his passage, additional .....	3 89	
salary of Rev. P. H. Moore .....	1,200 00	
his mission work .....	757 79	
expenses connected with the treasury department .....	259 11	
salary of Rev. P. E. Moore .....	1,000 00	
his mission work .....	151 80	
salary of Rev. J. M. Carvell .....	1,000 00	
his mission and school work .....	413 20	
salary of Miss A. Sumner, estimated, ten months .....	416 06	
her mission work .....	30 33	
her outfit, \$200; passage, estimated, \$350 .....	550 00	
salary of Miss L. Daniels, estimated, ten months .....	416 06	
her mission work .....	30 33	
outfit, \$200; passage, estimated, \$350 .....	550 00	
allowance in United States of Miss N. M. Yates, to October 1 .....	150 00	
salary of Rev. C. D. King .....	1,200 00	
his mission work .....	60 60	
passage to United States of Mrs. King and child .....	305 63	
salary of Rev. C. E. Burdette .....	1,200 00	
his mission work .....	348 75	
allowance in United States of Mrs. M. R. Bronson .....	100 00	
salary of Miss H. F. Morgan .....	500 00	
her mission work and school .....	33 33	
salary of Miss I. Wilson, and balance 1895-96 .....	509 62	
her mission work .....	43 33	
salary of Rev. A. E. Stevens .....	800 00	
his mission work and buildings .....	545 44	
salary of Rev. S. A. D. Boggs .....	1,000 00	
his mission work .....	75 00	
allowance in United States of Rev. M. C. Mason, to September 26 .....	391 12	
his passage, estimated .....	800 00	
his salary, estimated, ten months .....	1,000 00	
his mission work .....	160 60	
salary of Rev. E. G. Phillips .....	1,200 00	
his mission and school work and printing .....	687 41	
salary of Rev. I. E. Munger .....	666 66	
his mission work and school-house .....	1,592 42	
outfit, \$400; passage, estimated, \$600 .....	1,000 00	
salary of Rev. William Dring .....	1,000 00	
his mission work .....	151 51	
allowance in United States of Miss Stella H. Mason .....	400 00	
additional passage expenses to United States of Miss Stella H. Mason .....	86 12	
salary of Miss Alice J. Rood .....	500 00	
her mission work and school .....	318 16	
salary of Rev. E. W. Clark .....	1,200 00	
his mission work, printing, and houses, including \$263.43 collected in the field last year ..	714 93	
additional for Mrs. Clark's passage to Assam .....	1 14	
salary of Rev. S. A. Perrine .....	1,000 00	
his mission work, school, transport, and bungalow .....	779 51	
salary of Rev. F. P. Haggard .....	955 54	
his mission work, including \$22.45 collected in the field last year .....	713 18	
salary of Rev. S. W. Rivenburg .....	1,400 00	
his mission work, including \$132.53 collected in the field last year .....	284 04	
salary of Rev. J. Firth .....	901 67	
his mission work, including \$132.53 collected in the field last year .....	220 00	
salary of Rev. O. L. Swanson .....	500 00	
his mission work and new house, including \$4.06 collected in the field last year .....	1,227 50	
salary of Rev. J. Paul .....	500 00	
his mission work and bungalow .....	1,333 33	

For salary of Rev. William Pettigrew.....	\$500 00	
his mission work and bungalow .....	212 11	
outfit, \$200; passage, \$250, of Miss Gorham.....	450 00	
	<u>\$41,687 28</u>	
Less saved in appropriations of last year, including exchange.....	1,392 16	\$40,295 12

## TELUGU MISSION.

For salary of Rev. D. Downie, D.D.....	\$1,500 00
his mission work and hospital building, including \$51.91 collected in the field last year .....	6,404 11
sundry expenses on general mission business.....	487 31
passage to United States of Miss Alice Downie .....	219 84
salary of Rev. F. H. Levering.....	1,000 00
his mission work, rent, and Mrs. Levering's medical work.....	1,154 70
salary of Miss J. E. Wayte.....	500 00
her mission work.....	521 54
salary of Miss K. Darmstadt.....	500 00
her mission work and schools.....	1,748 43
salary of Miss Mary D. Payne.....	500 00
her mission work, including \$3.48 collected in the field last year.....	197 28
salary of Rev. J. E. Clough, D.D.....	1,500 00
his mission and school work, including \$3,107.35 collected in the field last year .....	5,340 37
salary of Miss A. E. Dessa.....	450 00
her mission and school work.....	1,378 02
salary of Miss B. Kuhlen.....	500 00
her mission work.....	100 00
salary of Miss Sarah Kelly.....	500 00
her mission and school work.....	2,193 93
salary of Mrs. Ellen M. Kelly.....	500 00
her mission and school work.....	589 85
salary of Prof. L. E. Martin.....	1,000 00
expenses of college.....	3,055 30
salary of Rev. J. M. Baker.....	800 00
his mission work and repairs.....	302 65
passage to United States of Rev. R. R. Williams, D.D., and family, additional.....	320 75
allowance in United States of Rev. R. R. Williams, D.D.....	808 58
passage to India of V. Yohan.....	252 35
salary of Rev. J. Heinrichs.....	1,200 00
his mission work and expenses of theological seminary and schools, including \$277.82 collected in the field last year.....	2,389 78
salary of Rev. W. L. Ferguson and balance 1895-96.....	512 89
his mission work.....	106 05
additional for his passage to India.....	30 11
salary of Rev. W. S. Davis.....	1,000 00
his mission and school work.....	739 36
salary of Rev. W. B. Boggs, D.D.....	1,200 00
his mission and school work, including \$33.06 collected in the field last year .....	1,031 52
salary of Rev. J. S. Timpany, M.D.....	1,000 00
his mission and medical work.....	277 41
salary of Miss R. E. Pinney.....	500 00
her mission work.....	65 45
salary of Rev. W. A. Stanton.....	1,000 00
his mission and school work, including \$207.06 collected in the field last year .....	1,834 63
allowance in United States of Mrs. A. T. Morgan.....	400 00
salary of Rev. A. H. Curtis.....	1,000 00
his mission and school work.....	1,742 84
allowance in United States of Mrs. Charles Hadley.....	400 00
allowance in United States of Rev. L. Jewett, D.D.....	800 00
salary of Rev. T. P. Dudley, Jr.....	1,000 00
his mission work.....	503 01
passage and outfit of Mrs. Dudley.....	350 00
salary of Miss M. M. Day.....	500 00
his mission work.....	1,251 17
salary of Miss S. I. Kurtz.....	500 00
her mission work and schools, including \$16.53 collected in the field last year.....	345 00
salary of Rev. W. H. Beeby.....	1,000 00
his mission work.....	686 60
his passage to United States.....	718 69
his allowance in United States to April.....	266 66
salary of Rev. J. Newcomb.....	1,200 00
his mission and school work, including \$48.59 collected in the field last year.....	2,005 68
salary of Rev. F. Kurtz.....	800 00
his mission and school work.....	909 67
salary of Miss E. Bergman.....	500 00
his mission work.....	180 00
salary of Rev. Wm. Powell.....	1,200 00
his mission and school work, including \$194.59 collected in the field last year .....	1,724 11
allowance in United States of Mrs. C. A. Burditt.....	400 00
salary of Miss H. D. Newcomb.....	500 00
her mission work, including \$2.61 collected in the field last year .....	135 82
salary of Rev. W. C. Owen.....	1,000 00
his mission and school work.....	1,794 61
salary of Miss L. H. Booker.....	500 00



For her mission work.....	\$90 90
salary of Rev. W. R. Manley.....	1,200 00
special grant for children.....	200 00
his mission and school work, including \$243.60 collected in the field last year.....	2,868 78
passage to United States of Mr. Manley and son and Mr. Manley's return to India.....	678 49
salary of Rev. W. E. Hopkins.....	1,000 00
his mission and school work and building, including \$243.00 collected in the field last year...	2,665 15
salary of Rev. A. Friesen.....	1,200 00
his mission and school work, including \$1,368.22 collected in the field last year.....	3,125 17
salary of Mrs. L. M. Breed, M.D.....	500 00
her mission work.....	45 46
additional for her passage to India.....	52 30
salary of Rev. G. H. Brock.....	1,000 00
his mission and school work.....	2,310 37
salary of Rev. J. McLaurin.....	1,200 00
his rent and mission work.....	706 05
allowance in United States of Rev. E. Bullard.....	333 33
salary of Rev. E. Bullard.....	1,200 00
his mission work.....	242 42
salary of Rev. W. Boggess.....	1,000 00
his mission work.....	151 51
salary of Rev. I. S. Hankins.....	1,000 00
his mission work and bungalow.....	694 60
salary of Rev. A. C. Fuller.....	800 00
his mission and school work.....	1,632 38
mission work at Darsi.....	242 42
salary of Rev. W. E. Boggs.....	1,000 00
his mission work, including \$529.83 collected in the field last year.....	1,003 15
salary of Mrs. L. P. Pearce.....	500 00
her mission work.....	472 71
salary of Rev. C. R. Marsh.....	1,000 00
his mission work, including \$24.36 collected in the field last year.....	939 96
salary of Rev. J. Dussman.....	1,000 00
his mission work, land, and house, including \$143.26 collected in the field last year.....	755 56
allowance in United States of Rev. E. Chute.....	800 00
special grant in United States of Rev. E. Chute.....	100 00
salary of Miss E. F. Edgerton, estimated, ten months.....	416 67
her mission work.....	45 46
her passage, estimated.....	350 00
allowance in United States of Miss O. W. Gould.....	60 00
allowance in United States of Miss I. A. Skinner.....	100 00

\$106,671 21

Less saved in appropriations of last year, including exchange..... 4,988 03

\$101,683 18

## EAST CHINA MISSION.

For salary of Rev. J. R. Goddard.....	\$1,500 00
his mission work and schools.....	1,135 62
passage to United States of J. S. Grant, M.D., estimated.....	536 00
allowance in United States of J. S. Grant, M.D., ten months.....	666 66
salary of Rev. W. H. Cossum to Jan. 20, 1897.....	305 56
his mission work.....	916 99
passage to United States of Mrs. Cossum and family.....	786 00
allowance in United States of Rev. W. H. Cossum, February 20 to April 1.....	86 64
passage to United States of Mr. Geo. Warner.....	328 90
allowance in United States of Mr. Geo. Warner.....	660 00
salary of Rev. C. F. Viking.....	966 66
his mission work.....	166 66
allowance in United States of Mrs. L. A. Knowlton.....	400 00
salary of Miss H. L. Corbin.....	500 00
her school, including \$27.50 collected in the field last year.....	460 83
salary of Miss J. Stewart.....	500 00
her mission work.....	200 00
salary of Miss E. M. Boynton.....	500 00
her mission work.....	40 00
allowance in United States of Miss E. Inveen to Oct. 1, 1896.....	100 00
passage to China, estimated.....	300 00
salary of Rev. H. Jenkins.....	1,500 00
his mission and school work, including \$111.66 collected in the field last year.....	730 98
salary of Rev. W. S. Sweet.....	975 00
his mission work, including \$27.08 collected in the field last year.....	511 50
salary of Rev. A. Copp, six months, to April 1, 1897.....	500 00
collected in the field last year for mission work.....	46 47
passage to United States of Miss M. A. Dowling.....	226 44
salary of Miss L. A. Snowden.....	500 00
her mission work.....	80 00
salary of S. P. Barchet, M.D.....	1,200 00
his mission and medical work, including \$74.81 collected in the field last year.....	714 80
salary of Rev. T. D. Holmes.....	955 55
his mission work.....	379 00
salary of Miss A. S. Young.....	500 00
her mission and school work.....	310 74
salary of Miss C. E. Righter.....	500 00
her mission work.....	107 00

For salary of Rev. G. L. Mason.....	\$1,200 00
his mission work, including \$52.25 collected in the field last year.....	638 25
salary of Rev. C. H. Finch, M.D.....	1,000 00
his mission and medical work, land and chapel, including \$75.37 collected in the field last year.....	1,225 36
salary of Rev. R. Wellwood.....	1,000 00
his mission work.....	166 66
salary of Rev. C. A. Salquist.....	600 00
his mission work.....	93 34
salary of Rev. J. S. Adams.....	1,200 00
special grant for children.....	300 00
his mission work, rent and new house, including \$11.17 collected in the field last year.....	2,031 17
salary of Rev. W. F. Gray.....	1,000 00
his mission work, including \$24.74 collected in the field last year.....	250 45
salary of Mr. W. F. Beaman.....	955 55
his mission work and rent.....	153 34
salary of Rev. W. M. Upcraft.....	600 00
his mission work.....	166 66
salary of Rev. F. J. Bradshaw.....	600 00
his mission work, including \$10.70 collected in the field last year.....	577 37
salary of Mr. H. J. Openshaw.....	600 00
his mission work.....	100 00
passage to United States of Miss M. E. Barchet.....	64 00
allowance in United States of Miss M. E. Barchet.....	100 00
	<hr/>
	\$35,416 15
Less saved in appropriations of last year, including exchange.....	3,604 10

\$31,452 05

*SOUTH CHINA MISSION.*

For salary of Rev. Wm. Ashmore, D.D. ....	\$1,500 00
his mission work, house, and school.....	1,160 00
allowance in United States of Rev. S. B. Partridge.....	800 00
salary of Rev. W. K. McKibben.....	1,200 00
his mission work.....	813 81
passage of Mrs. McKibben and child.....	340 00
salary of Rev. Wm. Ashmore, Jr. ....	1,200 00
his mission work.....	730 37
allowance in United States of Rev. J. M. Foster.....	400 00
salary of Rev. H. A. Kemp.....	993 34
his mission work, land, and buildings.....	1,530 00
salary of Rev. J. Speicher.....	800 00
his mission work.....	180 00
salary of Mrs. A. K. Scott, M.D. ....	500 00
her school, mission and medical work.....	1,012 33
salary of Miss M. K. Scott.....	500 00
her mission work.....	640 00
allowance in United States of Miss M. E. Magee to April 1, 1897.....	400 00
salary of Miss J. M. Bixby, M.D. ....	500 00
her mission and medical work, including \$32.55 collected in the field last year.....	420 88
salary of Miss H. E. St. John.....	500 00
her mission work.....	73 33
additional for passage.....	25 74
salary of Miss Elia Campbell.....	500 00
her mission work.....	150 00
salary of Rev. Geo. Campbell, and balance 1895-96.....	1,222 22
his mission work and rent.....	253 00
salary of Rev. Geo. Whitman.....	1,000 00
his mission work.....	266 67
salary of Edward Bailey, M.D. ....	007 21
his rent, mission and medical work.....	687 57
salary of Rev. J. W. Carlin.....	1,200 00
his mission work, including \$14.11 collected in the field last year.....	517 02
passage to United States of Miss M. L. Ostrom.....	230 80
	<hr/>
	\$23,462 29
Less saved in appropriations of last year, including exchange.....	1,804 32

21,657 97

*JAPAN MISSION.*

For salary of Rev. A. A. Bennett.....	\$1,200 00
his rent and mission work.....	1,205 33
salary of Rev. C. K. Harrington.....	1,200 00
salary of Rev. J. L. Dearing.....	1,200 00
his mission work, rent, and school, and expenses of treasury department.....	1,755 62
salary of Rev. F. G. Harrington.....	1,200 00
his mission work and rent.....	913 34
salary of Rev. W. B. Parshley.....	1,000 00
his mission work and rent.....	346 66
salary of Miss C. A. Converse.....	500 00
her mission and school work, including \$105.43 collected in the field last year.....	1,345 43
salary of Miss M. A. Hawley.....	500 00
her mission work.....	80 00
salary of Rev. C. H. D. Fisher.....	1,200 00

For his mission work.....	\$541 25	
salary of Rev. J. C. Brand.....	1,300 00	
his mission work.....	1,056 07	
salary of Prof. E. W. Clement.....	1,000 00	
his mission work and school.....	2,716 07	
salary of Prof. H. Topping.....	500 00	
his mission work and rent.....	546 66	
additional for passage.....	261 15	
salary of Miss A. H. Kidder.....	500 00	
her mission work.....	500 00	
salary of Miss M. A. Whitman.....	500 00	
her mission work.....	394 51	
salary of Miss A. M. Clagett.....	500 00	
her mission work.....	149 00	
school and work, care Mrs. W. J. White.....	290 00	
salary of Rev. E. H. Jones.....	1,200 00	
his mission work.....	563 32	
salary of Rev. S. W. Hamblen.....	1,200 00	
his mission work, rent, and printing.....	1,135 00	
salary of Miss L. Mead.....	500 00	
her mission and school work and building, including \$140.53 collected in the field last year,	1,230 53	
salary of Miss A. S. Buzzell.....	500 00	
her mission work.....	349 00	
salary of Miss E. Rolman.....	500 00	
her mission work.....	282 33	
salary of Miss N. E. Fife.....	500 00	
her mission work.....	110 62	
	\$32,814 09	
Less saved in appropriations of last year, including exchange.....	4,550 99	\$28,257 10

## WEST JAPAN MISSION.

For salary of Rev. H. H. Rhees.....	\$1,200 00	
his mission work and rent, including \$470.37 collected in the field last year.....	1,925 33	
salary of Rev. R. A. Thompson.....	1,200 00	
his mission work and rent, including \$71.60 collected in the field last year.....	1,771 60	
salary of Rev. G. W. Taft.....	1,200 00	
his mission work.....	1,155 33	
allowance in United States of Miss E. R. Church.....	174 43	
passage of Miss E. R. Church.....	300 00	
salary of Miss E. R. Church.....	500 00	
her mission work.....	25 00	
salary of Miss D. D. Barlow.....	500 00	
her school, rent, and mission work.....	661 00	
salary of Rev. W. E. Story.....	1,000 00	
his mission work.....	671 83	
salary of Rev. G. W. Hill.....	912 25	
his mission work and rent.....	914 99	
passage to United States of Miss H. M. Browne.....	224 17	
allowance in United States of Miss H. M. Browne.....	260 66	
salary of Miss O. M. Blunt.....	500 00	
her mission work.....	545 00	
salary of Rev. R. L. Halsey.....	1,200 00	
his rent and mission work.....	494 25	
salary of Rev. W. Wynd.....	1,000 00	
his mission work and rent.....	560 00	
salary of Rev. J. H. Scott.....	1,000 00	
his mission work.....	866 67	
salary of Miss E. L. Cummings, estimated, eight months.....	333 30	
her passage, estimated.....	250 00	
salary of Miss F. A. Duffield.....	500 00	
her mission work.....	573 56	
mission work of Miss M. Walton, collected in the field last year.....	3 16	
	\$22,428 53	
Less saved in appropriations of last year, including exchange.....	1,716 32	

## FRENCH MISSION.

For Rue de Lille. Pastor Sainton's salary.....	\$463 20	
general mission work.....	1,901 05	
Rue St. Denis. Pastor Saillens' salary.....	1,158 00	
general mission work.....	4,419 70	
Rouen. Pastor de Robert's salary.....	482 50	
general mission work.....	386 00	
Niort. Evangelist Chollet's salary.....	424 60	
general mission work.....	38 60	
Chatellerault. Pastor Maillett's salary.....	482 50	
St. Etienne. Evangelist Habrial.....	463 20	
general exsenses.....	86 84	
Lyons. Salary Pastor Dubus.....	774 00	
general mission work.....	1,003 60	
Marseilles. Salary of Pastor Laught.....	482 50	
general mission work.....	1,206 25	

20,712 21

For Toulon and La Seyne. Salary of Evangelist Icanneret.....	\$231 60	
general mission work.....	550 05	
Nice. Salary of Pastor Long.....	482 50	
general mission work.....	231 00	
Nîmes. Salary of Pastor Carlier.....	579 00	
Alais. Rent of hall.....	96 50	
Neuchâtel. Salary of Pastor Revel.....	630 90	
Tremelau. Salary of Pastor Juillerat.....	96 50	
Chaux de Fonds. Salary of Pastor Bieler.....	424 60	
Valentigney. Salary of Pastor Louijs.....	96 50	
Montbelliard. Salary of Pastor Colin.....	443 90	
Bethune. Salary of Pastor Farely.....	459 34	
Vermelles work.....	57 90	
Lens work.....	48 25	
Denain. Salary of Pastor Vincent.....	386 00	
salary of Evangelist Dejonghe.....	115 80	
Roubaix. Salary of Mlle. Dmoir.....	229 67	
hall rent.....	77 20	
Perinveiz. Salary of Pastor Rafinesque.....	459 34	
Auchel. Salary of Pastor Hugon.....	492 15	
Bruay. Salary of Pastor Vaubrin.....	459 34	
St. Sauveur. Salary of Pastor Andru.....	459 34	
salary of evangelist.....	115 80	
mission work at Chauny, Lamotte and La Fere.....	410 13	
Ougree. Salaries of Pastor Brogniez and evangelist.....	609 63	
Capon, Valenciennes. Mission work.....	154 40	
Compiègne. Salary of Pastor Meyers.....	656 20	
his mission work.....	115 80	
salary of mission treasurer, publications, and general expenses.....	702 52	
undesignated.....	93 00	
		\$23,832 00

GERMAN MISSION.

For salaries under direction of German committee.....	\$5,350 00	
theological school.....	1,050 00	
Bible printing and evangelists.....	1,650 00	
salary of Rev. P. Bickel, D.D.....	1,000 00	
salary of Rev. J. Fetzner.....	1,050 00	
salary of Rev. Mr. Myer at Buda Pesth.....	400 00	
translations and travelling expenses.....	150 00	
donations received and forwarded for the Cameroon mission work.....	2,403 29	
		13,113 29

SWEDISH MISSION.

For salary of Rev. K. O. Broady.....	\$1,200 00	
salary of Rev. T. Truve.....	300 00	
salary of Rev. A. Drake.....	600 00	
salaries of evangelists and preachers.....	3,325 00	
Bethel seminary.....	1,000 00	
salary of Rev. E. Janssen and assistant.....	1,800 00	
salary of Miss Askerlund.....	200 00	
	\$8,425 00	
Less saved in exchange last year.....	11 00	
		8,414 00

SPANISH MISSION.

For salary of Rev. E. Lund.....	\$1,000 00	
his mission work.....	900 00	
salary of Rev. M. C. Marin.....	900 00	
his mission work, including \$7.82 received in the field.....	457 82	
	\$3,257 82	
Less saved in appropriations of last year, including exchange.....	637 97	
		2,619 85

CONGO MISSION.

For salary of Rev. H. Richards.....	\$735 00	
school and mission work.....	1,259 50	
salary of Rev. W. H. Leslie, M.D.....	735 00	
medical work.....	247 00	
passage to United States, estimated.....	500 00	
salary of Rev. A. L. Bain.....	735 00	
mission work.....	49 00	
salary of Miss F. Cole.....	500 00	
mission work.....	450 00	
balance of passage, estimated.....	135 00	
salary of Rev. C. H. Harvey.....	490 00	
passage, estimated.....	245 00	
general mission work.....	8,918 00	
salary of Rev. F. E. Welles, estimated, thirteen months.....	530 83	
outfit, \$250; passage, etc., \$250.....	500 00	
salary of Miss G. Welles, estimated.....	400 00	
passage, estimated, \$250; outfit, \$250.....	500 00	
salary of Mr. Thomas Hill and balance 1895-96.....	816 66	

For mission work.....	\$98 00	
passage, estimated, \$500; outfit of Mrs. Hill, \$250 .....	750 00	
passage to United States of Mr. J. S. Burns.....	245 00	
salary of Rev. T. H. Hoste, six months.....	245 00	
medical work and repairs.....	147 00	
salary of Rev. C. B. Antisdel.....	490 00	
passage to United States, estimated.....	250 00	
outfit of Mrs. Antisdel, \$250; passage of both to Congo, estimated, \$600.....	850 00	
salary in United States of Miss C. A. Howard.....	400 00	
passage to United States of Rev. W. M. Biggs and wife, estimated.....	450 00	
salary of F. P. Lynch, M.D.....	735 00	
medical work.....	245 00	
salary of Miss J. S. Edmunds.....	500 00	
salary of Rev. A. Sims, M.D.....	490 00	
mission and medical work.....	226 00	
passage to United States, estimated .....	250 00	
salary of Rev. Thomas Adams .....	490 00	
mission work.....	49 00	
salary of Rev. C. B. Banks .....	735 00	
allowance of children.....	302 00	
mission work.....	83 30	
salary of Rev. E. Sjoblom .....	490 00	
mission work.....	127 40	
salary of Rev. A. Billington.....	735 00	
mission work, chapel, and school.....	220 50	
passage to Congo of Mrs. Billington.....	175 00	
salary of Rev. O. B. Glenesk .....	735 00	
mission work and steamer "Henry Reed" .....	588 00	
salary of Mr. A. Christopher .....	490 00	
outfit, \$250; passage, estimated, \$156.30.....	406 80	
salary of Rev. P. Frederickson .....	735 00	
mission work.....	294 00	
passage of Mrs. Frederickson to Congo, estimated .....	196 00	
salary of Rev. C. Nelson.....	735 00	
passage to United States, estimated.....	250 00	
salary of Rev. Thomas Moody .....	735 00	
passage, estimated.....	490 00	
his mission work .....	20 00	
salary of Rev. W. A. Hall.....	735 00	
mission work and school.....	248 00	
salary of Miss L. C. Fleming.....	500 00	
mission work.....	600 00	
salary of Rev. J. Clark.....	735 00	
mission work and house .....	543 67	
salary of Miss Lena Clark .....	100 00	
salary of Mr. R. R. Milne .....	490 00	
mission work.....	24 50	
salary of Miss G. Milne.....	500 00	
mission work and house.....	950 00	
allowance in United States of Mrs. B. C. Gleichman.....	300 00	
outfit of Miss E. S. Vigor .....	250 00	
commissions and shipping expenses from United States and England to the Congo .....	4,500 00	
Less saved in appropriations of last year .....	\$43,765 16	
	<u>1,540 32</u>	\$41,924 84

**DANISH MISSION.**

For salaries and mission work.....	1,890 00
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**RUSSIAN MISSION.**

For salaries and mission work.....	1,800 00
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**NORWAY MISSION.**

For salaries and mission work.....	1,800 00
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**GREECE.**

For mission work .....	200 00
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**PUBLICATIONS.**

For 1,100 copies of eighty-second annual report, and extra expenses of July magazine containing it.....	\$1,241 02	
missionary magazines for file and distribution .....	176 63	
missionary tracts and leaflets, and the Hand-Book .....	<u>1,319 43</u>	2,737 08

**ANNUITIES.**

Paid sundry annuitants who have given money on condition that a specified sum shall be paid during their lives or the lives of others.....	19,504 42
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**DISTRICT SECRETARIES AND AGENCIES.**

For salary of Rev. W. S. McKenzie, D.D., three months.....	\$500 00	
salary of Rev. W. E. Witter, M.D. ....	1,812 45	
his office and travelling expenses.....	454 45	
salary of Rev. A. H. Burlingham, D.D., eleven months.....	733 30	
salary of Rev. E. E. Chivers, D.D., eleven months.....	2,301 63	
office and travelling expenses.....	785 73	
salary of Rev. O. O. Fletcher, D.D.....	2,000 00	
office and travelling expenses.....	766 46	
salary of Rev. F. S. Dobbins.....	2,000 00	
office and travelling expenses.....	1,287 04	
salary of Rev. T. G. Field.....	1,700 00	
office and travelling expenses.....	432 33	
salary of Rev. J. S. Boyden.....	1,200 00	
office and travelling expenses.....	576 09	
salary of Rev. C. F. Tolman, D.D.....	2,000 00	
office and travelling expenses.....	674 01	
salary of Rev. I. N. Clark, D.D.....	1,500 00	
office and travelling expenses.....	471 69	
salary of Rev. F. Peterson.....	1,000 00	
office and travelling expenses.....	750 71	
salary of Rev. J. Sunderland, D.D.....	1,000 00	
office and travelling expenses.....	419 08	
salary of Miss E. MacLaurin.....	600 00	
travelling expenses.....	273 59	
travelling expenses of executive officers, and others in agency work.....	299 09	
		\$26,810 95

**EXECUTIVE OFFICERS.**

For salary of Rev. J. N. Murdock, D.D., LL.D., Honorary Secretary.....	\$1,500 00	
salary of Rev. S. W. Duncan, D.D., Foreign Secretary.....	4,000 00	
salary of Rev. H. C. Mabie, D.D., Home Secretary.....	4,000 00	
salary of Rev. E. F. Merriam, Editorial Secretary.....	2,500 00	
salary of E. P. Coleman, Treasurer.....	3,000 00	
clerk-hire in secretaries' department.....	3,127 59	
clerk-hire in treasurer's and shipping department.....	3,422 00	
		21,740 59

**GENERAL EXPENSES.**

For rent of rooms and lights.....	\$2,081 27	
porter and care of rooms.....	793 00	
postage, telegrams, cables, exchange, and express.....	1,533 14	
printing, blank-books, stationery, and office supplies.....	601 26	
insurance, taxes, and legal expenses.....	170 80	
new furniture and fitting up rooms in Tremont Temple.....	2,318 22	
telephone, packing, and shipping goods.....	243 10	
collection boxes, envelopes, and map circulars.....	923 05	
expenses of shipping agents in London.....	308 17	
travelling expenses of executive officers and others, under direction of executive committee..	1,926 08	
expenses honorary life members' certificates.....	10 47	
miscellaneous.....	61 70	
rearranging library and literature.....	173 50	
		11,233 52
Balance of interest account.....		4,281 86
Income of Ward trust paid to Serampore college, India.....		100 00
Total appropriations.....		\$590,955 58
Debt April 1, 1896.....		163,827 63
		\$744,783 21

**RECEIPTS FOR THE YEAR ENDING MARCH 31, 1897.**

From donations reported in the Missionary Magazine, exclusive of \$30,000 received designated for the debts, legacies.....	\$258,208 05	
Woman's Baptist Foreign Missionary Society.....	45,740 59	
"    "    "    "    "    of the West.....	75,985 23	
"    "    "    "    "    of California.....	39,770 13	
"    "    "    "    "    of Oregon.....	1,706 43	
Gordon memorial fund.....	385 00	
Bible day collection.....	558 52	
income of Bangkok property.....	1,321 44	
	812 64	
		\$415,630 23
Income of funds:		
Alpha.....	\$592 01	
Ambler memorial.....	1,220 50	
Abbott, E. L.....	707 91	
Allen memorial.....	6 00	
Ambler scholarship.....	30 00	
Angus scholarship.....	30 00	
Ambler, A. T.....	102 07	
African medical.....	175 10	
Bradford.....	15 00	
Brownson Telugu.....	1,225 28	
Bucknell.....	60 67	
Bishop.....	1,598 23	

## Income of Funds:

Bostwick .....	\$3,410 00
Crozer .....	165 00
Carpenter scholarship .....	166 65
Colby, M. L. ....	100 00
Dean .....	40 00
Dunbar .....	30 00
Davis .....	300 00
Eldridge .....	6 00
Eldridge, T. ....	60 00
Fiske .....	55 12
Glover .....	257 13
Hoyt .....	1,376 72
Judson scholarship .....	19 51
John .....	30 00
James .....	45 50
Karen .....	355 18
Kelly scholarship .....	30 00
Kimball .....	1,520 00
Lees .....	28 50
Lewis .....	22 84
Logan .....	4 00
Merrill .....	20 00
Merrick .....	1,522 00
Nason .....	339 75
Native preachers .....	36 94
Norcross .....	27 50
Owen .....	727 32
Ongole .....	3,636 36
Putnam .....	190 00
Permanent .....	3,939 91
Pease .....	35 83
Price .....	19 81
Roberts .....	350 00
Rangoon .....	65 00
Rockwell .....	23 08
Rowland .....	9 72
Rogers .....	550 00
Sheldon .....	36 75
Swain .....	389 25
Sweet .....	400 00
A friend .....	60 00
Sheldon .....	25 00
Thompson .....	36 75
Tonngoo .....	108 52
Thomas .....	162 08
Van Husen .....	120 00
Whiting .....	41 08
Warne .....	701 91
Ward trust .....	200 00
Wade scholarship .....	82 34
Wormsley .....	285 00
Williams .....	30 00
	<hr/>
	\$28,242 17
Income sundry annuity bonds .....	8,180 49
	<hr/>
	\$36,422 66
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Debt of the union, April 1, 1897 .....	\$452,061 89
	<hr/>
	292,721 32
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	\$744,783 21

In addition to the \$452,061.89 there has been added to the permanent funds and those on which annuities are paid \$15,140, making the gross receipts of the year \$467,201.89.

## FUNDS.

Axtell .....	\$311 11
Alpha .....	15,000 00
Ambler memorial .....	13,000 00
Abbott, E. L. ....	13,669 50
Allen memorial .....	500 00
Ambler scholarship .....	600 00
Angus scholarship .....	500 00
Ambler, A. T. ....	3,500 00
African medical .....	3,827 53
Bradford .....	1,000 00
Barney .....	5,000 00
Brownson .....	35,960 46
Bucknell .....	1,000 00
Bishop .....	34,184 00
Bryant .....	476 25
Bostwick .....	12,500 00
Butler .....	1,000 00

*Report of the Treasurer.*

453

Crozer.....	\$3,000 00
Colby.....	500 00
Carpenter scholarship.....	7,600 22
Carpenter, C. H.....	2,166 68
Colby, M. L.....	2,000 00
Cheney, Joel, created during the year.....	2,740 00
Dean.....	1,000 00
Dunbar.....	500 00
Davis.....	5,000 00
Eldridge.....	100 00
Eastburn.....	167 72
Eldridge, T.....	1,000 00
Fox.....	500 00
Fiske.....	2,404 73
Fry.....	2,189 61
Gale.....	5,000 00
Glover.....	5,000 00
Ham.....	91 00
Hoyt.....	25,000 00
Judson scholarship.....	538 75
John.....	500 00
James.....	800 00
Karen.....	7,035 40
Kelly scholarship.....	600 00
Kimball.....	25,000 00
Lees.....	475 00
Lewis.....	489 70
Logan.....	100 00
Merrill.....	523 40
Merrick.....	34,172 56
Mason.....	7,003 00
Native preachers.....	738 75
Norcross.....	500 00
Ongole.....	50,000 00
Owen.....	12,000 17
Prescott.....	500 00
Putnam.....	3,400 00
Permanent.....	71,015 00
Pierson.....	1,000 00
Pease.....	717 41
Parker.....	1,528 00
Price scholarship.....	538 75
Quincy.....	95 00
Roberts.....	4,000 00
Rangoon.....	1,000 00
Rockwell.....	461 80
Rowland.....	263 95
Rogers.....	11,000 00
Robinson.....	100 00
Sheldon.....	1,000 00
Swaim.....	10,000 00
Sweet.....	10,000 00
A friend.....	1,000 00
Sheldon, C.....	500 00
Tripp.....	1,226 05
Tagg.....	820 66
Thompson.....	1,000 00
Tonngoo.....	3,308 95
Thomas.....	3,500 00
Van Husen.....	2,000 00
Whiting.....	1,167 50
Warne.....	23,310 13
Ward.....	4,000 00
Wade scholarship.....	1,638 75
Wormsley.....	5,000 00
Williams.....	500 00
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Sundry annuity bond accounts.....	\$513,930 44
	200,689 54
	<hr/>
	\$774,619 98

E. P. COLEMAN,  
*Treasurer the American Baptist Missionary Union.*

MISSIONARY ROOMS, TREMONT TEMPLE, BOSTON, May 8, 1897.

The auditing committee hereby certify that they have examined the cash-book of the treasurer each month during the past year and have found the balances correct, the payments being properly vouched for. They have also examined the securities belonging to the American Baptist Missionary Union, and find the same in hand or properly accounted for.

DANIEL C. LINSBOTT, {  
SIDNEY A. WILBUR, { *Auditing Committee.*



**OFFICERS OF THE AMERICAN BAPTIST MISSIONARY UNION.****PRESIDENT.****Rev. HENRY F. COLBY, D.D., Ohio.****VICE-PRESIDENT.****CHESTER W. KINGSLEY, Esq., Mass.****Rev. D. D. MACLAURIN, Mich.****RECORDING SECRETARY.****Rev. HENRY S. BURRAGE, D.D., Portland, Me.****BOARD OF MANAGERS.****HON. ROBERT O. FULLER, Chairman.****Rev. MOSES H. BIXBY, D.D., Recording Secretary.****CLASS I. TERM EXPIRES 1898.****Ministers.**

P. S. Henson, D.D., Chicago, Ill.  
 Lemuel C. Barnes, D.D., Pittsburg, Pa.  
 Rev. E. R. Bennett, Los Angeles, Cal.  
 Jacob S. Gubelmann, D.D., Rochester, N.Y.  
 Sylvester Burnham, D.D., Hamilton, N.Y.  
 Wallace Buttrick, Albany, N.Y.  
 Albert G. Lawson, D.D., Camden, N.J.  
 W. C. P. Rhoades, D.D., Brooklyn, N.Y.  
 R. M. Luther, D.D., Newark, N.J.  
 Claiborne A. Wooddy, Portland, Ore.  
 D. W. Faunce, D.D., Pawtucket, R.I.  
 Z. Grenell, D.D., Chicago, Ill.

**Laymen.**

George A. Pillsbury, Minneapolis, Minn.  
 A. D. Brown, St. Louis, Mo.  
 James L. Howard, Hartford, Conn.  
 Samuel A. Crozer, Upland, Pa.  
 Edwin O. Sage, Rochester, N.Y.  
 Edward Goodman, Chicago, Ill.  
 Roger S. Greene, Seattle, Wash.  
 Isaac Carpenter, Omaha, Neb.

**Women.**

Mrs. E. R. Stillwell, Dayton, O.  
 Mrs. James B. Colgate, Yonkers, N.Y.  
 Mrs. Henry R. Glover, Cambridge, Mass.  
 Mrs. Charles H. Banes, Philadelphia, Pa.  
 Mrs. James S. Dickerson, Chicago, Ill.

**CLASS II. TERM EXPIRES 1899.****Ministers.**

W. T. Stott, D.D., Franklin, Ind.  
 H. M. King, D.D., Providence, R.I.  
 W. T. Chase, D.D., Philadelphia, Pa.  
 George C. Lorimer, D.D., Boston, Mass.  
 E. M. Poteat, D.D., New Haven, Conn.  
 Wayland Hoyt, D.D., Philadelphia, Pa.  
 John Humpstone, D.D., Brooklyn, N.Y.  
 B. L. Whitman, L.L.D., Washington, D.C.  
 Edward Judson, D.D., New York, N.Y.  
 Rev. C. H. Hobart, Oakland, Cal.  
 W. P. Walker, D.D., Huntington, W. Va.  
 J. S. Holmes, D.D., Terre Haute, Ind.

**Laymen.**

P. Bonney, Portland, Me.  
 W. W. Keen, M.D., Philadelphia, Pa.  
 E. J. Davis, Detroit, Mich.  
 Churchill H. Cutting, Brooklyn, N.Y.  
 W. A. Stevens, L.L.D., Rochester, N.Y.  
 O. M. Wentworth, Boston, Mass.  
 Richard M. Colgate, Orange, N.J.  
 B. F. Jacobs, Chicago, Ill.

**Women.**

Mrs. Horace A. Noble, Buffalo, N.Y.  
 Mrs. Caleb Van Huse, Detroit, Mich.  
 Mrs. William H. Spencer, Waterville, Me.  
 Mrs. E. W. Buckner, Philadelphia, Pa.  
 Mrs. J. K. Stickney, Washington, D.C.

**CLASS III. TERM EXPIRES 1900.****Ministers.**

W. N. Clarke, D.D., Hamilton, N.Y.  
 Rev. E. P. Tuller, Lawrence, Mass.  
 C. R. Henderson, D.D., Chicago, Ill.  
 J. F. Elder, D.D., Albany, N.Y.  
 B. A. Woods, D.D., Philadelphia, Pa.  
 Rev. C. A. Cook, Bloomfield, N.J.  
 M. H. Bixby, D.D., Providence, R.I.  
 Wm. M. Lawrence, D.D., Chicago, Ill.  
 E. E. Chivers, D.D., Chicago, Ill.  
 Rev. C. A. Hobbs, Delavan, Wis.  
 H. L. Stetson, D.D., Des Moines, Ia.

**Laymen.**

Hon. Julius J. Estey, Brattleboro, Vt.  
 Hon. R. O. Fuller, Cambridge, Mass.  
 William M. Isaacs, New York, N.Y.  
 Hon. J. Buchanan, Trenton, N.J.  
 S. W. Woodward, Washington, D.C.  
 J. B. Thresher, Dayton, O.  
 I. J. Dunn, Keene, N.H.  
 George G. Dutcher, Brooklyn, N.Y.  
 G. W. E. Barrows, Bangor, Me.

**Women.**

Mrs. J. E. Scott, Evanston, Ill.  
 Mrs. D. R. Wolf, St. Louis, Mo.  
 Mrs. Wm. Lindsay, Milwaukee, Wis.  
 Mrs. J. B. Hoyt, Stamford, Conn.  
 Mrs. W. R. Brooks, Morristown, N.J.

**EX OFFICIO.**

The President, Vice-Presidents, and Recording Secretary of the Missionary Union, and the Presidents of the four Woman's Societies; also three members of the Executive Committee to be chosen by the Committee.

**EXECUTIVE OFFICERS AT THE ROOMS.****EXECUTIVE COMMITTEE.****CLASS I. EXPIRING 1898.**

Henry M. King, D.D.  
 J. F. Elder, D.D.  
 F. W. Bakeman, D.D.  
 George W. Chipman, Esq.  
 Ray Greene Hull, D.Sc.

**CLASS II. EXPIRING 1899.**

George Bullen, D.D.  
 Rev. D. B. Jutton.  
 Hon. J. J. Estey.  
 John Carr, Esq.  
 Dudley P. Bailey, Esq.

**CLASS III. EXPIRING 1900.**

W. S. Apsey, D.D.  
 N. E. Wood, D.D.  
 George E. Merrill, D.D.  
 Charles W. Perkins, Esq.  
 George C. Whitney, Esq.

**CORRESPONDING SECRETARIES.****Rev. SAMUEL W. DUNCAN, D.D.****Rev. HENRY C. MABIE, D.D.****TREASURER.****E. P. COLEMAN, Esq.****AUDITING COMMITTEE.****D. C. LINSBURY, Esq.****SIDNEY A. WILBUR, Esq.**

## TRIENNIAL AND ANNUAL MEETINGS.

YEARS.	PLACES.	PREACHERS.	TEXTS.	RECEIPTS.
1814	Philadelphia, Penn.	Richard Furman, D.D., S.C.	Matt. xxviii. 20	\$2,099 25
1817	Philadelphia, Penn.	Thomas Baldwin, D.D., Mass.	John iv. 35, 36	26,051 01†
1820	Philadelphia, Penn.	O. B. Brown, D.C.		46,929 28†
1823	Washington, D.C.	William Staughton, D.D., D.C.	Acts xxviii. 15	65,956 02†
1826	New York, N.Y.	Jesse Mercer, Ga.	Matt. xxviii. 10	49,602 17†
1827*	Boston, Mass.	William Yates, India		11,463 39
1828*	New York, N.Y.	William T. Brantley, Penn.	Phil. ii. 16	14,003 38
1829*	Philadelphia, Penn.	Daniel Sharp, D.D., Mass.	Mark xvi. 15.	6,704 27
1830*	Hartford, Conn.	Charles G. Sommers, N.Y.	An Address	20,204 84
1831*	Providence, R.I.	R. Babcock, Jr., Mass.	Ps. lxxvii. 1, 3	22,835 19
1832*	New York, N.Y.	F. Wayland, D.D., R.I.	Rom. vii. 13	27,300 25
1833*	Salem, Mass.	Baron Stow, Mass.	1 John ii. 6.	
1834*	New York, N.Y.	William R. Williams, N.Y.	2 Cor. x. 15, 16.	61,032 04‡
1835	Richmond, Va.	S. H. Cone, N.Y.	Acts ix. 6	58,057 85
1836*	Hartford, Conn.	Elon Galusha, N.Y.	Luke x. 2	56,167 33
1837*	Philadelphia, Penn.	Charles G. Sommers, N.Y.	Ps. lxxii. 19	72,010 06
1838	New York, N.Y.	Baron Stow, D.D., Mass.	Acts xii. 24	80,420 19
1839*	Philadelphia, Penn.	James B. Taylor, D.D., Va.	Luke xxiv. 40, 47	109,135 21
1840*	New York, N.Y.	B. T. Welch, D.D., N.Y.	John iii. 8	65,761 55
1841	Baltimore, Md.	Richard Fuller, D.D., S.C.	John xii. 32	83,441 62
1842*	New York, N.Y.	R. E. Pattison, D.D., R.I.	Ps. lxxxvii. 7	52,137 10
1843*	Albany, N.Y.	Pharrellus Church, N.Y.	Col. i. 21	59,751 06
1844	Philadelphia, Penn.	S. W. Lynd, D.D., O.	1 Cor. i. 21	76,048 00
1845*	Providence, R.I.	G. B. Ide, Penn.	Isa. xl. 9	82,302 95
1846	Brooklyn, N.Y.	G. W. Eaton, D.D., N.Y.	1 Tim. i. 11	100,210 94
1847	Cincinnati, O.	Baron Stow, D.D., Mass.	Matt. xxvii. 45, 51-53	85,487 24
1848	Troy, N.Y.	J. N. Granger, R.I.	Gal. ii. 9	86,226 36
1849	Philadelphia, Penn.	M. J. Rhees, Del.	Phil. ii. 5	90,820 20
1850	Buffalo, N.Y.	E. L. Magoon, N.Y.	Matt. xx. 26-28	87,537 20
1851	Boston, Mass.	William Hague, D.D., N.Y.	Acts xiii. 36	115,726 35
1852	Pittsburg, Penn.	Velona R. Hotchkiss, N.Y.	2 Thess. iii. 1	122,111 94
1853	Albany, N.Y.	Robert Turnbull, D.D., Conn.	Isa. xxxii. 20	132,762 17
1854	Philadelphia, Penn.	Ezekiel G. Robinson, D.D., N.Y.	John xiv. 12	135,377 42
1855	Chicago, Ill.	Edward Lathrop, D.D., N.Y.	Eph. iii. 8, and 2 Cor. v. 14.	113,527 58
1856	New York, N.Y.	Robert W. Cushman, D.D., Mass.	Heb. xii. 28, 29	127,128 81
1857	Boston, Mass.	Nathaniel Colver, O.	Col. i. 28	111,283 27
1858	Philadelphia, Penn.	William H. Shailer, D.D., Me.	Rom. v. 3, 4	97,808 77
1859	New York, N.Y.	Silas Bailey, D.D., Ind.	John iv. 38	102,140 76
1860	Cincinnati, O.	E. E. L. Taylor, D.D., N.Y.	Acts iv. 31, 32	132,426 22
1861	Brooklyn, N.Y.	S. D. Phelps, D.D., Conn.	1 Pet. ii. 17	84,333 93
1862	Providence, R.I.	C. W. Flanders, D.D., N.H.	1 Tim. iii. 16	85,192 26
1863	Cleveland, O.	J. C. Burroughs, D.D., Ill.	Matt. xvii. 16	103,956 90
1864	Philadelphia, Penn.	S. L. Caldwell, D.D., R.I.	Luke xvi. 31	135,012 61
1865	St. Louis, Mo.	H. C. Fish, D.D., N.J.	Rev. xii. 16	152,685 09
1866	Boston, Mass.	H. G. Weston, D.D., N.Y.	2 Cor. v. 14	160,792 59
1867	Chicago, Ill.	D. Read, LL.D., Ill.	Mark ix. 22, 23	189,844 25
1868	New York, N.Y.	T. Armitage, D.D., N.Y.	Luke xxiv. 49	191,637 58
1869	Boston, Mass.	G. D. Boardman, D.D., Penn.	Eph. ii. 21	196,807 57
1870	Philadelphia, Penn.	W. W. Everts, D.D., Ill.	Matt. xix. 28	200,953 80
1871	Chicago, Ill.	S. R. Mason, D.D., Mass.	1 Cor. i. 22, and Rom. x. 14, 15.	202,416 56
1872	New York, N.Y.			210,199 10
1873	Albany, N.Y.	J. B. Thomas, D.D., Ill.	Rev. xii. 11	216,100 70
1874	Washington, D.C.	E. Dodge, D.D., N.Y.	1 Cor. xv. 25	261,530 91
1875	Philadelphia, Penn.	G. W. Northrup, D.D., Ill.	1 Cor. xv. 25	241,970 64
1876	Buffalo, N.Y.	Wayland Hoyt, Mass.	Num. xxiii. 23	245,997 23
1877	Providence, R.I.	Lemuel Moss, D.D., Ind.	John x. 10	225,723 97
1878	Cleveland, O.	Wayland Hoyt, D.D., N.Y.	Matt. xvi. 17, 18	265,679 10
1879	Saratoga, N.Y.	S. Graves, D.D., Mich.	Ps. xc. 17.	235,430 34
1880	Saratoga, N.Y.	Addresses by Rev. E. J. Haynes, Rev. John McLaurin, and Rev. Edward Judson		290,851 63
1881	Indianapolis, Ind.	A. H. Strong, D.D., N.Y.	Luke xv. 4	288,302 84
1882	New York, N.Y.	A. J. Gordon, D.D., Mass.	Luke ii. 32	302,584 19
1883	Saratoga, N.Y.	S. Haskell, D.D., Mich.	1 Cor. xv. 28	307,195 04
1884	Detroit, Mich.	F. W. Bakeman, Mass.	John xvii. 18	328,527 21
1885	Saratoga, N.Y.	F. M. Ellis, D.D., Md.	Matt. xxviii. 18, 19, 20	322,026 50
1886	Asbury Park, N.J.	E. H. Johnson, D.D., Penn.	1 Tim. i. 15	384,666 73
1887	Minneapolis, Minn.	H. F. Colby, D.D., O.	Rom. x. 12	353,109 46
1888	Washington, D.C.	Henry M. King, D.D., N.Y.	John xiv. 12	360,335 39
1889	Boston, Mass.	W. T. Chase, D.D., Mass.	Luke x. 22	308,145 86
1890	Chicago, Ill.	T. Edwin Brown, D.D., R.I.	2 Cor. v. 14, 15	440,788 07
1891	Cincinnati, O.	Galusha Anderson, D.D., Ill.	Luke xix. 10	472,174 21
1892	Philadelphia, Pa.	George Dana Boardman, D.D., Pa.	Eph. ii. 15	569,172 93
1893	Denver, Colo.	Rev. C. J. Baldwin, O.	1 Cor. xii. 6	766,782 95
1894	Saratoga, N.Y.	Kerr B. Tupper, D.D., Colo.	Matt. xxvi. 8	465,943 73
1895	Saratoga, N.Y.	Rev. O. P. Gifford, N.Y.	2 Cor. iv. 6	568,405 33
1896	Asbury Park, N.J.	George Bullen, D.D., Mass.	Heb. x. 13	632,954 32
1897	Pittsburg, Pa.	Nathan E. Wood, D.D., Mass.	Is. ii. 2	497,201 89

\* Board of Managers.

† Three years' receipts.

‡ Part of two years.

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GRADUATING CLASS, 1897

BAPTIST THEOLOGICAL SEMINARY, YOKOHAMA, JAPAN

# The Baptist

## Missionary



## Magazine

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AUGUST, 1897.

### THE RAISING OF THE DEBTS



HE triumphant success of the effort to pay off the combined debts of the American Baptist Missionary Union and the American Baptist Home Mission Society is justly regarded as one of the most important and remarkable movements in the history of the Baptist denomination in this country.

The situation was extraordinary and critical. Missionary debts have not been unknown among Baptists in the past, and various successful efforts at various times have been made to pay them off. Probably the greatest effort of the sort in our denominational history, previous to the present, was the payment of the debt of more than \$100,000 which came upon the Home Mission Society in the same year when they were obliged also to report a defalcation of about the same amount. The rising of the denomination to meet this emergency in the financial situation of our Home Mission Society proved, in the Providence of God, to be one of the greatest blessings which ever came to our Home Mission cause. If any one will examine the receipts of the Home Mission Society before and since that debt, they will find that that very crisis created an impulse which gave an immediate increase to the annual income of the Society, and an enthusiasm which has continued even to the present time.

But even that effort was small in comparison with the task to which the denomination has addressed itself within the last six months. Three years ago the Home Mission Society found itself burdened with a debt of considerably more than \$100,000, and the Missionary Union with a deficit of more than \$200,000. That these debts were not incurred by the special extravagance of our denominational societies, or errors in their management, is shown by the fact that at the same time debts similar in amount came upon all the leading missionary societies, not only of this country but in England and even on the Continent of Europe. The debts

were not to be charged to the fault of the management, but to that serious and widespread commercial depression which came upon the whole commercial world with the suddenness of a cyclone, in the early autumn of 1893. In the movement for the payment of the debts there has been but little criticism of the management of the societies, and rightly so; but we desire to emphasize the fact above stated, to show the wrongfulness of any feeling of criticism which may have existed in the minds of any. The condition of our Baptist societies was simply the common lot of benevolent operations throughout the world.

By severe retrenchments on the part of both societies, these large debts reported in the spring of 1894 were the next year considerably reduced, and it was hoped that by careful economy and further retrenchment, combined with a hoped-for return of prosperity to the financial world, the debts would be gradually reduced and finally cleared off. But the continuance of the long and unexampled commercial depression even to the present time, made this impossible. In the autumn of 1896 it was confidently expected that a change of government would bring financial and commercial relief, and the management of the societies hoped that by the spring of the present year the debts would have very largely disappeared. When it became evident in the early winter that the hoped-for revival of trade could not be expected for at least several months, there faced both societies the certainty that the financial year closing March 31 last, would show on the part of both, debts far beyond the limits of previous deficiencies.

In this emergency, when every hope of human help seemed to be exhausted, the officers and friends of the societies were led to feel afresh that their sole dependence must be upon the Lord. At the noonday prayer meeting in the Mission Rooms in Tremont Temple, special prayer was daily and continuously made to the Lord that he would show a way of deliverance. The Lord heard and answered prayer. One and then another came to the officers of the societies with a feeling of burden that the debts that had so long rested upon the societies and upon the denomination ought to be paid. Indications in letters multiplied, showing a very widespread conviction and feeling that the time to make an effort to pay the debts was at hand. The remarkable thing about it was, that the debts resting on the home and foreign mission work were both included in this feeling.

The first distinct movement in this direction was a conference of the Baptist laymen of Boston and vicinity held at the house of Mr. Irving O. Whiting, on his personal invitation, to consider what ought to be done in regard to the missionary debts. After statements were submitted to this conference by the officers of the Home Mission Society and the Missionary Union, and after full conference, it was the conviction of all present that the time had arrived when an effort to pay the debts ought to be made. The current of feeling among the Baptist business men of Boston was found to be paralleled by similar feeling among the Baptist laymen of New York and vicinity, and on the invitation of Mr. John D. Rockefeller a conference was convened at his house to consider what ought to be done under the cir-

cumstances. Mr. Rockefeller had intimated, in sending large remittances to the treasurers of both societies, that if a movement should be started to pay the debts he would be glad to participate, but no definite pledge had been made on the part of any one. Upon full discussion in the New York conference the same conviction that had existed among the Boston brethren was found to prevail,—that the debts of the societies were debts upon the denomination, and that they ought to be paid, and the time had arrived when an effort should be made to pay them. Near the close of this conference, Dr. Mabie, the Home Secretary of the Missionary Union, arose and announced that on behalf of Mr. Rockefeller he was authorized to say that if it was thought best to make an effort to pay the missionary debts, which were then estimated at \$306,000 for the Missionary Union and \$180,000 for the Home Mission Society, a total of \$486,000, Mr. Rockefeller would be pleased to assume \$250,000 of the whole amount. This offer was received with enthusiasm, and practically settled the question that an effort should be made to pay the debts, and the generosity of the offer was a pledge that the effort should be successful. In response to a demand Mr. Rockefeller arose, and in a few words expressed his pleasure in joining in the effort by the offer which he had made, and said, “Brethren, we will pay the debts and God will bless us in paying them.” These words expressed in the briefest form the widespread determination of the denomination, and have been the rallying cry of the whole movement.

The method in which the movement was inaugurated was an index of its conduct to its successful close. Conferences of leading Baptist laymen have been held in all the principal centres of the Northern States which form the constituency of the societies. At these conferences special committees have been appointed to conduct the movement. The wise judgment of these Baptist business men has indicated what amounts each locality might be expected to raise. Upon summing up the amounts fixed for different localities, it was found that if the amounts were raised according to the judgment of these brethren the debts would be paid, and the event has proved the soundness of the estimates made. Nearly every locality has realized, and some have exceeded the amounts which were voluntarily assumed by these committees and conferences on behalf of the localities which they represented. The \$75,000 apportioned to New England is more than raised; Rhode Island has exceeded the \$10,000 which it assumed; New York has exceeded the \$75,000 which it took as its share, independent of Mr. Rockefeller’s offer; Philadelphia and vicinity has realized its promise of \$30,000; Chicago has exceeded the \$10,000 which was pledged on its behalf; and so with other localities. The grand success of the debt-raising movement must be largely ascribed to the wisdom of these Baptist laymen who have calmly examined the situation, so accurately estimated the amounts which could be raised by different localities, and who have so largely assisted in carrying forward the movement to a triumphant issue.

The debt of the Missionary Union at the end of the financial year, March 31 last, was actually \$292,721.32, and that of the Home Mission Society \$181,761.59,



making a total of \$474,482.91. As we have stated, in the early winter the debt of the Missionary Union was estimated at \$306,000 and that of the Home Mission Society at \$180,000, making a total of \$486,000. These figures show how accurately all the manifold circumstances connected with the financial situation of our missionary societies was estimated; and this close, businesslike accuracy of estimate in regard to the debts and in regard to the amounts which could be raised from different states, has been an important element in the complete success of the debt-raising movement.

The progress of the movement has been continuously kept before the public by the generous coöperation of weekly denominational journals, and its history is known to our readers; but there is a vast undercurrent of history connected with the raising of the debts which will never be known to the public. Probably no benevolent movement has ever so completely engaged the attention and eager interest of the Baptist denomination at large, throughout these Northern States. Wherever the officers of the societies have gone eager inquiries as to the progress of the movement have shown the depth of the interest which has everywhere been felt. The movement began with the wealthy business men, but before its close it embraced within its limits the whole denomination, from the old to the young, from the rich to the poor. Pastors and others who have been in the way of knowing about the individual givers to this movement, alone know of the large amount of genuine self-denial and sacrifice which has gone into the make-up of this fund. Multitudes of cherished keepsakes and mementoes have been offered.

As an example, the Treasurer of the Cary Avenue Baptist Church in Chelsea, Mass., in counting the contributions, found among the coins and bills a five-dollar gold piece, which was only marked by a ring attached, showing that it had been a keepsake sacrificed by some one for the paying of the debts. In one small church in Rhode Island a working-woman, dependent upon her own efforts for support, brought to a representative of the Union a gold piece worth \$2.50, which she had cherished for years, but she said she now felt that the time had come to devote it to the Lord. A pastor in New England cast into the treasury a twenty-dollar gold piece he had long kept as a memento of an incident of peculiar interest in his ministry. Another pastor writes: "An aged widow in my church handed me the enclosed \$5.00 for the debts yesterday. She has worn the same bonnet for two years, and she feels that she can't get a bonnet, or have anything done to the old one, till the debts are paid. I sincerely hope the denomination will take the load off this good woman's heart."

Multitudes of other instances of this sort might be given from the experience of pastors, district secretaries, and others who have been engaged in the work of raising the missionary debts; but perhaps the most conspicuous example of the spirit of the movement was furnished by an incident which culminated at the Annual Meeting of the Missionary Union. About two months previous to that time an aged Baptist minister of Massachusetts, who is now an inmate of a home for aged

people, came to the editor of the *MAGAZINE* and expressed his great interest in the movement for raising the debts. He had been a faithful and useful pastor as long as his health would allow, and had always manifested the deepest interest in missionary operations. His heart moved him to do something in this great movement for raising the debts, but in his circumstances he had no money to give. But he said that when he was a young man in Waterville College in Maine, Adoniram Judson, our first great missionary, had visited the college. After Dr. Judson's address one of the students said to the President that he would like very much Dr. Judson's autograph. A sheet of paper was placed before the great missionary and he wrote it full of signatures. These were distributed among the students, and the kindness of the missionary was cordially appreciated and long remembered. The aged brother referred to received one of the signatures, and had treasured it as a most precious possession for fifty-one years. He had nothing else to give, but he felt that if this precious signature of Dr. Judson's would sell for anything, he would be glad to make that as his contribution to the missionary debts. The editor put the autograph, with a short account of the circumstances connected with it, in his pocket, thinking possibly he might find some one who would be glad to buy it. An opportunity to sell it did not occur until the time of the anniversaries. At the time of the meeting of the Missionary Union the editor, being engaged in committee meetings and other outside matters, gave the autograph to his friend Dr. Seymour, now the esteemed missionary Secretary of the Publication Society, told him the circumstances, and asked him to go into the meeting of the Missionary Union, and when an opportunity afforded, to relate the incident, and ask if any one would buy the autograph; but not to sell it for less than \$25. Dr. Seymour entered into the project with enthusiasm and deep feeling. He related the incident with moving power, and immediately \$25 was offered for the autograph. Others offered more, and the bids arose by leaps and bounds until it had passed the limit of \$100, and then \$200, and finally this precious autograph was sold to Hon. Robert O. Fuller, of Cambridge, Chairman of the Board of Managers of the Missionary Union, for the princely sum of \$300, and this has gone into this consecrated fund for the payment of the debts, as the contribution of this poor and aged Baptist minister. Since the anniversaries he has visited the editor, and we venture to say that there is no happier contributor to the debts than the Rev. George B. Williams. It has made lighter and brighter all the remaining years of his life, to be able in this way to aid in this magnificent movement in releasing our missionary operations from the burdens which have been resting upon them.

In what we have written we have tried to present this splendid movement for the payment of the debts as it stands in the minds of those who have known it best, and as it ought to go down to future generations in history. Its conception was characterized by the power and movement of the Holy Spirit of God; its progress has been marked by great voluntariness, cordiality and unanimity of feeling, and its success has brought not only joy, but deep thankfulness of spirit upon the whole

denomination. That it was sound in principle has been proved by the fact that the movement for the debts has gone on parallel with the usual contributions, without lessening the usual receipts of the Missionary Union. It has been abundant in blessing, not only in removing the heavy burdens from our missionary operations, but every one who has had any part in the movement has felt a profound spiritual impulse in their souls, and we believe that the spiritual results to our churches will be larger than the financial relief which has been afforded to the missionary societies. The movement has unquestionably been of God. Its success is a proof of his approval, and its results will be commensurate with the largeness of his love.

### THE TURNING OF THE TIDE

WE have been treated to so many testimonies against missions from round-the-world travelers and others, that it is agreeable to note that the tide seems to be turning, and now we are flooded with testimonies from officials and others favorable to missionary work. We are glad to welcome these; and the most pleasing thing about them is that while the testimonies against missions have been almost exclusively from casual observers, the favorable testimonies are from those who have had long opportunities to observe the real progress and development of missionary work. Mr. Robert E. Speer of the Presbyterian Board, sends from Persia the testimony of a General Wagner, an Austrian, who has been drill-master of the Persian army for nearly twenty years. He can hardly be supposed to be particularly favorable to missionary work, but he said to Mr. Speer: "Tell the Church in America that I have seen the missionaries and studied their work in Urumia and Salmas and Tabriz and Teheran. I know about it. It is not a human work; it is an angel work. They are all angel." As Mr. Speer observes: "General Wagner's confidence in the missionaries is greater than his knowledge of English." The Dutch Minister, Mr. Bosschart, who was present, added: "All the rest of us are here for money. The missionaries are here to do good. It is the noblest, the only good work in Persia." This testimony was reinforced by that of Sir Mortimer Durand, the British Minister, who said that he could not say strongly enough how much the Europeans in Persia, and he personally, were indebted to the missionaries, and to the American Church for sending them; how much good they did, how much kindness they showed, and how great was their influence in Persia. The capstone was added by Prince Azadidowleh, Governor of Hamadan, who said affectionately of the missionaries: "These gentlemen and I are warm friends—brothers." We also note that the present Chinese Minister in Washington, Wu-Ling Fan, in an address to the Chinese Christians in San Francisco, reminded them of the fact that they owed much to the missionaries for their interest in them at the time when there was no Chinese diplomatic representation in this country. These are only a few of the favorable testimonies we have recently noticed from eminent and competent officials and observers of missions.

## EDITORIAL NOTES

**THE MISSION PREMISES OF GAUHATI, ASSAM**, seven buildings in all, were totally destroyed in the terrific earthquake of June 12, which affected a large portion of the Province of Bengal, Assam, and neighboring territories. Several of our mission fields were included in the limits of the seismic shock, but none of the stations were so severely affected as Gauhati. A telegram from Calcutta states that all the buildings were ruined. This is a severe blow, especially at this time, when the financial condition of the Missionary Union is so depressed. We are greatly thankful that the lives of the missionaries were all preserved. As the earthquake occurred on June 12, no letters giving full accounts can be



MISSION HOUSE, GAUHATI, ASSAM  
DESTROYED IN THE GREAT EARTHQUAKE OF JUNE 12, 1897

received before this number of the MAGAZINE must go to press. We cannot hope, however, that the other stations in Assam have escaped without loss; but from the fact that no telegrams have been received, we infer surely that all the missionaries are safe, and that the injury to property at other stations has been less serious than at Gauhati. A full account of this extended and terrific earthquake will be given in the next number of the MAGAZINE.

**SWAMI VIVEKANADA**, the Hindu teacher, who became somewhat known in America by his presence at the Parliament of Religions and his lectures which followed, since his return to India has become the most prominent figure in Hindu religious circles. He is regarded as the chief apostle of Vedantism, or the purer ancient form of Hinduism. But his chief claim to distinction is in his reiterated assertions that the people of America are falling away from Christianity, and the Parliament was called to enable them to decide which religion they should adopt. He claims that the leading people of America are favorable to the religion of the Vedas, and that Vedantism will soon be largely adopted in the United States.

**THE YOKOHAMA BAPTIST THEOLOGICAL SEMINARY** held its commencement on April 30. The President, Rev. John L. Dearing, has sent us the order of exercises. Although preachers have been graduated from the Seminary before, this is the first formal commencement which has been held since it was founded in 1884. The commencement was a success. We are glad to present a picture of the graduating class, with the names of the graduates attached. (See frontispiece.) Mr. Takeda has been the preacher of the Yokohama Church for the year past, and we presume will continue his service. Mr. Takahashi goes to take charge of the Baptist Church in Kobe. Mr. Tanabe also goes to Kobe to work in association with Rev. R. A. Thomson, while Mr. Onamuro will work in Northern Japan in association with Rev. S. W. Hamblen of Sendai. Mr. Dearing writes of the graduates: "They are likely to take their places at once as leading men in our church in Japan. The Seminary and Mission has cause to be proud of them. All we need is more like them." We need to pray that God would give great success to the work of the Seminary, for the hope of Christianity in Japan lies in these native Christian leaders.

**THE FAMINE IN INDIA** is less terrible in its results than from many accounts seemed to be the case. There is plenty of hunger, and much real starvation, but the vigorous efforts for relief on the part of the government and others, has warded off the widespread horrors which have so sadly marked previous famines, and the full and abundant rains which came with the June monsoon promise an end to the suffering within a few months. The famine belt extends from Ranal Pendi to Bellary, an area of 1,300 miles long by 400 miles wide, and containing 40,000,000 people. As a relief to the excess of population in certain districts of India schemes for colonization are advocated, by which the surplus of people can be removed to countries of sparse population.

**PERSONAL.**—We have the deepest sympathy with Mr. and Mrs. Price, of Henzada, Burma, in the death of their son from hydrophobia. The little boy was playing near the mission house when he was attacked by a dog and badly bitten in the face. He appeared to be recovering, but after several weeks passed away with the usual symptoms of hydrophobia.—Rev. J. E. Cummings, of Henzada, Burma, and Miss Dora Roberts were married in the Lyon Memorial Chapel, Bhamo, Upper Burma, on March 20, by Rev. W. H. Roberts, father of the bride. We tender the most sincere congratulations and good wishes.—We offer our best wishes for their happiness and prosperity to Mr. Frank D. Phinney, Superintendent of the American Baptist Mission Press at Rangoon, Burma, and his bride, formerly Miss Jennie E. Wayte, of Nellore, India. They were married at Nellore April 20, by Rev. David Downie, D.D.—Miss Joanna Anderson, of Toungoo, and Miss E. J. Taylor, of Moulmein, Burma, have arrived in America for rest and recovery of health.—Rev. J. N. Cushing, D.D., President of Rangoon Baptist College, Burma, arrived in Boston June 30.—Messrs. Robert Wellwood and W. F. Beaman, of the West China Mission, were ordained at Suichau fu Feb. 24.

**THE DEATH OF Mrs. MARY E. CLARKE MURDOCK** at the home of her brother Dr. W. N. Clarke, at Hamilton, N. Y., on Sunday morning, July 4, came as a shock of sudden sorrow to the multitude of friends among whom she was so well known and highly esteemed for her long and faithful service in the cause of missions. Miss Clarke began her service for missions in 1813 as Assistant Corresponding Secretary of the Woman's Baptist Foreign Missionary Society. In 1876 the duties and office of Treasurer were added, and with the increase of the Society's funds and work in 1883 Miss Clarke was called upon to devote her whole time to the work of Treasurer, which she did with unremitting and painstaking care and faithfulness until her resignation in 1896. Her marriage in the autumn to Rev. J. N. Murdock, LL.D., Honorary Secretary of the American Baptist Missionary Union, his death in February of the present year, and now her own passing to the eternal home, following in such rapid succession, emphasize the uncertainty of human life and of all earthly affairs. Mrs. Murdock was of large practical ability, conscientious devotion to duty, clear and sanctified wisdom, and exact adherence to that which seemed to be right. Her dislike of meaningless and useless forms, and of all pretence of every sort, was also a marked trait of her character. In the later years of her service in the Woman's Society she experienced many days of illness, and her retirement was caused by a desire to spend the remaining years of her life in quiet and rest. The time was short, and she now joins the innumerable company about the throne of God in a life of perfect rest and joy.

**NOTES**—Copies of the historical sketch of "The American Baptist Missionary Union and its Missions" have been bound in cloth, and can be had by those desiring them at 75 cents each, postpaid. The edition with paper covers is 50 cents, postpaid. Address, BAPTIST MISSIONARY MAGAZINE, Tremont Temple, Boston, Mass.—The "New Imperial Chinese Post" requires some changes in the addresses of our missionaries in West China. They may be addressed at the stations as given in the Handbook of the Missionary Union, adding to each address the words "*via* Chungking." For example: "Rev. William Upcraft, Yachau, China, *via* Chungking."—The first Associational meeting of the West China American Baptist Mission was held in Suichau, Feb. 23, and was an occasion of great interest as well as of great importance for the future welfare of the mission. A course of study in the Chinese language, was adopted for the missionaries.

**THE ABOLITION OF SLAVERY IN NIGERIA**, or in all the territory in the Niger valley over which the British power extends or will extend, is one of the most gratifying and important of the events affecting the interests of Africa in recent years. With this slavery disappears from all the important portions of the coast of Africa, and the access of slave traders to the sea has become so circumscribed that it will be easy to watch and control the foreign slave traffic of Africa. The next thing to be desired is the full success of the British expedition to the Upper Nile. With the Egyptian Soudan restored to the control of England, the foreign slave trade of Africa would be near its death.

**THE OBJECT OF CHRISTIAN MISSIONS** is the establishment of the kingdom of God on earth. This is what we mean when we pray "Thy kingdom come." We are surprised to note that many are only recently waking up to a knowledge of this truth. The admirable book of the late Dr. E. A. Lawrence has been referred to as "an epoch-making book," because he strongly advocates the idea that the object of missions is the establishment of self-sustaining and self-propagating Christian churches among all peoples and in all lands. Our surprise is that those who find this an epoch-making book have not known before that this has been, in all recent years, the main object of missionary operations. An examination of the files of this MAGAZINE will show that fifteen years ago the self-dependence of native churches was as strongly advocated as at present. We can testify that the whole spirit and aim of the management of the missions of the American Baptist Missionary Union throughout its history has been in this same direction, and a careful reading of missionary periodicals of other bodies, as well as some knowledge of the spirit of the management of all the large missionary societies of the world, shows that the establishment of churches of Jesus Christ among all nations has been the great aim of missions. Those who find such novelty in this idea could not have been widely read in any missionary literature. We are glad, however, that the true idea of missions is becoming impressed upon the minds of people in general. That all nations should become Christian nations, that the church of Jesus Christ should become universal, that Christ should reign as King of the earth as he is now King of saints, is the true idea of missionary operations. It is the New Testament idea, and it is that which will be the realization of the prayer which the Lord taught his disciples: "Thy kingdom come, thy will be done on earth as it is in heaven."

**THE VISIT OF REV. J. H. BARROWS, D.D., TO INDIA** has had two very decided results. In the first place it has fully and entirely reestablished Dr. Barrows in the confidence and esteem of the missionaries, a confidence which had been somewhat impaired by Dr. Barrows' connection with the Parliament of Religions. His lectures were full of the marrow of the gospel and in helpful harmony with the general trend of Christian missionary teaching. In the second place Dr. Barrows' visit and lectures have just as completely displaced him from the enthusiastic regard in which, as the head of the Parliament of Religions, he was held by the advocates of the heathen faiths of India. It is a striking fact and one which speaks volumes for Dr. Barrows and his attitude in India, that on his landing in Bombay he was garlanded with flowers by the Jains, the only representatives of Buddhism in India proper, and on his departure for Ceylon he was decorated by the Christian preachers, with loving farewells. The effect of his lectures on the heathen community may be judged by the fact that an offer by Dr. Downie of Nellore to a large company of Hindu gentlemen of a free copy of Dr. Barrows' lectures did not elicit a single response. Dr. Barrows has removed any doubts which might have been entertained as to his attitude toward evangelical Christianity and has also erased from Hindu minds the false impressions regarding Christianity created by the Parliament of Religions.

**“UNCLE JOHN VASSAR; OR, THE FIGHT OF FAITH.”**—We are glad to say that by an arrangement with the publisher, Rev. Walter B. Vassar, Hamilton, N. Y., all missionaries can have this wonderful book at 50 cents, and 10 cents for postage. Please send the money direct to the publisher as above. If there is any missionary who is yet unacquainted with this remarkable volume, we can only say that it is the life of Uncle John Vassar, who spent nearly fifty years in personal work, and who is supposed to have been the means of leading to the Savior more than one hundred thousand people. Uncle John was not a minister, and did not pretend to be a preacher in public. All his work was done by personal conversation, and the communities in which he labored and the pastors and churches which he assisted all felt the blessed influence of his spiritual power. There has been no volume ever published in the English, or in any other language, outside of the New Testament, which will assist Christians so much as to the best methods and spirit in which to engage in personal work for the Lord Jesus Christ. There is not a Christian living on earth who will not be greatly benefited by reading this book. Every Christian worker of whatever character, in any land, ought to have it. We give this notice unsolicited, simply from our confidence of the good the reading of this wonderful book will do, and we hope all our readers at home and abroad will at once secure a copy. We repeat that the price to missionaries will be 60 cents postpaid; the price to others is \$1.00 postpaid, to be procured from the publisher as above.

**“STRATEGIC POINTS IN THE WORLD'S CONQUEST.”**—Under this taking title Mr. John R. Mott has given an account of his tour around the world in the interest of the Students' Movement for Missions. In this journey he visited many of the missionary fields, and held conferences of young men at various points. It is a little difficult to see how the title fits the book, but Mr. Mott's story of his long journey is of interest not only in connection with the progress of the missionary movement among the students of all nations, but for his observations on the religious condition of the various countries visited. Published by the Fleming H. Revell Company, New York and Chicago, at \$1.00.







THE HILLS OF PODILI

## A VISIT TO PODILI



**F**OLLOWING this will be found a very interesting account by Mr. Newcomb, of Cumbum, of a visit which he paid to the neighboring mission station of Podili, which is in charge of Rev. Alfred C. Fuller, of Cambridge, Mass. As introductory to Mr. Newcomb's visit let us look upon the station and the work through some photographs kindly furnished by Hon. Robert O. Fuller, father of the missionary at Podili, since by getting a glimpse of the actual life at the station we shall be in a better position

to appreciate vividly and forcibly Mr. Newcomb's description of the large and prosperous work now going on under Mr. Fuller's direction.

At the head of this article will be found a view of the hills of Podili, spoken of by Mr. Newcomb in his article. This gives a very good idea of the general appearance of the country about the station, a vast plain bordered by broken ranges of hills and mountains. Scattered over this plain and among these hills is the Telugu population among whom Mr. Fuller labors. We will next look at the



FIRST MISSION HOUSE AT PODILI

house in which Mr. Fuller lived for many months while his regular house was building. This house is built of rude clay walls and covered with thatch, as may be seen from the picture. We can appreciate something of the hardships and sacrifices called for in starting a new station among the Telugu people by the very appearance of this little house, which since the completion of the regular bungalow is used as cook-house, the cooking arrangements in India always being necessarily in a building

separate from that in which the missionaries reside.

Next we look upon the regular house, or bungalow, which is now Mr. Fuller's

residence. It might appear to some that this is an unnecessarily large house for the residence of one man, but it cost only about \$1,700. The peculiar character of the structure is absolutely necessary on account of the intense heat of the country. The wide verandas are required to ward off the fervid heat of the sun from the walls of the house itself. They also furnish a gathering place for the native Christian congregations, as will be seen from a reference to Mr. Newcomb's article. The substantial character of the building is necessary because of the fierce storms which occur during the monsoons, or rainy season.



MISSION BUNGALOW, PODILI, INDIA

A question may be raised, Why the additional second roof at the top? This also is made necessary by the intense heat. In the hottest season in India, when all doors and windows must be absolutely closed from about nine or ten in the morning until about two or three in the afternoon, Europeans or Americans must shut themselves up in the interior of their houses, which must be large enough to furnish air for several hours, until the windows and shutters can be opened again. The raised roof in the centre furnishes light and ventilation in these hours of necessary seclusion, when the heat on the outside sometimes rises to 120 degrees.



THE HEAD MAN OF PODILI

The next view introduces us to the head man of Podili village, the ruler of the region. He is a man of wealth and standing in his community. On account of a friendly service which he was able to render to the missionary, Mr. Fuller's father sent him a present of a piece of silk, the fame of which has gone into all the country

round about. The common report is that the "dora," or missionary, has given Gurrupa Naidu a magnificent silk garment costing 1,000 rupees, and sent him

home in magnificence, accompanied by a band of music. It is possible that native exaggerations like these are at the foundation of some of the reports of globe-trotters concerning the extravagance of missionaries.

More interesting than all is the view which we give of Mr. Fuller, with the accompaniments of his preaching tours. Podili is a comparatively small place of itself, and the vast mass of the population are scattered in villages over the plain. To reach these people a large amount of evangelistic itineracy is required. The view before us presents Mr. Fuller on his traveling pony, with his bullock-cart, which carries his bedding and everything needed for the journey—since there are no hotels at any of the towns—and the tent, which serves both for lodging and for small religious gatherings. The large gatherings must be held in the open air.

These views might be substantially duplicated in connection with almost every mission station of the Telugu field, and we have presented them, with the explanations, to give an idea of the character of missionary work on the whole Telugu field. As we have spoken of charges which are sometimes made against missionaries as being extravagant, our readers will be interested to know the cost of this traveling outfit of Mr. Fuller's, which would appear to a simple pastor in New England as something rather extensive. A rupee is equal to about thirty cents, and those who desire can easily reduce the cost of these articles to dollars. The pony which Mr. Fuller rides cost 40 rupees; the saddle and bridle cost 20 rupees, or one-half as much as the pony; the bandy, or bullock-cart, was purchased for 150 rupees, and the bullocks which draw it, for 120 rupees. The price of the big tent was 150 rupees, and the small tent for the cook which is behind the bandy, cost 20 rupees, making the total cost of the outfit 480 rupees, or about \$142. This is not a heavy cost, considering the large amount of work which it enables the missionary to accomplish.

Judged by our American idea, the servants who accompany Mr. Fuller seem to be large in number, but all five do not cost as much as the monthly pay of one servant in America. All of them board and lodge themselves, which must be figured in calculating the cost. The horse-keeper standing behind the head of the pony receives five rupees, or about \$1.50 a month. The driver of the bandy is a most excellent man, who assists in the preaching. He receives the enormous pay of eight rupees, or \$2.40 a month, and out of this supports himself and his large family. The water-carrier has five rupees a month, and the man at the corner of the tent is the cook, who receives eight rupees a month. He is an excellent man, and was promoted from horse-keeper, and not only serves as cook, but faithfully nursed Mr. Fuller through a long sickness. He enjoys the confidence and love of the missionary. The man at the extreme left is a general worker, doing odd jobs as needed, and receives five rupees a month. All these five helpers cost only 31 rupees, or \$9.10 a month, and furnish their own food and lodging, several of them having families to maintain, in addition to their own keep. The help of these men is absolutely necessary in the hot climate of India, as an American who undertook

to do their work would soon succumb to the climate and throw his life away. By the expenditure of these moderate sums health is preserved, and the missionary can devote his whole strength and vigor to his work.

Podili was a part of the old Ongole field, set off specially for Mr. Fuller, who began work with Podili as his central station. There were many native Christians on the field, but owing to the small number of missionaries it could be seldom visited. Mr. Fuller has thoroughly explored all the limits of the field and has the work well in hand. The results of his work are better told by Mr. Newcomb's visit to Podili, which follows.



REV. ALFRED C. FULLER OF PODILI, INDIA, AND HIS EVANGELISTIC TOURING OUTFIT

## VISIT TO PODILI

BY REV. JOHN NEWCOMB OF CUMBUM

I HAD just returned from Kurnool feeling a little tired, but we had promised Mr. Fuller that we would be present at his quarterly meeting, so at eleven o'clock next day, in company with Mrs. Newcomb, we started in our jinrickisha for Podili, a distance of thirty-seven miles. This run could be made on a good mail train at home in an hour,

but our swiftest black steeds cannot average more than four miles an hour over the bad road between Cumbum and Podili. When we reached the top of the hills on the east of the Cumbum Valley we looked away across the plains and beheld the beautiful hills of Podili, twenty miles in front of us, and to the right the Kanigiri field, and to

the left the Darsi field, and as we thought of Markapur, Vinukonda, Ongole and the net-work of mission fields on beyond, our hearts leaped with joy, and we thanked God for the faith of Jewett and the great work of Dr. Clough.

As we descended the other side of the hills we found a company of men waiting for us with beaming faces as they ran to meet us with affectionate salams. Mr. Fuller had kindly sent out two relays of these men to meet us and draw our jinrickisha into Podili. This party would take us ten miles, and another party would take us into Podili. As soon as these men made their salams, I heard them say one to another, Where is the *Kagitam*? (paper or letter) and then one carefully drew a red letter from his pocket and handed it to me. I noticed "A. C. F." in letters of gold on the cover, and a red wax seal, "A. F.," and then I carefully opened the envelope and found a red sheet of paper marked "A. C. F.," which read as follows:

"Welcome to the Bishop of Cumbum. May journeying mercies attend him and his! All these coolies, as well as those at the next place, are weavers recently converted and baptized. Two of them are chiefs of the weaver village here at Podili. God bless you both. Amen.

Cordially your friend,

ALFRED C. FULLER."

Judging from the way these new converts pulled our jinrickisha, from their bright smiling faces and their Christlike deportment, I am convinced that they are new creatures in Christ Jesus. It is a good sign when a man puts his Christianity into his work as these men did in pulling us to Podili. It was dark long before we reached Podili, but as we neared the mission compound we saw bright lights in the bungalow, and heard music playing. Then a native band stopped us in the road and preceded us to the house, where Brother Fuller and a great concourse of people met us with greetings and salams. These musicians were all Christians, and played very well, indeed.

Early next morning we were awakened by hundreds of people talking all around the bungalow, and as we listened we heard one of our Cumbum preachers who had come to Mr. Fuller's quarterly meeting, preaching with power to some Sudra people. This preacher is himself a convert from the Sudra people. Up, dressed, *chota hasri* (or morning coffee) over, we took a survey of the mission grounds. In comparison with some of our older stations there was not much to see, but how different are things here now from five years ago, when in passing through Podili to Ongole we could hardly get a drink of water from the sons of Brahma; but now I behold a fine mission compound, and a good mission house, and a large well of the best drinking-water, with Christian hospitality to the way-faring rich and poor, and all may enter these grounds and take shelter under this roof and drink from the well, and here the "Bread of Life" and the "Living Water" is free to all, with no caste and no class distinction. Close by the well is a large flag-staff, with a number of holiday flags and streamers flying masthead to attract the passers-by. No one knows better than Mr. Fuller what it cost him, more than money, to thus start the work here. This is one of the hardest places on the old Ongole field, as will be seen from Dr. Clough's book, "From Darkness to Light," pp. 163-168.

Now the bell has rung for the morning devotional exercises, so we follow Mr. Fuller to the place of meeting on the veranda, where hundreds of people have met for this service. Mr. Fuller has no other meeting place, so the people were in tents and on the verandas all around the mission house. Strictly after the Oriental fashion the worship commenced with a peal of harmonious strains from the orchestra and singing from the congregation. Some played stringed instruments, others reed instruments, some on drums, and a number small cymbals and castanets; there was also a pair of triangles and a large pair of cymbals, as used in our home bands.

All this reminded me of the time when I was a member of the First Church in Indianapolis during the time Dr. Mabie was pastor; he used all kinds of instruments in his Sunday-school orchestra, and some of the great men of the land did not like it; but little did they know that the way to soften a man's spiritual nature is to touch his musical soul. Christ will be the centre of attraction and worship in heaven, but the eternal music of that city will ever tend to deepen the adoration of the saints in glory.

The conductor of the Podili Orchestra only has one arm, but I have never seen a leader of a band with more music in his soul. As I sat and listened to these people worship God in this way I wept for joy, and praised God for putting it into Mr. Fuller's heart to use the musical talent of the land. English tunes and hymns and instruments are as foreign to the Oriental as the east is from the west. Mr. Fuller has done more to reach the musical natures of the Telugu Christians by appropriating their own instruments than any missionary in the Telugu

Mission. His heart and soul are also shown to be in the music as he plays a large pair of cymbals with Oriental touch and time.

I will not go into detail concerning the quarterly meeting and the rest of the work done during our stay at Podili; but after the service on Sunday morning there were a number of candidates for baptism, and five of these were Sudras. In the evening we went out to a beautiful stream near the village, in which Mr. Fuller baptized thirty believers; three of these were Sudras. The other two Sudras were not found ready to be baptized. Mr. Fuller has had more than four hundred baptisms on his field during this year, and a number of these are weavers, a class from whom there have been few conversions. After a stay of five days at Podili we returned to Cumbum with thankful hearts for what we had been permitted to see there. Brother Fuller has a clear grasp of mission affairs and has accomplished much in a short time. May God bless him and Podili and the Telugu mission throughout, is our prayer and benediction.

## PERSECUTION AT PODILI

REV. ALFRED C. FULLER

**P**ERSECUTION is increasing daily, but I trust that it will be over before any one comes to be with me, though we are having a long, hard siege of it and it is increasing. Instances of high-handed outrage are all the time being brought to me by the poor Christians, who are begging for justice. They are suffering all kinds of indignities. Their property is taken from them, they have suffered severe beatings, and to-day a report comes of a village where the village officials stood by and ordered the well where the Christians draw their drinking water to be polluted by emptying into its water the blood and excrement from a buffalo which had just been sacrificed to the idol. This was done because the Christians took no part in the heathen worship.

Never since I came from the country have I seen so much and so varied troubles and persecution in so short a time. One of the oldest and feeblest and most spiritually minded of all of our native preachers has been brutally attacked and without cause. I am keeping his blood-stained coat as a witness against his malefactors. This storm began two weeks ago while I was away from headquarters on an evangelistic tour. I had been keeping pretty steadily at headquarters, not even attending the Conference at Secunderabad as I saw signs of a coming storm then. It is now full upon us. It is gathering from all quarters of my field. The victory shall be ours through Christ, as it ever has been.



SCENE ON THE INLAND SEA, JAPAN

## WHY I BECAME A MISSIONARY

REV. JOHN L. DEARING, PRES. OF THE BAPTIST THEO. SEM'Y, YOKOHAMA, JAPAN.

“WHY did I become a missionary?” I have no doubt whatever but what the reason is that it is the one thing in the world that the Lord would have me do. I have never been so discouraged, or longed to see America so much as to lose a whit of the conviction that I am on the mission field because of the leading of the Holy Spirit. How that Spirit led me, in part I cannot see, but in part the instrumentality is clear.

After many struggles as to duty, I found myself at Newton beginning my course of special preparation for the ministry. Delegates were to be sent to the Inter-Seminary Missionary Alliance to meet at Oberlin, Ohio. The missionary spirit being strong, several delegates were to be sent. When my name was proposed I objected on the ground that men who were intending to go as missionaries should be sent. This was overruled on the ground that men in the pastorate at home should get the inspiration of the meetings.

They were to me, perhaps, the most remarkable meetings I ever attended. I never felt the Spirit of God more in any meetings

than there. One evening in conversation with Mr. Forman in the lobby of the church while an eloquent address was being given inside that I wanted very much to hear, I was brought face to face with the question, “Are you willing to go anywhere in the world that the Lord wants you to go? If you are not, what evidence have you that he will bless you anywhere?” A new view of my life came to me. I ceased for a time to think of foreign missions. I saw for the first time that I had been taking it for granted that I was to have a pleasant New England pastorate, in or near some large city, perhaps within sight of the State House dome, where I could do the Master’s service, to be sure, but where I should have all the advantages of libraries, lectures and other privileges that seemed then so essential to a happy life. This question was fought out after many a struggle during those meetings. The selfish view that I had unconsciously been cherishing appeared to me, and at last I said: “Lord, with thy help I am willing to go anywhere in the world that thou leadest me,” realizing that that might mean Africa, South America, Dakota,

or New Mexico. That settled, there came the conviction as clear as if a voice had spoken, that I must go to the foreign field. Many were the obstacles, but during the years that followed they were gradually surmounted or removed, until by the guiding hand which I never had any reason to question, I found myself in Japan. Speaking from this part of my experience as well as of all the succeeding, I can say, be sure of the guidance of the Holy Spirit. Having that you are safe. But be sure, too, that your own wishes are not permitted to take the place of the Holy Spirit.

I have found the work far unlike what I anticipated. Discomforts looked for have not been found. Sleepless nights have been spent over discomforts never dreamed of in America. Privileges looked for have never yet been enjoyed, but blessings never dreamed of have made me very thankful to God. On the whole there has been found a depth of joy and blessing in missionary service such as I never expected to find. The feeling that I was making a sacrifice in coming to Japan, which feeling the good brethren and sisters at home did something to aggravate, early gave place to devout thanksgiving that God had counted me worthy to have a share in such a glorious work.

The small scale on which much mission work is carried on, at first caused dissatisfaction and discouragement. This was overbalanced, however, by the growing realization of the far-reaching influence and responsibility of laying the foundations of Christianity in new ground. One has but to think of the close relation of the early builders of our own national life in America, or of the early founders of the Christian Church to succeeding history, to begin to get a view of the importance of beginnings. In mission work the kind of character that is cultivated, the manner of establishing the young church, the spirit of evangelization

encouraged in the life of the new believers, will have much to do with the future life of Christianity in the country. The need of such encouragement and guiding is unquestioned. The work of preaching the gospel to those who have never heard it, is but one part of the missionary's work. Early can this be in a degree delegated to the new believers, who can press home the need of believing in Christ upon their countrymen often with greater power than can the missionary. But even if all the work of proclaiming the gospel could be handed over to the new believers, which is very far from being the case, there would yet remain a vast amount of work to be done of a very important character. Remember that the spirit and character of Christianity is largely unknown to these people, even after they have cast away their idols and accepted Christ. The practical application of Christianity in the daily life, growth in grace and how attained, the fruits of Christianity in character, and many other things that are a part of the home training in America, must all be taught as new things here, and the missionary has a great responsibility in developing this side of life.

The results fully justify all the effort that is put forth. When we think what poor examples of the glorious gospel we bring before this people, and the lame way in which it is set forth, it is a passing wonder that the reproduction of the character of Christ is so unmistakable as it is. It is rare to find a Paul in the mission field. At least there are few missionaries but feel a sense of their shortcomings as they compare their lives with that great missionary, and yet the wonderful results that we are permitted to see following our work is complete evidence of the fact that the Holy Spirit hears prayer for the missionary and blesses his work. That the missionary is often saddened by the falling into sin of those who were supposed to be faithful dis-



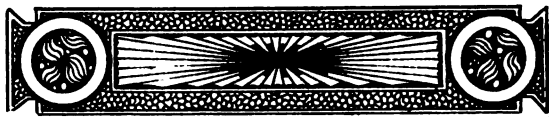
ciples, is a fact, but it is also true that the work of grace upon the hearts of men, and the growth in grace witnessed is a frequent and sure proof that the work is from above.

I could give specific illustrations of this which would fill many times the space which this article is allowed. From the many which occur to me I would instance the students in the seminary, and especially the four men who have just been graduated. (See frontispiece.) I suppose that every student in the seminary grew up in heathenism. Not one had his early home training in the midst of Christian surroundings. Every one is in the seminary at the cost of strong opposition on the part of members of his family. Some are practically cut off from their families because of their position. Almost every one could receive from his family some financial assistance if he would study in some other school, but because they choose to study for the ministry they are cut off from help from their family. And yet the growth in grace and the development of Christian character which I have seen in these men has paid me many times over, for what little share I have had in their training. One of the graduating class was at one time in his life much given to drink, and it was because of the help that he heard that Christianity was to one in breaking off from drink that he was first attracted to look into Christianity. This man is now filling one of the most important positions in our church in Japan. He is said to have a remarkable power in personal work among the people, and it was said of him, by some one, recently, who could not understand Japanese, that "One could tell by looking at the man that he

was a true Christian." I might go through the whole class, from the one who was known among his companions as "the saint," to others less saintly in character, perhaps, but none the less unmistakably evidencing the work of grace in their hearts; in all I can see the transforming power of the gospel, and that transformation effects not only these men but others through them.

Yes, better financial help would enable us to do more, and any diminution of the help already received would be a calamity. I am sure that no one who contributes to the support of the work here would fail to see encouragement for continuing and increasing that support, if I could but take them personally into the midst of it and let them look into the faces of these men and hear their words. How often I have wished that I could do it.

Let me say that missions are a grand success in spite of the weak instruments through whom the work is done, the grudging support that they often receive, and the slow way in which the work is pushed forward and new fields occupied. I often feel as if God is blessing the work in spite of the missionary and the church. What would be accomplished with spirit filled missionaries, backed by a church supporting the work heartily by prayer and dollars, it thrills one to imagine. Those who condemn missions and speak against them speak of what they have not seen, and bear false witness. Whether it be right in the sight of God to hearken unto them more than unto us judge ye, "For we cannot but speak the things that we have seen and heard."



## FROM PRIEST TO PREACHER

MRS. MARILLA B. INGALLS, THONGZA, BURMA

IT was a hot morning in April, even before the diamond dewdrops had disappeared, and my load of Burman girls and the old Bible woman looked a little dejected,



MRS. MARILLA B. INGALLS.

for we were up and on our way soon after midnight, hoping to be able to break-fast and have a good day at one of our Christian homes, and now we were hot and far from the

place. The bullocks had rested once before daylight, but were now heated and slow, and the young Burman driver was vexed, and after a little flourish of the stick, and some punching with the sharp end, he stood up, and down came the old cane with a whack and a snap on the backs of the poor animals.

"Ton Daw, stop!" I expostulated as I pulled at the back of his jacket; and he sat down, and there was a stop, and when the Glover and Patton preachers came up we got out, talked about the long trip, and made our plans.

We found a spring and gave the cattle some water and a little salt, and the people smoked and I ate some of their parched peas and beans, and then we costumed up for the rest of the trip. My head-dress was a wet towel, and drawn over the crown of my hat were some large teak leaves fastened on with some thorns. The Bible woman and girls had their heads bound up in their bed blankets, and one of them, a bright-eyed, wide-awake damsel, volunteered to do a little extra,—out of sheer compassion, of course,—and held her umbrella over the squatted driver. The head and

back of the bullocks were somewhat covered with branches of green bushes, to keep off the great green flies; and walking behind were the two good preachers, throwing their plaids over their heads and shoulders, pushing up under the bamboo work of their umbrellas some of their tracts for ready use, and then catching up to hang their bags on the framework of our cart. Then after a



OO NYAH GNAH  
BURMAN BUDDHIST PRIEST

few texts we got fairly started on our way again.

The text for that season was: "Sow beside all waters"; and the Bible woman repeated, "Let us try to live up to our motto," which was followed up by one of the

preachers, who reached up and placed a tract on one of the bushes, and the other put one on an old hollow stump. We had never been on that road before, and expected the ride would still be over the paddy (rice) ground, but after we had crossed a little stream, which some waded, and some of us crawled along on the fallen trees, we came to a forest. Monkeys on the tree-tops chattered and jumped from limb to limb, and small green parrots embellished some of the other trees, and many sweet flowers perfumed the atmosphere.

We were rested and refreshed by the forest shades, but ere long came again upon the hot plain. I comforted the party by telling them we would stop at the first building we saw, and soon we came to the high mast-pole stuff, with its sacred bird top, and we were at the entrance of the Buddhist temple ground, and we were at once out of our cart and into the village zayat. Soon the villagers, young and old, rushed out to see the white lady, and after I had come out of my curtained corner the scene opened.

"Where are you from? Where are you going? How old are you?" And the whispered exclamation of "Tai Thlah thee" (very handsome) made me smile over the untruth, for I knew what it meant. One might be as ugly as old Bluebeard, but if the face was white it would command the admiration and call forth the flattery of the people. After I had satisfied the curiosity of the crowd in various ways, I got off my basket seat and began to read and show the Bible pictures. The proud priest from the temple came in and sat on the railing of the zayat, too proud to converse or take a tract from my hand, and went away ridiculing the name of Christ, and after the old men and women had looked at me they went out and talked with the preachers. But their ears were closed to the truth of salvation through Christ, and when we

gathered for our breakfast some of them said it was a mystery which had led us on the wrong way to the Christian home. We were all tired, and there were no open ears



KO PHO MYAH  
THE SAME MAN AS A CHRISTIAN PREACHER

for the message, and we feared we had sowed upon bad ground.

After this the preachers went off to the monastery, and the rest of us stayed in the zayat, which was often crowded with the dressed and undressed ones who had heard the singing of our girls. They came and went, but there were two or three young men who seemed to care a little for the books, and read, and I gave them tracts and they remained with us till the cool of the day, when we piled our luggage into the cart and renewed our journey. The Christians were so glad to see us. For several

days we had a good working time, and a day seemed to count on that good soil, but we had many regrets over the day in the zayat. I gave a tract to one young man and he read it through in our presence, but we had no evidence that he was interested, and there we left it—a buried incident and to us a lost day.

Eighteen or nineteen years have passed. The two preachers have joined the sainted patrons, the Bible woman entered into her eternal rest, the young cart-man into the religion of his heathen mother, and the Christian girls are married and off to distant homes, and I alone am left to tell the history of that trip to Monyen, and the scenes of 1897.

I had been down to refasten the chain of my "dumb teacher" and I pulled the grass from the vines of my eagle (Bruce) and then came into my house where I was greeted by a colporter, and next my eye lit upon a Buddhist priest, who, unlike those proud ones, sat down on the floor mat, the first humble position I had ever seen from a priest. The colporter told me that this was the priest of whom he had spoken. He had read many of our books and had decided to leave the priesthood. He asked me if I did not know him, saying that I gave him a tract many years before, when he was a young man, and he brought out the scenes of the day in the Monyen zayat. I could not recall his face or expression, but he related several circumstances and gave me the names of the preachers and one of the girls, and I was convinced that he was the young man who read the tract, and then I asked for his story.

He said: "After you gave me that tract I was unsettled about our religion, and as I had some learned friends in the zayat I removed to that place, but they could not give me light, and so I decided to study our law, and came to Sonneway and became a priest; but here I was not satisfied, and so went up

to the Golden City and studied in the great monastery, and then under the archbishop till I became a full-educated priest. I was called to take charge of a temple in Rangoon, but here I was not at rest. The truth of that first tract which I read had rooted in my heart, and I was forced to believe that there was a Creator, and he the only one true God. I longed to know more about his law, and visited several American missionaries who added more testimony, and told me of the love of the Lord Jesus Christ, but I wished to read and study for myself. As a priest must not touch money I could not make a purchase, so I got a trusty pupil to buy me one of the Bibles I had seen at the Mission Press, and I studied it with my room locked. But soon the older priests found it out and told me it was not right for me to read such books, and after some contention I gave the Bible to one of my friends.

"I longed for my book, and not long afterwards, when I had heard the singing of the Christians, I got one of my pupils to purchase a hymn-book, and I took such delight in it that I presume I let out my voice a little and tried to sing. Be this as it may, my associates found it out, and said it was wicked to make this noise like the crazy Christians, and so to make peace I gave away my hymn-book. But I was not easy in my mind, and went to some missionaries for light. The two maiden missionaries and their Burman preacher talked much with me, and I at last resolved to leave the priesthood and be at liberty to read and worship as I pleased. I obtained money to buy me the change of dress, but that was stolen, and my way seemed hedged up. At last I had a call to a monastery where some of my Christian relations lived, and so I came to your Christian village, where I read the Bible and other books, and now I wish to confess my faith in Christ according to your vows and customs."

I got him up on a bench and took out my Bible, and then we began our examinations. To my surprise and joy he could turn and find all the texts, and they were not new to him. He said that the Buddhist religion had no way for sure salvation; that man must be lost, as it was sin after sin, world after world! He understood all this, and convinced me that he trusted his salvation on Christ as his great sacrifice for sin. I asked him what profession he would take if he left the priesthood, and he had not decided. He had a class of surveying in his monastery, and he was clever enough to take in all the lessons of the government teacher, and the official examined him and gave him a certificate, so he could enter that service if he liked, or he could teach a school or do some other service.

After this conversation I sent him off to the pastor to be entertained a few days, but at the evening service in came the stranger with the pastor. When I expressed my surprise at the haste, he said he hated that deceptive costume which he had worn for fourteen long years, and he was very unhappy and afraid of God. So he had borrowed a plaid and jacket of the pastor, and the scarf of the wife, for his shaven head, and had come out of that character as quick as possible. He sat down with the Christians, took a hymn-book, bowed his head, and in outward appearance was like the other disciples. The change of this man was so great that some of our young people could not realize what he had been, and at my request the next day he dressed

up again in those yellow robes, and showed himself, and then we made up a purse and bought him some garments.

That week he read and studied, and the next Sunday he was baptized. I wished him to be able to give the reasons of his faith, and gave him some long Bible lessons, and very soon he came out and said he must have more, and not only learn for himself, but he must be a messenger to others. On the fifth Saturday after his baptism he asked if he might conduct the evening service in our hall. I was surprised, and did not at first consent, but he told me he had selected his text and arranged his subject, and so I consulted with the pastor and consented. His text was: "Ye are the light of the world." His sermon and the whole service was that of a preacher of our religion, and the next day I told him to study and pray much and then give his decision, which he did, and began a course of study, making a short cut in order that he might join the Burman Theological Seminary at Insein. Now we have fitted him out, and he has gone to study a term there. He is now a man of thirty-five years of age and is able to be a faithful student, and we hear he has brought another priest to listen to the teachings.

It is a cause of joy to me to see the fruit of the sowing of eighteen years ago, and it must be an encouragement to our missionary friends to know how their added efforts have been blessed, and the answer to the command, "Sow beside all waters," has been verified.



## ROUND ABOUT ONGOLE

REV. W. L. FERGUSON, RAMAPATAM, INDIA

FOR the past two weeks I have been in Dr. Clough's company and under his instruction in the art of touring and preaching the gospel to the Telugus.

I spent three days in Ongole looking at the mission in its various departments. It is a very busy place. The high school and college under the charge of Professors Martin and Baker; the boarding school for boys under the care of Miss Dessa; the boarding and day and training schools for girls under Miss Kelly; the caste girls' and *palem* schools under the supervision of Mrs. Kelly, sixteen in number; the night schools for men, night schools for women, schools for Mohammedans, compound preaching and the regular church services give one a glimpse of the varied activities of this station's work. But one does not see all of Ongole in Ongole. There is the great field of which it is the center of operations. In this field are thousands of Christians living in towns and villages, in groups of five, ten, twenty and so on up. Among these villages colporters and preachers go with the word of life; and in these villages are established more than two hundred schools. In addition to the pastors, evangelists and teachers are Bible women, some located on the various fields and others under the care of Miss Kuhlen, who tour with her from village to village.

It was for the purpose of seeing these things that I went to Ongole and a portion of the field to the north and west, spending ten days in camp with Dr. Clough.

We left Ongole on the evening of the 5th and went about fifteen miles to a village called Naltur. Here our camp was made, and from this as a base we operated in all directions for three days. Early the next morning we set out for a neighboring village and there preached. There was a good congregation, the men and women not having gone to the fields, owing to a message given

them the night before saying that we would come early the next morning. In this place a *Mala* elder confessed Christ and allowed his *juttu* (tuft of hair on the crown of the head) to be cut off. The Christians were exhorted to greater faith, zeal and perseverance, the school teacher and boys were counselled regarding their work, and a preacher was left behind to do personal work and hold a meeting, if possible to get another congregation. We went back to camp, and in the afternoon held a service at the tent for the people of the village in which we camped. All the day in the grove near our tent the native preachers held forth, speaking to two, three, a half dozen or ten, as the case might be. There were comers and goers all day: caste people, herdsmen, coolies, lame, halt, diseased, and a *leper* among the number. They all heard the gospel and some few believed; others laughed, others were sobered and went away to think.

Sunday morning we held a service in the Christian *palem*. Our meeting place was under a great tree and in the shadow of a mud walled house. The Christians here were somewhat downcast and discouraged, owing to persecutions on the part of the heathen and some death losses among themselves. Dr. Clough preached a rousing sermon and exhorted them to be of one mind, of good comfort, and to continue in prayer. The message had a good effect.

In the afternoon at the tent we had a rally from six or seven villages whither preachers had been sent out to hold services in the morning and to bring in the Christians, together with the elders and any candidates for baptism. The meeting was of good size, and some fourteen or fifteen requested baptism. Upon examination some did not seem clear in their experiences and knowledge of Christian doctrine. Eight only were received and baptized. The others

were put under further instruction and told to present themselves some other time, when it is hoped they may be able to give evidence of conversion.

At night a farmer came to the tent accompanied by a friend and bringing a present of three or four eggs and a chicken. We asked him what he wanted, and as usual received the wave of the hand and the reply: "Nothing at all." We asked him to sit upon a chair near by, and then began to ply him with questions. By and by he told us a rather rambling story about some trouble he had had years ago with a younger brother, etc. But we saw that it was not a very weighty matter in his mind. There was something else. What? Dr. Clough began to talk to him about the Savior. He drank in every word, received a tract and went away satisfied. He was a sort of Nicodemus, and apparently is not far from the Kingdom of God. How many such there are in this country!

Monday morning we went to the south-east some three miles and held two services in different *palems* of the town. In the first place we went, they were a hard-looking crowd. Filth abounded upon every hand. The people were rude, full of interruptings, disputings and shoutings. They did not want us, but we finally got their attention, held a short service, admonished a weak Christian brother—the only one in the place—to let his light shine, and then de-

parted. In the next *palem* we were received joyfully. They had sent for us, asking us to come. A large congregation greeted us. Dr. Clough preached a short sermon, the native brethren got to work, and in a short time some seven or eight were openly confessing Christ. These were left in the hands of the preachers to be instructed further in Christian doctrine, prayer, etc., and we went back to camp, and in the evening sent the tent on ahead to another village some miles away.

All our days were filled with work and a variety of experiences. The total number of villages reached in the ten days was not far from forty, and the total baptisms were ninety-six. Since Dec. 1 last there have been 603 baptisms on the Ongole field. Dr. Clough informs me that if we were to travel at this rate for two full touring seasons we would just about be able to compass the Ongole field. He moves among the people like an apostle or patriarch. They all seem to know him, and he calls scores of them by name.

Just at present, in the particular region where we were, there is quite a movement among the *Malas*. At Venkatapuram four were baptized.

I need not say that this view of field work was very stimulating, helpful and enjoyable, and that I have told but a fraction of the good things seen, heard and experienced.

## GREAT CHANGES IMMINENT

REV. D. DOWNIE, D.D., NELLORE, INDIA

**W**HAT changes are to take place in the near future in the political, social, and financial world, no man can tell. No, nor in the religious world either. I have never seen a time when there seemed so much unrest. Hindus, Mohammedans, and Christians alike seem to be in a state of expectancy. Just what that something is that all are expecting is not quite clear, but it is change of some sort; not the changes that are common to

all times and places, but some extraordinary change. "The Eastern Question," as it is called, has long struggled for solution, but it remains a problem still. The solution is bound to come, and when it does the maps will all have to be made over again. Meantime we rest in the glorious hope and confidence that Jesus Christ will ultimately triumph over all his foes and reign supreme.

## SELF-SUPPORT SAVED THE WORK

REV. ROBERT A. THOMSON, KOBE, JAPAN

A FEW miles out from Kobe there is a village named Ikeda, of about ten thousand population. It is the centre of a great wine-making district, the wine being made of rice grown only in certain parts of the country. The majority of the people living here are either engaged directly in the business themselves, or are connected with the trade, and it has seemed to us as if this tended to make Christian work extremely difficult among the people. We have not had to contend with hostile opposition, but, which to my mind is worse, supreme indifference. For years past various missions have tried to work in this place, but have met with little or no success. The Episcopalians, then ourselves under Dr. Rhees, tried to get a hold in the place, but it was no use, and they both gave up.

The Presbyterians then tried it for some years; but met with as little success as the others. Five years ago I opened the work there at the instigation of a merchant who first heard of Christianity from Mr. Yoshikawa, our native pastor, who was then helping Dr. Rhees. The man was baptized, and we opened work in the village again, and for a time we had some interest among the people, but latterly did not seem to make much progress. We had only a small company of believers, as many of our members moved away from the place. One family Dr. Rhees employs at one of his stations now in another part of the country, who were the fruits of our work at Ikeda. About six months ago I began to think that I would be compelled to follow the example of my predecessors, but I did not like to give up one bit after having started. Meanwhile I had sent to our people there some copies for circulation of the circular on Self-support sent out by the Secretaries' Conference last year, which had been translated into Japanese, and after they had had time to think

the matter over, I told them that if they could not do something towards helping in the expense of the work among them, I would have to give up and use the money somewhere else.

They thought and prayed about the matter for some time and finally said to me that they would pay the rent of the meeting place, three yen per month, and they would buy all the "tatami"—matting, paper doors, etc., which were necessary, costing them about twenty yen, if I would continue the work for a while longer.

There were only five or six believers altogether and none of them at all well off in this world's goods. I was surprised and delighted at their proposition and gladly consented. For a few weeks I had one of our seminary students at work there, Takahashia San, who did a good work, but took sick and had to go home.

During the summer, the fearful floods we had in this part of the country inundated this village, the main streets being from three to five feet deep in water. All the new furnishings of the meeting place were completely destroyed, but with that peculiar buoyancy characteristic of this people even under the most distressing circumstances, the believers went to work at once to restore that which had been destroyed, and they continue to pay the rent of the meeting-house as before. I should have been glad to help them, but it did not seem wise to offer to do so. Immediately after this quite a good deal of interest seemed to be manifested in the meetings and our native pastor went up there to work for a week, and within the past month we have had eight baptisms in that place.

Among the candidates baptized was the Government school teacher and one of the post-office officials, and altogether we have a nice company of believers.

I have written this out at some length because of the interest and encouragement it has been to us to continue working in faith even though for a time we may see no results.



# LETTERS

## BURMA

### RANGOON BAPTIST COLLEGE

**Our examinations** are close at hand. The first and second year normal classes will be sent up on March 15, while the third-year classes must wait until March 23. The boys have done much better work this year than last, and they have developed considerable enthusiasm in their teaching. It has seemed much more real to them. Last night Mounng Tun Pe, a third-year boy, gave a lesson in English grammar to sixth-standard boys, which for mastery of subject-matter, enthusiasm, and skill in educating definitions, I have seldom, if ever, seen equalled by a pupil teacher in an American school.

W. O. VALENTINE.

### REV. L. W. CRONKHITE

BASSEIN, March 10, 1897

**A Thanksgiving.**—I realize that the three hundred dollars is both a large and a small sum—small from the standpoint of my large field and its many awakened heathen, but large from that of the Union's straightened circumstances. God grant that our brethren of means may cancel the debts of both our large societies, home and foreign. If all could have been with me on my recent jungle trip of twenty-one days near our Henzada border, one of the most stirring and delightful of my life, nothing more could be needed. Time and again, though in physical weariness (trip wholly on foot), my heart leaped in thanksgiving that I am permitted to be a missionary.

### FIRST BAPTISM AT MYITKYINA

Yesterday we had the first baptism, as far as I know, ever witnessed in Myitkyina. Three Kachins and one Burman, a brother-in-law to the above-mentioned Mounng Min Kyaw, were buried with Christ in baptism. A good number of Kachins, Burmans and Indians witnessed the impressive ceremony. I have seen and spoken to more Kachins this time than at any of my previous visits to Myitkyina. They come down now in large numbers for trade and coolie work. May we pray for those who yesterday were gathered in as the first fruit of the work up here. One of the Kachins baptized, a young man about eighteen or twenty, especially impressed me. He has been in school long enough to read Kachin fairly well, and he passed a very creditable examination. The Lord may have an important work for him to do.

OLA HANSON.

### REV. H. MORROW

TAVOY, March 5, 1897

**An Encouraging Tour.**—Yesterday I reached home from a tour of fifty-one days in my boat. Most of the time I spent in Mergui district visiting the most southern part of the country where Karens reside. During my tour thirty-five persons were baptized, and I found more to encourage than on any previous visit. In one locality hitherto entirely heathen, but where we began a school a year ago, six were baptized, all heads of families. They have a school of twenty-six pupils, and are building a good substantial chapel. It is quite a centre for work, and we believe a large number will be gathered in. During the past twenty years we have begun work in many new villages, but in none with so encouraging prospects as in this we now referred to. Other new places are calling for teachers, and we are doing all we can to meet the demand.

**Is this necessary?**—If I were asked to give my opinion regarding the outlook in all our work, I would say that not only are there indications of unusual interest, but that much more than ordinary interest is already apparent. But there are drawbacks of a very serious character. My health is very poor, so poor that I am only dragging myself along from day to day. Then the financial pressure at home and also here in our field: I cannot but worry over this, and my illness is thereby aggravated. Has the love of the Christians at home waxed cold, or are we out here unfaithful in the use of their benevolence.

**No open way.**—I am going on in preparations for another school year, and hope means will come from some quarter, and if my hands should fail to hold the work others will be provided. But up to today I see no open way. This is all I know. The school may be left entirely to the native teachers. This for a time at least, would be preferable to giving up altogether. If you have any advice or suggestions I should be glad to have them. To me the way seems very much hedged up. My health is the great difficulty. I am not afraid of anything when I have strength, but when that is gone I am undone. Pray that God may help me in this time of need.

[This pathetic letter of Mr. Morrow's receives additional emphasis from the fact that since writing it his strength has entirely given out and he was carried on board a steamer by friendly hands in the hope that he might reach Mrs. Morrow in America and regain his health.—Ed.]

## INDIA

REV. A. C. FULLER

PODILI, April 10, 1897

My needs look greater day by day and I am harassed and hampered as my work increases. Through persecution and even bloodshed, with which we have been made familiar of late, our work moves grandly on. Our success makes the hatred of the Hindus come to the surface. Since the 1st of January we have baptized 420, and of these more than one-third are from ranks of heathenism, which stirred the Hindus yet the more. The persecutors of our Christians have already dragged us into the courts, and we are not out of it yet by any means, and it is costing much money, for which we have no appropriation.

Up to now I have had to put out 354.12 rupees on these court matters, and how much more it will come to I do not know, but I think likely it will exceed 500 rupees before we are done. The cases brought against our Christians are false, and in revenge because they do not willingly take part in heathen feasts and idol worship any more.

The heathen say they are going to see if they cannot put down this "religion of the English," as they call it. Being a new mission and among a rude people, I suppose it is necessary to go through with such an introduction as this, though it is expensive and unpleasant.

## CHINA

MR. H. J. OPPENSHAW

YACHAU, Sept. 25, 1896.

*The work at Yachau* is growing increasingly interesting. We do a little opium refuge work, aiding those who are desirous of breaking off opium. At present we have only one man. They stay right on the compound for, say, twenty days, are required to attend all meetings, and in that time get a very fair knowledge of "the doctrine," and also have the advantage of seeing it on legs, — ambassadors, representatives, in a very real sense.

*The medical work* of late has had quite a boom, begun by Upcraft and carried on by Bradshaw, with your humble servant as first assistant doing the heavy work, such as washing old sores, bandaging, etc. Medical patients are seen now every other day (at first daily), and our average run is about thirty. They gather in the "Keh Tung" — Guest Hall — receiving numbers as they come in, where we have a helper who talks informally this new and strange doctrine. Frequently we say a closing word, and at 11 A.M. the work begins. Up to that time we have been hard at it with our Chinese teacher.

*A woman cured.* — We have had several markedly successful cases, the one signal triumph being the cure of a woman who had been bitten terribly by a snake. She came twenty-four hours after the thing had happened and was in an awful way. Bradshaw went hard at it, and to-day — the eleventh day

— when I visited her she was walking about the room. Of course we have gained a big "ming sing," reputation, and certainly have won the friendship of the entire household. They can't understand our working with simply love as the motive. Thus does the Christ live again in loving deeds.

*The chapel services* are — barring nights when it is rainy — very well attended. We have three evangelistic meetings weekly, besides the three Sunday services, including an interesting little Sunday school, and also our regular morning prayers, at which we frequently have outsiders. Then we are planning definite country work. A Christian teacher, Mr. "Yellow," is on his third trip now, book-selling and preaching. A deal of faithful sowing will need to be done ere the harvest comes, but we sow in hope.

*Our young evangelist*, Siu dz mei, is a most valued helper. He preaches as though he believes it, and is a light indeed among his countrymen here. He it was who stood by the stuff when we were compelled to leave last year. He started as Upcraft's "boy," and for a long time was our general utility man, cook, etc.

We have not had a word yet as to whether West China is to be reinforced this year or not. But we hope that things have so shaped themselves at home as to warrant your sending a few at least to our needy and very interesting fields. Rice crop this year is A1, and the people correspondingly happy.

## ASSAM

## THE MIKIR MISSION

THE year, for us, ends where it began, at Krungjeng, where we have had the best of opportunities for doing evangelistic work. Deobor and Ingling are the only Mikirs baptized during the year. Rongbong who less than two years ago was an ignorant slave, has developed into an earnest preacher. He neglects no opportunity to improve himself. He has composed one hymn of six stanzas and another of four stanzas, which Mr. Moore finds most useful.

About a dozen Mikir boys have attended the school in Nowgong. I have come to regard their attendance there in the capacity of beneficiaries of the mission as a doubtful good. In March they refused to do the work required of them and in consequence they have received no money aid since.

Two-thirds of them have continued to attend school, either finding work in families or receiving help from home. It would seem that we have tried this plan of giving aid—tried it thoroughly—and find that it is not *the* way to get hold of Mikir boys. I hope we shall never undertake the same method again.

A great gain has been made during the year in acquiring the language. The Mikir missionaries were never more happy and hopeful than at the present moment. Preaching in some quarters goes on almost uninterruptedly. We are located. Two houses which we think will last ten years are in process of construction. The Mikir Mission is housed.

CHARLOTTE P. MOORE.

## JAPAN

## REV. S. W. HAMBLEN

SENDAI, April 1, 1897

**Self-support in Sendai.**—We are all gratified with the decision of the Sendai church to call a pastor. Their choice fell upon our Morioka evangelist, and so we are to lose him. His substitute will be hard to find. I have been searching six weeks, and as yet cannot find a man to take the place. While exceedingly glad for the Sendai church that they have secured Nakajima, I am as sorry to lose him to the Morioka field, for his place and that of his wife, who was the first graduate of our Sendai Girl's School, will be most difficult to fill. They have gotten a strong hold on a large group of the students and are leading many of them to Christ. The church members think much of them, and the other churches esteem them highly. In Tono also, which Nakajima has visited as frequently as circumstances permitted, he is thought well of and has fruit of his labors, and of the labors of others, in candidates waiting for baptism.

**The problem in Morioka** is how to build

up the church. The permanent residents of the place do not seem to be reached. It is the students and railroad men who as frequently leave the town for other places as they remain who are influenced, and thus the church does not grow in numbers and strength. There is a great deal of moving to and fro, and this is a great obstacle to a stable work.

**The conservatism** in Hachinohei and in Aomori province still baffles Haraguchi's efforts. I trust that the prayers of those who have recently assumed the support of Haraguchi will cause the apathy of the people concerning spiritual things to pass away, and that we may see a great harvest from the seed sown there the last few years.

There seems to be a more favorable looking to Christianity on the part of the Japanese. As they come more and more in contact with Western nations they are seeing the worth of Christianity and the lack of power in their own religions, and so there seems to be a more general turning to Christianity.

## ABSTRACT OF PROCEEDINGS OF THE EXECUTIVE COMMITTEE

THE MEETING OF JUNE 7, 1897. TWELVE MEMBERS PRESENT.

THIS being the first meeting of the committee after the annual meeting of the Union, the members of the Executive Committee were called to order by the Recording Secretary, who read from the records of the meeting of the Board of Managers held at Pittsburgh, Pa., May 24, showing the election of the executive officers.

The committee then proceeded to permanent organization, by the choice by ballot of Rev. Henry M. King, D.D., as Chairman, and Rev. Edmund F. Merriam as Recording Secretary.

The oath of office was administered to the Recording Secretary by George W. Chipman, Esq., justice of the peace.

After remarks by the Chairman on the peculiar importance and difficulty of the work of the committee for the coming year, the committee were led in prayer by Deacon George W. Chipman.

Rev. E. F. Merriam was re-elected Editorial Secretary, and made a brief report of his labors of the past year, particularly in regard to the work of examining and perfecting titles of real estate held by the Union in all the countries in which missions are being carried on.

The certificate of the Auditing Committee for the month of March was received and placed on file.

The return passage to Burma of Rev. George J. Geis of Myitkyina, Upper Burma, was authorized.

The Home Secretary reported the progress of the movement for raising the debts of the Union and Home Mission Society.

The resignation of Rev. N. D. Reid of Henzada, Burma, and Edward Bailey, M.D., of Kayin, China, were presented and accepted.

The names of Rev. W. B. Boggs, D.D., of Secunderabad, and Rev. W. L. Ferguson of Ramapatan, were added to the list of trustees of the Telugu Mission.

THE MEETING OF JUNE 14, 1897. TEN MEMBERS PRESENT.

Owing to recent changes in the rate of exchange, the rate of disbursements in India was fixed at 300 rupees to the \$100 gold.

The Home Secretary reported that the amount necessary to secure the pledge of Mr. John D. Rockefeller of \$250,000 for the debts of the Missionary Union and Home Mission Society, is practically in sight.

Letters from native churches in Nisangram, Assam, and other places were presented, sending contributions towards the debts of the Missionary Union. These tokens of the interest of the mission churches in the welfare of the society were received with warm expressions of appreciation.

~~Pa.~~ The report of the subcommittee on the Congo Mission was received and adopted, arranging for a reduction of \$20,000 in that mission for the coming year.

Action was taken looking toward the retirement of several missionaries now in America, the health of whom or of some member of the family would apparently not justify their return to the mission field.

It was voted that the missionaries of the Union be instructed to deposit all original deeds of real estate held by or for the American Baptist Missionary Union, with the Treasurers of the respected missions, and the committee desire that copies or translations of all deeds, certified by the missionaries in charge or by the Mission Treasurers, be deposited with the Recording Secretary of the committee in Boston.



# PROGRAM FOR THE MONTHLY MISSIONARY MEETING.

Subject: Thanksgiving for the Raising of the Debts.

1. Praise Service.
2. Scripture, Psalm 98.
3. Singing, "We Praise Thee, O Lord."
4. Scripture, Psalm 99.
5. Singing, "Holy, Holy, Holy."
6. Scripture, Psalm 100.
7. Prayer of Thanksgiving that the missionary debts are paid.
8. "The Raising of the Debts." It is suggested that this article be divided into portions, to be read by different persons, according to the judgment of the leader.
9. Singing.
10. Prayer.
11. Remarks by the Pastor and others on the Raising of the Debts.
12. Singing.
13. Offering for the American Baptist Missionary Union.
14. Doxology and Benediction.

## DONATIONS

RECEIVED IN MAY, 1897.

### MAINE, \$141.16.

Biddeford, 1st ch.....	\$15 00
South Paris ch.....	7 88
Rockland, 1st ch.....	22 69
Surry ch.....	3 04
W. Ellsworth.....	80
Trenton.....	73
E. Bluehill.....	1 20
Winter Harbor, two quarters,	3 30
Sedgwick.....	6 11
Swan's Island.....	1 20
West Sullivan.....	1 20
Blue Hill, two quarters.....	17 04
Brooklin.....	6 00
Penobscot.....	2 80
Franklin.....	4 40
Fremont.....	2 60
E. Lamvine.....	60
Lamvine.....	7 05
Kennebunk Village ch.....	7 50
W. Rockport ch.....	3 30
Warren ch.....	1 86
Washburn ch.....	60
Forest City ch.....	3 19
Perham ch.....	60
Brookton ch.....	3 25
Houlton ch.....	2 70
Sebec ch.....	2 00
Brewer, Passadumkeag ch.....	60
" Montague ch.....	1 95
" 1st ch. S. S.....	4 98

Head Tide, J. F. Carleton, for Africa..... \$5 00

### NEW HAMPSHIRE, \$70.92.

Millford 1st ch. Y. P. S. C. E., for famine sufferers in India, care Rev. G. H. Brock.....	2 50
Concord, 1st ch.....	61 30
Warner S. S.....	7 12

### VERMONT, \$19.92.

Mechanicsville, Mt. Holley ch., Rev. Geo. W. Clough.....	13 67
Chester, 1st ch. S. S., Young Men's Bible Class, tow. sup. Kalkany Katama, care Rev. J. Dussman.....	6 25

### MASSACHUSETTS, \$996.30.

Salem, Calvary ch.....	6 26
Boston, Bowdoin Sq. Tabernacle, B. Y. P. U., tow. sup. n. pr., care Rev. F. H. Eveleth.....	25 00
Clinton, Chester Kellogg, for mission work in India.....	50 00
Lawrence, 1st ch. S. S., to apply tow. sup. Schway So, care Rev. B. A. Baldwin.....	21 25
Lowell, Branch-st. S. S.....	7 66

Springfield, 1st ch. Y. P. S. C. E.....	\$10 00
Phenix ch.....	9 15
Manchester ch.....	4 67
Worcester, Main-st. ch.....	11 75
Boston, Clarendon-st. ch.....	12 00
" Ruggles-st. ch., add'l, Fall River, Foster-st. S. S.....	5 00
Chelsea, Carey ave. Y. P. S. C. E.....	7 50
West Acton S. S.....	2 50
" ch., monthly coll. Brockton, Warren ave. B. Y. P. U.....	3 90
Rockford, State-st. ch. Y. P. S. C. E.....	34 45
Charlestown, Bunker Hill ch., a member.....	75
Roxbury, Elm Hill ch.....	5 00
Fall River, 1st ch., Meh Shwayee Soc., tow. sup. Miss Haswell's school.....	10 00
Three Rivers, N. E. Barrett, Chesterfield, Mrs. Dwight Ludden.....	27 75
Danvers, Miss Ella F. Stickney, for work in India.....	1 00
Lower Mills S. S., for famine relief in India.....	17
Westfield Asso., Springfield, Highland Y. P. S. C. E., for famine sufferers in India.....	10 00
Winter Hill, Y. P. S. C. E.....	3 50
	30 00



E. Wantmeal ch., add'l.	\$1 25
Kennett Square ch.	8 87
Goshen ch.	15 57
Windsor ch.	10 60
Port Matilda ch.	1 00
Bald Eagle ch.	46
Altoona, Sixth Ward Mission, for Seichi Haraguchi, care Rev. S. W. Hamblen, Aug Leng Heng, care Rev. W. K. McKibben, and Mounq Shway Pau, care Rev. C. L. Davenport.	30 00
Mt. Pleasant ch.	2 57
Clarion ch.	27 50
Carmel ch.	7 60
Mahoning ch.	5 00
Ambrose ch.	3 00
1st W'msport S. S., for famine suf., care Rev. W. B. Boggs.	12 20
Rev. H. C. Hall.	10 00
Claysville ch.	8 75
Banksville S. S. add'l.	1 19
Sandusky-st., Alleghany, add'l.	5 00
Rochester, 1st ch., add'l.	7 54
Oakmont ch., add'l.	2 00
5th ave. ch., Pittsburg.	5 00
Pottsville, 1st ch.	17 64
" S. S.	4 00
Deerfield ch.	2 00
Marsh Creek ch.	80
Kimble's Mission, Hawley ch.	50
Clinton ch.	50
Eaton ch. add'l.	5 70
Luzerne ave., Pittston, Y. P. S. C. E., for a pr., care C. H. D. Fisher.	18 75
S. Wilkes Barre, Welsh ch.	4 06
Providence, Welsh ch.	14 19
Wiconisco, Welsh ch.	2 83
St. Clair, Welsh ch.	3 25
Wilkes Barre, 1st Welsh ch.	10 00
Carbondale, Welsh ch.	6 00

## DISTRICT OF COLUMBIA, \$5.00.

Brookland ch., add'l.	5 00
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## MARYLAND, \$12.35.

Frostburg, Mt. Zion, ch.	12 35
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## WEST VIRGINIA, \$37.82.

Mt. Oleos, B. M. League	1 20
Two Run, B. M. League	77
" " F. F. Daniel, Esq.	1 00
Dent's Run ch.	8 26
Union ch.	10 00
Alderson, Grunbrier ch.	2 54
Sutton ch.	14 05

## OHIO, \$239.99.

Jefferson, 1st ch.	9 00
Wellington ch.	6 40
Cleveland Superior-st. ch., C. E., tow. sup. Rev. M. C. Mason, Tura, Assam.	30 00
Akron, 1st ch.	107 60
Cleveland, Immanuel ch.	2 00
" W. Cleveland ch.	2 53
Alexandria ch.	7 70
Fletcher ch.	2 80
Monroeville ch.	9 25
Orpheus, Rev. J. E. Thomas	1 00
Wellston, Mrs. Sus'n Haning, Elyria, 1st ch., bal.	7 00
Oberlin Y. P. S. C. E., tow. sup. Rev. G. H. Brock.	9 25
Madisonville Jr. B. Y. P. U.	5 00
Toledo, Histon-st. Jr. B. Y. P. U. tow. sup. nat. worker, care Rev. W. C. Calder, Burma.	3 00
Bryn, Zion ch.	1 90
	2 65

Franklin ch.	\$1 35
Moscow ch.	2 00
Wooster, Bethany ch.	23 56
Washington, Tp. ch.	6 00

## INDIANA, \$117.93.

Madison ch., John L. Beyl's S. S. class, for the famine sufferers, care Rev. John Newcomb.	3 00
Hurricane ch.	4 80
Shellyville ch.	10 75
New Market ch.	5 10
East Union ch.	9 00
Lawrence ch.	2 75
New Bethel ch.	10 20
Bunker Hill ch.	6 00
Middlefork S. S., San Lu fund	2 00
Paint Creek S. S.	19
Rossville.	2 00
Peru ch.	7 05
South Bend ch.	23 98
" 1st ch. B. Y. P. U. tow. sup. work in Upper Burma, care Rev. J. Mc- Guire.	10 00
South Bend, 1st Swede	5 55
Mt. Pleasant ch.	2 60
Waynetown ch.	9 87
W. Lafayette B. Y. P. U.	3 00

## ILLINOIS, \$285.93.

Farmers ch.	2 70
White Hall ch.	5 00
East Union ch.	2 86
Troy ch.	3 00
" S. S.	1 00
Upper Alton, Mrs. S. J. C. Clarke.	25 00
Newark ch.	10 10
Somonank Y. P.	1 90
Wilton Center ch.	10 26
Havana ch.	3 40
Lincoln ch.	10 50
Danville ch.	1 45
" Y. P.	10 00
Chicago, Calvary ch., A. T. Bacon.	50
Chicago, 1st ch. Y. P., for Dr. Leslie, Africa.	10 21
Chicago, 2d ch. A. M. S. S. Bible class, sup. pr., care Rev. J. M. Foster.	12 68
Englewood, Covenant ch. Y. P.	5 00
Fernwood ch.	3 00
La Grange Y. P., for Bread- care Rev. J. M. Foster, China.	13 00
Oak Park ch.	32 04
Pullman ch.	3 45
Wheaton ch.	1 00
Woodstock, Miss J. E. Son- dericker.	50
Carmi ch.	2 00
Carbondale, E. Patten, tow. sup. Tel. pr.	6 25
West York, Jane Jennings.	3 15
Galesburg ch.	4 00
Ontario ch.	4 48
Orion, Warner Branch, Mrs. Washburn.	5 00
Marengo ch.	20 00
Rockford, a friend.	5 00
Roseville S. S., for Utloore, Ramia, Ong.	12 50
Moline Y. P., tow. sup. Tel. pr.	25 00
Swedish churches, per Weekly News, Chicago.	30 00

## IOWA, \$217.60.

Missouri Valley, Scanl. ch.	
Sewing Soc., for famine suf- ferers.	5 00

Kendrick ch.	\$2 50
Union S. S. of Bethel ch.	3 70
Newell, Dane ch.	3 75
Chareton S. S.	7 30
Shenandoah ch.	20 50
Lohrville ch.	8 30
Mocksburg, Bethesda S. S.	1 15
Corning	5 00
Logan ch.	8 75
" S. S.	4 25
" Jr. Union.	1 60
Marathon ch.	1 60
Northwood C. E. S., for famine fund.	34 25
Village Creek, Wom. Soc., for famine fund.	10 00
Leon ch.	10 25
Atlantic ch., Dane.	3 00
" S. S.	2 10
Lake City, Rev. J. W. Allen.	3 00
Des Moines, Sw. B. Y. P. U.	10 00
Burlington, 1st ch. B. Y. P. U.	2 50
" 1st ch.	2 00
Marshalltown, 1st ch. S. S.	12 50
Des Moines, Forest ave. ch.	45 00

## MICHIGAN, \$187.35.

Ypsilanti, 1st S. S., for sup. n. student in Henzada, Burma, care Rev. J. E. Cummings.	40 00
Detroit, North ch.	15 20
Grand Rapids B. Y. P. U., Wealthy ave. ch. tow. sup. Bible woman in India.	6 70
Grand Rapids, Calvary ch. B. Y. P. U., India Famine Fund.	2 76
Greenville ch.	8 51
" B. Y. P. U.	5 03
Clear Lake ch.	2 18
Reading	1 50
Kalamazoo, 1st ch.	2 00
Morenci ch.	10 00
Manistique ch.	38 00
" S. S.	15 09
" B. Y. P. U.	5 86
Marcellus ch.	1 00
Baldwin's Prairie, Miss Amelia Rinehart.	5 00
Daggett ch.	2 74
Dalton S. S.	1 30
Ludington ch.	2 50
Manistique	2 20
Fowlerville ch.	2 00
Parshallville.	10 70
Muskegon ch.	7 14

## MINNESOTA, \$136.24.

Geneva, Mrs. M. C. Nelson, for famine sufferers, India.	2 00
Owatonna S. S.	5 00
St. Cloud.	2 00
Olivet ch. Minneapolis.	1 00
Richfield, Center ch.	33 19
Wyanette	2 00
St. Paul, F. Blonquist.	50
" 1st Sw. O. P. P.	22 00
Isanti Wom. Soc.	25 25
McIntosh	5 15
Fairfax	1 25
Richfield Center.	15 00
St. Paul, 2d Sw. Y. P. S.	4 00
Mankato, Scan. ch.	4 00
" Wom. Soc.	1 00
Rochester ch.	5 00
Oxford and Fish Lake.	7 40
Isanti ch.	

## WISCONSIN, \$80.14.

Blair, Jens Christianson, for famine fund.	2 00
Manston, Rev. S. C. Enos.	4 43
" Mrs. McCullom.	70

# Donations

493

Poysette, Mrs. C. F. Curtis...	\$1 00
Bethel ch.....	3 22
Menominee ch.....	2 89
Bangor ch.....	15 50
Madison ch.....	3 75
Sun Prairie ch.....	30 00
Kenosha ch.....	5 00
Whitewater ch.....	1 00
Union Grove ch.....	10 65

## MISSOURI, \$100.00

Board of Home and Foreign Missions.....	100 00
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## KANSAS, \$194.83.

Harmony, Mr. M. Stewart...	5 00
Great Bend.....	1 50
Beattie.....	1 00
Marshall Centre.....	10 00
Hue Rapids.....	1 40
Olmitz, John F. Boyle.....	2 50
Climax.....	2 75
Mt. Orum S. S.....	2 75
Fort Scot, 1st ch.....	32 32
Topeka, 1st ch.....	18 95
Kansas City, 1st ch, for famine fund.....	8 30
Atchison, 1st ch.....	13 40
Geary City.....	7 00
Hiawatha.....	1 00
Sabetha, Rev. S. J. Miner, tow. L. M.....	10 00
Delaware.....	1 00
Kackley.....	1 25
Antioch.....	6 50
Mt. Pleasant.....	25
Prairie.....	75
Erie.....	4 25
Galesburg.....	2 50
Coffeyville.....	37 00
Oswego.....	9 96
Kansas City Y. P. S., sup. n. pr.....	12 50
Turkville.....	1 00

## NEBRASKA, \$259.93.

Burrows Towns'p, Union S. S.	2 00
Wayne.....	1 50
Hartington.....	5 00
Plainview Y. P. S., des. to Rev. J. Paul.....	1 26
Palestine.....	12 00
Pawnee City.....	19 00
Omaha, 1st ch.....	33 43
" Calvary ch., of which \$108 is the gift of Mrs. Carpenter.....	115 17
Omaha, South ch.....	24 96
" Beth Eden ch.....	11 50
Freemont.....	18 56
Wahoo ch.....	1 75
" Y. P. S.....	90
Stromsburg.....	10 00
Gale Rock.....	2 90

## COLORADO, \$20.55.

Salida, 1st ch.....	1 80
Fort Collins S. S.....	1 25
La Junta, Mrs. L. Downer, tow. sup. n. pr.....	12 00
Trinidad.....	5 50

## CALIFORNIA, \$150.54.

Pasadena, Mrs. K. H. Spooner.....	5 00
Oakland, 10th Ave. ch.....	10 00
" S. S.....	1 14
San Francisco, 1st ch.....	1 00
Fort Bragg ch.....	8 35
Point Arena ch.....	3 00
Los Angeles, East Side ch. Y. P. S., tow. sup. W. Wynd..	4 00

Los Angeles Sw. ch., Rev. A. W. Backland, Geo. Matson and W. Werner, sup. n. pr. at Sandoway, Burma, care Rev. E. Gregg.....	\$12 50
Red Bluff ch.....	12 00
Poway ch.....	3 00
Wom. Miss. Soc. of San Diego Asso. for medical supplies, care Rev. Jos. Paul..	5 00
Armona, F. R. McFee.....	2 50
Banning B. Y. P. U., tow. sup. W. Wynd.....	2 75
San Bernardino ch.....	25 45
" S. S.....	35 00
" B. Y. P. U., sup. Rev. W. Wynd.....	10 00
Garden Groves ch.....	5 50
Santa Barbara B. Y. P. U., tow. sup. Rev. W. Wynd..	2 00
O'Neale, Mr. B. Atherton, for India famine relief.....	2 35

## OREGON, \$10.10.

North Palestine, ch.....	10 10
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## SOUTH DAKOTA, \$60.06.

Mitchell 1st ch, for famine relief, care Rev. J. E. Clough	9 00
Marvin.....	24 00
Orleans.....	2 26
" Mrs. S. Renn.....	3 50
Sun Prairie.....	5 30
Spirit Mound ch.....	2 00
Westerville B. Y. P. U.....	4 00
Huron, Sw.....	10 00

## WASHINGTON, \$1.61.

West Ferndale ch.....	4 30
Puget Sound, Tacoma, Emanuel ch.....	4 30
" S. S.....	2 00
Rolling Bay S. S.....	1 01
	11 61

Less for amount repaid to 1st ch Seattle for overpayment in March.....

1 61

## MONTANA, \$68.65.

Anaconda Sw. ch.....	2 65
Helena 1st ch.....	21 00
" B. Y. P. U., for n. pr. Cong-Chee, care Rev. J. W. Carlin, China.....	45 00

## ARIZONA, \$2.00.

Tempe, Mrs. Lewis.....	2 00
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## SOUTH CAROLINA, \$1.08.

Columbia, Benedict College, Mrs. J. R. Armstrong's Bible Class, 75c.; members of graduating class of school, 33c., for work in Africa....	1 08
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## GEORGIA, \$1.23.

Albany, Byneville Mission S. S., for mission work in India, care Dr. W. R. Manley....	1 23
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BRITISH COLUMBIA, \$42.30.	
Victoria, Calvary ch.....	42 30

## INDIAN TERRITORY, \$1.50.

Bacone, M. L. Brown, for famine relief, care Rev. G. H. Brock, India.....	1 00
Bacone, Indian University....	50

## ENGLAND, \$263.25.

Brighton, a friend.....	\$19 50
".....	243 75

## BURMA, \$5.00.

Bassein, Miss Isabel Watsen,.....	5 00
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Total receipts.....	\$7,492 87
Less Wadsworth, Nevada ch. rec. in April, intended for debt.....	20 00
	\$7,472 87

## LEGACIES.

Dover, N. H., Hetsey Weed, \$1,000 00	
Southbridge, Mass., John Edwards.....	27 00
Providence, R. I., Henry Jackson.....	23 44
Berlin, N. Y., Hannah Griswold Beach....	300 00
Holly, N. Y., J. G. Wilson.....	40 00
	1,390 44

\$8,863 31

Donations and Legacies from April 1, 1897, to May 1, 1897.....	\$21,324 47
Donations and Legacies from April 1, 1897, to June 1, 1897.....	30,187 78

Donations received to June 1, 1897.....	21,407 34
Maine.....	246 98
New Hampshire.....	123 32
Vermont.....	58 28
Massachusetts.....	1,806 66
Rhode Island.....	269 54
Connecticut.....	548 57
New York.....	7,058 90
New Jersey.....	1,474 16
Pennsylvania.....	2,270 47
Delaware.....	14 40
District of Columbia.....	10 00
Maryland.....	22 35
West Virginia.....	72 30
Ohio.....	1,365 20
Indiana.....	292 89
Illinois.....	1,036 63
Iowa.....	406 38
Michigan.....	551 81
Minnesota.....	436 20
Wisconsin.....	176 68
Missouri.....	503 64
Kansas.....	345 77
Nebraska.....	337 88
Colorado.....	61 38
California.....	305 57
Oregon.....	115 10
North Dakota.....	111 54
South Dakota.....	106 26
Washington.....	62 21
Wyoming.....	1 00
Montana.....	75 15
Arizona.....	31 50
Indian Territory.....	14 50
Oklahoma.....	9 22
South Carolina.....	1 08
Georgia.....	1 23
Florida.....	10 00
Alabama.....	4 54
British Columbia.....	42 30
Norway.....	22 00
England.....	263 25
Burma.....	37 31
Russia.....	203 10
Miscellaneous.....	500 00



## DONATIONS RECEIVED IN JUNE, 1897.

<b>MAINE, \$104.05.</b>		<b>Fairfield Y. P. S. C. E. ....</b>		<b>\$5 60</b>	<b>New York, Church of the Re-</b>	
Charleston Free Temple ch.,		Groton ch .....	17 19		deemer, Eliza and Priscilla	
for sup. K. Pahuriah, care		Bernardston, B. Y. P. U., tow.			Cole .....	\$8 00
Rev. A. Friesan, Nalgonda,		sup. of Rev. E. W. Kelly,			Rockville, Centre ch. ....	7 28
Ind .....	\$5 00	Fall River .....	2 67		New York, Calvary ch. ....	100 00
S. Paris ch. ....	8 80	Temple Y. P. S. C. E., tow			Brooklyn, Greenwood ch.,	
Brunswick, W. W. Wearing,		sup. Bertha, care Rev. D. A.			Mrs. Amelia H. Hope .....	250 00
tow. sup. Mu Ku, care Dr.		W. Smith, Burma .....	5 00		Newburg, People's ch., tow.	
Bunker .....	10 00	Worcester, South ch. ....	5 72		sup. of Mong Zo Yung, care	
Portland 1st Y. P. S. C. E.,		Weston ch. ....	38 29		Rev. J. R. Goddard, Ningpo	12 50
tow. sup. S. John and K.		Randolph ch., for sup. n. pr.,			Lake Ridge ch., for famine re-	
Nursiah .....	50 00	care Rev. John Newcomb ..	12 50		lief, India .....	9 05
Waterville ch., Mrs. E. O.		Worcester, Main-st. ch. bal.	3 00		Rochester, Park ave. ch. ....	72 11
Stevens .....	2 00	Haverhill, 1st ch. ....	35 97		Amsterdam, 1st ch. to apply	
Aroostook Quarterly Meeting.	8 00	Boston, Clarendon-st. Y. P.			tow. sup. To Coo, Pai-Law,	
N. Alfred ch. ....	8 00	S. C. E., quarterly payment			Thah-Hai, and Man-Wee ..	31 50
Waterboro ch. ....	5 25	on acct. W. M. Biggs, Africa	125 00		New York, Mt. Morris ch. ....	40 00
Belfast ch. ....	4 00	Orange, 1st ch. Y. P. S. C. E.	2 62		Albany, Emmanuel ch., add'l.	25 00
Old Town ch. ....	3 00	Pocasset, a friend .....	1 00		Morris S. S., for famine relief	
<b>NEW HAMPSHIRE, \$61.86</b>		Essex-st. ch. Y. P. S. C. E. .	3 50		in India, care Rev. W. C.	
Lisbon, Mrs. A. B. Taft. ....	5 00	Gloucester, 1st ch. ....	50 00		Owen .....	5 35
Dover, Central Ave. ch. B. Y.		Malden, 1st ch. ....	1 00		Ogdenburg Jr. C. E. Union,	
P. U. ....	4 12	Dighton, B. Y. P. U. ....	4 65		for famine relief, care Rev.	
Dover, Central Ave. ch. ....	16 00	Athol, 1st ch. ....	16 16		A. V. B. Crumb .....	16 90
Plaistow ch. ....	4 50	Wakefield, L. A. M. ....	10 00		Westerlo ch. ....	2 45
Lyme Centre ch. ....	10 00	Agawam, 1st ch. ....	23 90		S. W. Oswego Y. P. S. C. E.,	
Hampton Falls ch. ....	22 24	Haverhill, B. Y. P. U. ....	11 25		tow. famine relief, India,	
<b>VERMONT, \$11.90.</b>		Dorchester Lower Mills, Jr.			care Rev. John Newcomb ..	1 79
Burlington, 1st ch., S. S. tow.		Y. P. S. C. E. for famine			Frankport ch. ....	5 00
sup. of Potheopogu Henry,		sufferers .....	1 00		Norway ch. ....	6 00
n. pr., care Rev. W. R.		Lawrence, 1st ch. ....	13 31		Salisbury ch. ....	9 00
Manley .....	6 90	<b>RHODE ISLAND, \$223.18.</b>			Oswego Asso. ....	7 00
S. Ryegate, Jefferson Ren-		Hope Valley, 1st Bap. Soc. .	45 22		Mt. Vernon, a friend .....	11 00
frew .....	5 00	Providence, Stewart-st. Y. P.			New York, Emmanuel ch. at	
<b>MASSACHUSETTS, \$905.63.</b>		S. C. E., tow. sup. n. pr.			Williamsbridge .....	12 76
Dedham, Miss M. J. Bray. ....	10 00	Shway Moo, care Dr. Bun-			New York, Miss Amy Hope.	25 00
Lowell, Worthen-st. S. S., for		ker .....	25 00		E. Clarence ch. ....	6 00
famine sufferers .....	15 61	Quidnessett ch. ....	7 50		Fairport B. Y. P. U., tow. sup.	
Malden, 1st ch. Y. P. S. C. E.,		Kingston S. S., a junior class	3 47		Mr. Thos. Moody .....	25 00
tow. sup. Rev. J. E. Cum-		E. Providence, Second ch. .	5 63		Hamilton, Colgate University	
mings .....	25 00	E. Greenwich, 1st ch. ....	4 92		students .....	119 00
Springfield, Geo. Billings, for		North Kingston, 1st ch. ....	6 60		New York, Mt. Morris ch.	
personal use of Ko Pyo,		Providence, Broadway S. S.			Palm Stewers Circle of K.	
care Rev. John McGuire,		class 13, for Congo Mission	3 60		D. tow. sup. n. pr. Terra-puti,	
India .....	5 00	Providence, 4th ch., a friend.	1 00		care Rev. John Newcomb ..	25 00
Springfield, Carew-st. ch. ....	28 69	Wakefield ch. ....	8 77		New York, Memorial ch., Col.	
Taunton, Winthrop-st. S. S.		Valley Falls, Y. P. S. C. E. .	1 00		H. M. Roberts .....	50 00
Soc. ....	12 21	Jamestown, Y. P. S. C. E.,			Granville S. S. ....	15 16
Dorchester, a friend, "for the		tow. sup. n. pr., Modunath			New York, 1st ch. Y. P. S., for	
needs" .....	5 00	Momin, care Rev. E. G.			sup. n. pr., care Rev. L. W.	
Springfield, State-st. ch. ....	28 46	Phillips .....	7 50		Cronkhitte .....	25 00
West Newton, 1st ch. ....	127 46	Newport, Central ch. ....	48 97		Newburg, Moulton Memorial	
West Somerville ch. ....	20 11	Pawtucket, 1st ch. ....	54 00		ch. C. E. Soc. ....	2 75
Boston, Harvard-st., Y. P. S.		<b>CONNECTICUT, \$92.12.</b>			Lows Corners ch. B. Y. P. U.	50
C. E., tow. sup. boy, care		Hartford, Olivet ch. ....	5 91		New York, 1st Sw. Bapt. ch.,	
Rev. W. F. Thomas .....	12 50	Montville, Union ch. ....	13 35		H. Chellman for famine suf-	
Boston, 1st S. S., for sup. n.		Packerville ch. ....	15 77		ferers, care Rev. J. New-	
pr., care Mr. M. B. Ingalls.		Plantsville ch. ....	12 22		comb .....	1 00
Boston, Stoughton-St. ch		" B. Y. P. U. ....	2 10		Rochester, Lake ave. ch., Far-	
add'l .....	10 00	Hartford, Swedish ch., for			ther Lights Soc. ....	13 00
Chelsea, Cary Ave. ch., Y. P.		fam. rel. in India, care Rev.			New York City, Central S. S.,	
S. C. E. ....	2 50	J. Newcomb .....	6 50		for n. pr. Po Tong Sing. ....	16 65
Springfield, State-st. ch., B.		Groton, 1st ch. ....	4 27		Andover ch. ....	18 60
Y. P. U., for sup. Indiah		Grove Beach, Mrs. P. M.			Rushford ch. ....	40 00
Kotiah, care Rev. C. R.		Watrous, for relief, care Rev.			Philadelphia S. S. ....	2 20
Marsh .....	30 00	J. Newcomb .....	2 00		Harrisburg, 1st Y. P. S. C. E.	
Wakefield ch. ....	75 00	Norwich, 3d ch. ....	1 00		2d ch. ....	1 25
Boston, Clarendon-st. ch., S.		Southington, y. m. class tow.			Carthage ch. ....	22 18
S., for work in China. ....	17 35	pupil, care Rev. D. A. W.			Watertown H. Y. P. U. ....	8 00
Winchester 1st ch. ....	10 00	Smith .....	16 00		Newark Valley ch. ....	8 00
Roxdale ch. ....	3 25	New Britain, Miss Lucy Den-			Olean Y. P. S. C. E. ....	10 00
Sharon ch. ....	6 66	ing's class for famine relief,			Homeheads ch., for work in	
Dorchester, a friend, for use		care Rev. J. S. Timfrany ..	2 00		India .....	10 00
at discretion, Rev. I. S.		Hartford, Asylum ave. ch. .	8 00		McDonough ch. ....	5 25
Hawkins .....	5 00	New Hartford ch. ....	3 00		Perry, Leicester-st. ch. ....	16 00
Nantucket ch. ....	7 17	<b>NEW YORK, \$1,429.08.</b>			" for famine	
" S. S. ....	9 33	Buffalo, Cedar-st. ch., "Gent's			relief in India, care Rev. W.	
		Soc. of the Farther Lights" .	3 49		E. Hopkins .....	5 00
					Bennington ch. ....	5 00
					Hudson River North Ass'n'l	
					B. Y. P. U., tow. sal. Rev.	
					A. F. Groesbeck, China. ....	100 00

Oneonta ch., add'l.	\$15 00
Le Roy ch., add'l.	7 00
Eaton, 2d S. S.	10 00
W. Somerset ch.	13 00
Utica, Tabernacle ch.	38 00
Medina S. S.	17 50
Spragfield ch.	10 00
Warren ch.	2 00
Nassau, 1st ch.	7 64
Hornby ch.	6 00
Campbell ch.	8 00
Clifton Park, add'l.	12 00
Saratoga Springs, 1st S. S.	12 93
Hartford ch.	9 22
"    S. S.	5 29
"    Y. P. S. C. E.	2 50
Adamsville	1 75
Schenevus ch.	3 01
Summit ch., add'l.	97
Richmondville and Fulton ch.	9 00
Cherry Valley ch., Miss D.	
Antidel.	5 00
Sloanville ch., add'l.	1 00
Second Milo ch.	4 50
Greenport, 1st ch.	29 14

NEW JERSEY, \$416.24.

Summit ch.	40 77
Jersey City, Parly Mem. S.	
S.	25 00
E. Marion, Y. P. S. C. E.	5 56
Perth Amboy ch.	22 63
New Monmouth, Pt. M. ch.	8 46
Paterson, A. W. Rogers, for expenses of Kurnool station.	300 00
Wynn Memorial Mission.	5 56
Atlantic City, C. E. for n. pr. care Rev. I. S. Hawkins.	12 50
Marlton ch.	5 25
Hopewell ch.	5 75
Marlboro, Y. P. S. C. E.	4 00
Middletown ch.	40 76
"    S. S.	15 00
Trenton, Central ch., C. E. for n. pr., care Rev. W. A. Stanton, India.	25 00

PENNSYLVANIA, \$719.07.

Canton ch. for famine in India.	6 68
Wilkesburg, a friend.	50 00
Philadelphia, 11th ch., sal. Rev. W. F. Armstrong.	12 00
Philadelphia, Rev. C. F. Wimbler, in pt. for Leu Paaw, care Dr. Bunker.	6 25
Philadelphia, ad ch., friends for n. pr., care Dr. Downie and Rev. W. H. Cossum.	15 00
Philadelphia, Lehigh Ave. ch.	34 15
"    Passyunk Y. P. S. C. E.	10 00
Philadelphia, Passyunk Jr., Y. P. S. C. E.	1 00
Philadelphia, Grace Circle King's Sons.	5 00
Philadelphia, 4th S. S. special n. pr., care Dr. Kirkpatrick.	120 00
North Wales ch.	10 00
Mt. Pleasant ch.	13 26
"    S. S.	3 02
Bridgeport Y. P. S. C. E.	5 00
Cold Point ch.	10 83
"    "    Steadfasts.	6 00
Dunmore ch.	16 00
Blakeley ch.	25 00
Unity ch.	14 00
Mrs. Ann Russell's heirs for Bibles for heathen.	5 00
Huntingdon S. S.	2 75
Huntingdon ch.	37 08
Brockwayville ch.	1 00
Brandywine S. S.	32 00
Falls City ch.	2 00

Williamsport ch.	\$15 00
Jersey Shore, S. S.	5 31
Bloomsburg B. Y. P. U., for sup. of Mr. Cash, care Rev. G. L. Mason, China.	10 00
Pittsburgh, Fourth Ave. ch., 1/2 coll. May 23.	48 36
Sharpsburg ch.	12 57
Carnegie ch.	5 16
Shiloh ch.	2 00
Ebenezer ch.	3 03
Centalla ch.	4 00
Wellsboro ch., for famine care Dr. Boggs.	21 20
Mansfield ch.	22 00
Delmar ch.	1 52
Herrick Centre ch.	3 04
Kimble's Mission.	65
Wilkes Barre, 1st ch.	19 83
Nanticoke, Welsh ch.	10 00
S. Wilkes Barre, Welsh ch.	6 53
Pittston, Welsh ch.	20 00
Rev. J. M. Marlswick.	2 50
Students Crozer Theol. Sem.	64 38

DELAWARE, \$5.00.

John and Mary McIntosh.	5 00
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WEST VIRGINIA, \$146.61.

Cross Roads, E. C. and Ida Toothman.	2 00
Henry's Fork ch.	4 00
Two Run ch. B. M. League	1 30
"    "    F. F. Daniel.	1 00
Antioch ch.	1 00
Sistersville, Long Reach ch.	18 61
Harmony ch.	5 00
Clarksburg, 1st ch.	55 00
"    C. E.	24 00
Hepzibah ch.	18 25
Simpson's creek ch.	16 45

OHIO, \$533.50.

Cincinnati, Columbia ch.	18 00
Dayton, Linden ave. ch., Wom. Bapt. Miss. Soc'y, tow. sup. B. U.	28 00
Perry, Y. P. S. C. E.	4 00
Alexandria, Bapt. ch.	20 96
Richmond ch.	3 82
Lima, Mrs. A. Crippen.	1 00
Bedford ch.	27 35
Cleveland, Calvary ch.	13 98
"    Jr. C. E.	8 00
"    S. S. sup. n. pr.	2 46
"    East End ch.	28 88
"    Euclid ave., Y. P. S. C. E.	50 00
Chester Cross Roads ch.	10 00
Royalton ch.	5 00
"    B. Y. P. U.	6 00
Jonan's Run ch.	34 76
Delaware, 1st ch.	10 00
Liabon ch.	16 00
"    S. S.	1 50
S. Pariss	8 40
Clyde ch.	8 35
N. Fairfield	4 10
Norwalk, 1st ch.	31 60
"    S. S.	10 00
Avon ch., sup. n. pr., care Dr. Bunker.	10 00
Huntington ch., bal.	1 50
Lima ch.	1 60
Ashland, J. H. and Jessie Hult.	2 00
Bucyrus, 1st ch., bal.	5 00
Delhi, G. Bascom.	5 00
Cincinnati, 9th-st. ch.	45 00
Chester ch.	7 90
Chesterville ch.	7 20
Haskins ch.	3 50
Madison ch.	19 74

Toledo, Ashland ave.	\$66 30
Mohican ch.	2 50
Ark Spring ch.	4 00

INDIANA, \$60.68.

Indianapolis, South-st. B. Y. P. U., Mite Box Offering.	5 55
Pleasant Valley ch.	1 50
Haw Creek ch.	3 45
Columbia City ch.	8 45
Bridgeton	1 50
Alexandria ch.	12 00
"    S. S.	2 00
"    Jr. Union.	38
Royal Centre ch.	10 51
Burnettsville ch.	3 88
"    S. S.	86
Montpelier ch.	10 60

ILLINOIS, \$354.90.

Alton S. S.	12 51
McLean ch.	3 25
Kam Dorcas Society.	2 50
Austin Y. P., for sup. n. pr., care Rev. J. M. Foster, Swatow, China.	25 00
Chicago, Calvary ch.	8 00
"    1st ch., of which \$65 is fr. S. S. tow. sup. Telugu pr.	110 25
"    La Salle Ave., Lewis Neil.	20 00
Jonesboro, A. J. Smith, for sup. Dirlam Goorish, care Dr. Clough.	5 00
Streator ch.	7 35
Walnut ch.	1 25
Brimfield ch.	5 00
Rock Island, 1st ch., Y. P.	1 54
De Kalb, Y. P., sup. Ongle stu.	25 00
Carthage ch.	1 50
"    Y. P.	4 00
Union Grove, Mrs. H. Braum.	2 75
Chicago, 1st ch., Wom. Cir. sup. n. pr., care Dr. Clough.	50 00
"    ad ch. Y. P.	35 00
Joliet S. S.	6 00
Cleveland ch.	25 00
Chicago, Danish sister for work in Africa.	4 00

IOWA, \$170.38.

Creston, B. Y. P. U., tow. sup. Rev. J. M. Carvell, Assam.	7 00
Clinton ch.	51 54
Anomara	9 10
Silver City.	5 95
Columbus City, Columbus Junction and Louisa Center.	18 95
Columba City.	1 40
Alta	12 50
Cedar Falls, Dane S. S.	7 50
Meridan ch.	1 25
"    Y. P. S.	8 40
Village Creek.	6 35
"    E. Ostmen.	2 00
Marshalltown, Sw.	3 00
Clinton, Sw.	7 00
Ottumwa, B. Y. P. U.	1 00
Ft. Dodge ch.	11 61
"    S. S.	13 91
Liberty.	1 92

MICHIGAN, \$121.90.

Orangeville, B. Y. P. U.	1 07
St. Clair, B. Y. P. U.	1 00
Cheshire, from the children for famine relief, care Rev. J. S. Timpany.	12 00
Detroit, 1st ch.	42 46
North Flushing, B. Y. P. U. for medical mission work.	52

Petoskey ch. tow. sup. famine	
suf. Ind. ....	\$7 71
" B Y. P. U. ....	1 46
Clear Lake ch. ....	50
Hillsdale ch. ....	50
Quincy ch. ....	7 55
Albion ch. ....	15 93
Plainwell ch. for famine suf. ....	10 00
Prairieville ch. tow. sup. Jous-	
ing, care Rev. S. A. D. Boggs,	
Tura ....	75
Prairieville S. S. tow. sup. Tura	2 41
Schoolcraft. ....	3 46
Le Roy ch. ....	2 37
Isabella ch. ....	5 00
Shepherdsville ch. ....	2 50
Menominee ch. ....	5 05
Norway ch., Wom. cir. ....	1 79
Dexter ch. ....	9 75

## MINNESOTA, \$113.98.

Excelsior, Mrs. L. B. Hart...	5 00
St. Paul, Nor. ....	1 25
Antichoke, Y. P. ....	5 00
" L. Medelberg ....	5 00
Hastings ....	6 10
St. Paul, 1st. ....	36 14
Egota ....	2 00
Vega ....	11 00
Brainard ch. ....	2 00
" Busy Bee ....	5 00
Duluth, C. Bergquist, W. China	1 00
Opsteod. ....	91
Oscar S. Carlson ....	20 00
Shafer ....	6 00
Worthington ....	3 00
Lincoln, Mrs. K. Peterson...	1 00
Kenneville, B. Y. P. U. ....	2 00
Clinton Falls ch. ....	70
" S. S. ....	88

## WISCONSIN, \$154.77.

Beaver Dam, Wayland Acad-	
emy, Y. M. and Y. W. C.	
Associations ....	6 00
Stevens Point ch. ....	5 00
Manston, Rev. S. C. Enos, bal.	57
New Lisbon, Mrs. J. Curtis...	1 35
Eau Claire ch. ....	21 76
Warren S. S. ....	5 62
Whitehall ch. ....	11 15
Dodgeville ch. ....	8 76
Racine ch. ....	58 77
Richland Centre ch. ....	6 00
Maiden Rock ch., W. G. ....	1 04
Blair ch. ....	3 75
Marinette Sw., Sewing Circle,	25 00

## MISSOURI, \$88.24.

Kansas City, Dea. Jandon, for	
famine relief in India ....	15 00
Marshall, C. M. Buckner, for	
fam. rel., care Dr. Timpany,	
India ....	10 00
Board of H. and F. Missions	48 24
Kansas City, Y. P. S. tow.	
sup. n. pr. ....	15 00

## KANSAS, \$103.83.

Newton, G. H. Saunders, tow.	
sup. n. pr. ....	50 00
Howard ....	12 75
Bronson ....	17 18
Iola ....	14 90
Sabetha ....	1 00
Cana Valley ....	6 00
Liberty ....	2 00

## NEBRASKA, \$78.78.

Arberville, Mrs. E. F. Savage,	5 00
Tekama, Jona Jacobson, for	
Nielsen, Africa ....	5 00

Lincoln, 1st ....	\$49 38
Randolph ....	1 50
Plainview Y. P. S. ....	40
Omaha, 1st. ....	7 00
" Beth Eden ....	2 00
" South, Mr. T. C.	
Knight, for fam. rel., India,	5 00
Blair S. S. ....	3 50

## COLORADO, \$22.50.

Denver, Rose J. Clarke and	
Miss Susan Jones, to apply	
on sal. Coh-Da-foh, care	
Rev. J. R. Goddard. ....	10 00
Delta ....	10 00
Denver, Calvary ....	2 50

## CALIFORNIA, \$35.05.

Los Angeles, 1st ch., Mr. J.	
Freeman, for fam. rel., care	
Rev. Jno. Newcomb. ....	5 00
Healdsburg, S. S. ....	1 95
Covina Miss. Soc'y. ....	2 10
Hueneme ch. ....	5 00
Exeter S. S. ....	7 00
San Bernardino, Y. P. S., for	
helper for Rev. Joseph	
Clark, Congo ....	12 50
Eureka, Y. P. S. C. E. ....	1 50

## OREGON, \$8.45.

Mt. Olive ch. ....	2 75
Adams ch. ....	65
Athens ch. ....	1 55
Oregon City ch. ....	3 50

## WASHINGTON, \$38.79.

Asotin cn., E. L. Routh. ....	10 00
Keub Y. P. S. ....	90
Colfax ch. ....	2 00
Spokane, 1st ch. ....	11 00
Pearson, Swede ch. ....	1 70
Seattle, Swede ch. ....	5 70
Conference ....	5 49
Rolling Bay ch. ....	2 00

## NORTH DAKOTA, \$18.58.

Crystal ....	9 85
Hamilton ....	1 05
Bathgate ....	1 05
Fairmont ....	6 63

## SOUTH DAKOTA, \$56.30.

Coll. taken at Aberdeen, by	
N. W. Asso. ....	12 74
Aberdeen, B. Y. P. U., for	
"Ter-O," care Dr. Bunker,	
Toungoo, Burma. ....	15 00
Centerville ....	14 81
Danville. ....	13 65

## TENNESSEE, \$1.00.

Jackson, Mrs. Fortune, for	
famine sufferers. ....	1 00

## GEORGIA, \$10.00.

Macon 1st ch., Wom. Social	
Miss. Soc'y for fam. suf. ....	10 00

## MISCELLANEOUS, \$357.50.

Gen. Miss. Soc's. of Ger. Bap.	
ch's. of North America. ....	357 50

## BRITISH COLUMBIA, \$3.00.

Narianno ch. ....	3 00
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## AFRICA, \$51.45.

Ntumba, Rev. Thos. Hill. ....	51 45
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## CHINA, \$50.

Swatow, Rev. H. A. Kemp and	
wife. ....	\$50 00
Total. ....	6,548 22

## LEGACIES.

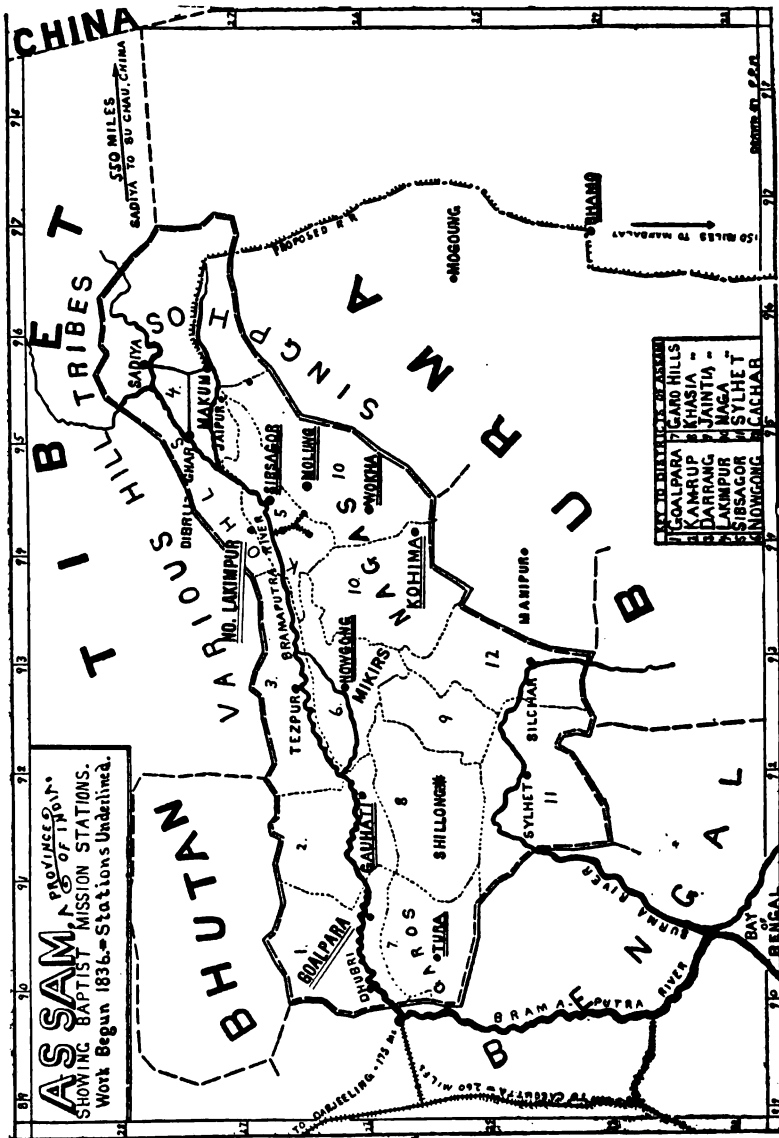
Calais, Me., Mrs. C.	
R. Rideout. ....	\$25 00
Antrim, N. H., John	
G. Abbott. ....	100 00
Dover, N. H., Mrs.	
Betsey Weed. ....	500 00
Boston, Mass., Abi-	
gail C. Parker. ....	1,000 00
Norton, Mass.,	
Hannah Godfrey. ....	50 00
Andover, Conn.,	
Rev. Jas. M. Phil-	
lips. ....	100 00
Stillman Valley, Ill.,	
Jerusha Tilton,	
in part. ....	1,750 00
Minneapolis, Minn.,	
Mrs. J. W. Barker, 100 00	
Le Clair, Iowa,	
James Turner. ....	357 30
	3,982 30
	\$10,530 52

Donations and Legacies	
from April 1, 1897, to	
June 1, 1897. ....	30,187 78

Donations and Legacies	
from April 1, 1897, to	
July 1, 1897. ....	40,718 30

Donations received to July	
1, 1897. ....	27,955 56
Maine. ....	\$351 03
New Hampshire. ....	185 18
Vermont. ....	70 18
Massachusetts. ....	2,712 29
Rhode Island. ....	492 72
Connecticut. ....	640 69
New York. ....	8,487 98
New Jersey. ....	1,800 40
Pennsylvania. ....	2,989 54
Delaware. ....	19 40
District of Columbia. ....	10 00
Maryland. ....	22 35
West Virginia. ....	218 91
Ohio. ....	1,808 70
Indiana. ....	353 57
Illinois. ....	1,391 53
Iowa. ....	576 76
Michigan. ....	673 71
Minnesota. ....	550 27
Wisconsin. ....	331 45
Missouri. ....	591 88
Kansas. ....	449 60
Nebraska. ....	416 66
Colorado. ....	83 88
California. ....	340 62
Oregon. ....	123 55
North Dakota. ....	130 12
South Dakota. ....	162 46
Washington. ....	101 00
Wyoming. ....	1 00
Montana. ....	75 15
Arizona. ....	31 50
South Carolina. ....	1 08
Tennessee. ....	1 00
Georgia. ....	11 23
Florida. ....	10 00
Alabama. ....	4 54
British Columbia. ....	45 30
Indian Territory. ....	14 50
Oklahoma. ....	9 22
Norway. ....	22 00
England. ....	263 25
Burma. ....	37 31
China. ....	50 00
Congo. ....	51 45
Miscellaneous. ....	857 50
Russia. ....	203 10





# The Baptist

## Missionary



## Magazine

Vol. LXXVII. No. 9.

SEPTEMBER, 1897.

### THE GREAT EARTHQUAKE

**T**HE effect of an earthquake is peculiarly terrifying. It disturbs and unsettles the mind even more than the body. We are so accustomed to think and speak of the ground as solid, that when it begins to shake beneath our feet the last resource of confidence is seemingly gone. In ordinary times we cry with the bravery of Fitz James to Roderick Dhu:

"Come one, come all. This  
rock shall fly  
From its firm base as soon as I."

but when the rock flies from its base and all nature trembles in the throes of convulsive agony, our courage flies also. It was doubtless the figure of an earthquake which the Psalmist had in mind when he exclaimed (xv. 3) "If the foundations be destroyed what can the righteous do?"

An experience of this sort has come to our missionaries in Assam, in common with all the people of that province and the inhabitants of a large part of the province of Bengal. On the afternoon of June 12, at about five o'clock, repeated shocks of an earthquake were felt over a very large territory, embracing nearly all



BAPTIST COLLEGE, SERAMPORE, INDIA

of Northeastern India. They were especially severe in the provinces of Bengal and Assam. In Calcutta the earthquake was the most destructive ever known. As far as missionary interests were concerned the greatest loss was in the partial destruction of the Lal Bazar Baptist chapel, a monument of the heroic pioneer days of missions in India. We regret that the Baptist Mission College at Serampore was also seriously injured, the apse in the rear falling flat to the ground. All the mission premises at Serampore, consecrated by the labors and sacrifices of Carey, Marshman and Ward, were severely shaken, and the Baptist Mission of Bengal, the child of the Serampore Mission, suffered a heavy loss in the destruction of a large number of its mission houses at the various stations.

The earthquake appears, however, to have been most destructive in Western Assam. Here the whole side of a mountain was dislodged and slid into the valley, carrying with it several native villages, and the whole number of lives lost by the seismic shock is estimated at between four and six thousand. As the telegraph and other lines of communication were broken, the total loss of property and life, cannot be known until after a considerable length of time. It required five days or more than twice the usual time for Mr. Burdette's letter to go from Gauhati to Calcutta.

As to the effects of the earthquake on our own missions, the first intelligence received at the mission rooms in Boston was a telegram from Calcutta, announcing



HOUSE IN WHICH CAREY DIED  
AT SERAMPORE, INDIA

the destruction of the mission premises at Gauhati. This was sent by Messrs. Sykes & Co., the agents of the Missionary Union in Calcutta, on receipt of the letter from Rev. C. E. Burdette. We are glad to say that the destruction at Gauhati was not as complete as we were led to suppose, and as was announced in the August MAGAZINE. The building in the foreground of the cut there given is the Girls' Schoolhouse, which is practically intact owing to its strong construction with an iron roof. The house at the back of that cut, occupied by Rev. C. D. King, is in

ruins, as also two other dwelling houses, and the chapel. Mr. Burdette writes:

I am under the painful necessity of saying that our three bungalows and the mission chapel are utterly ruined. We are already at work saving grass, bricks, timbers, windows and doors as far as possible. I am glad to say that other buildings, especially the iron-roof dormitory built a few years ago, are in good condition. The Boys' School may prove unsafe, but I hope it can be preserved. The Press House seems to stand straight, though the reed walls need a good deal of repairing. The furniture in the press seems to have all escaped serious injury. Out-buildings built on posts generally escaped destruction, though the unusual force and duration of the shock injured many of these. We had just

finished printing the outside of the first sheet of the "New Translation of the Psalms," when the shock occurred. Day before yesterday the boys printed the inside of it. Several forms of type were waiting printing, and all escaped. Mr. King has returned from Nowgong. The ladies have arranged to go there next Tuesday. I hope my school will resume its sessions next week, and that much good work can be done this year, notwithstanding so serious an interruption of our plans.

The first letter from Rev. A. E. Stephen, of Goalpara, reported that the new bungalow there, which has been occupied but a few months, was completely wrecked, and beyond repair; but a later letter stated that while much out of shape it can probably be put again into living condition.

These tidings from the two western stations in Assam prepared the officers of the Union to expect further serious losses at other stations, particularly as the Chief Commissioner at Assam telegraphed to Calcutta that Tura was wrecked. We are glad to say, however, that the earthquake appears to have been much less severe in the Hills, and in Northern Assam. Rev. P. H. Moore, of Nowgong, writes that the mission buildings there suffered injuries which it will cost about 2,000 rupees to repair. The

Commissioner's telegram regarding Tura was happily an error, and very little injury was received at that station, as also at Sibsagor and North Lakhimpur. Direct news from the Naga Hills stations has not yet been received, nor from Ukrul, Manipur, where the earthquake is reported to have been severe. We are glad to feel assured that the lives of all the missionaries were spared, and while the mission suffered a loss of probably more than \$10,000, this itself may be a means of awakening a new interest in the work in Assam, and even the earthquake may be overruled for good.



MISSION HOUSE, NOWGONG, ASSAM



## THE MISSION CHURCHES AND THE DEBT

ONE of the most pleasing circumstances connected with the raising of the debt of the Missionary Union, has been the attitude of the missionaries and of many of the mission churches toward it. We do not believe there is any class of people who, according to their ability, have contributed so largely toward the debt as the missionaries. Many of them have given from five to ten per cent of their salaries, not to speak of the large gifts which they are called upon to make in the attempt to supply the pressing needs of the work, which weighs so heavily on their hearts and hands. As the missionaries have told the churches on their fields of the huge debt hanging like a pall upon the great missionary society which had sent them the gospel, the responses of sympathy and even of gifts have often been charming exhibitions of the depth of the hold which the unselfishness of Christ has taken in the hearts of these Christians.

Udayagiri is in one of the poorest parts of our Telugu mission field. The poverty of the people is something beyond the comprehension of people in this country of plenty. The most of them live literally from hand to mouth; earning each day only sufficient to supply their daily food; yet Rev. W. R. Manley writes, "At our last monthly meeting I stated the case in regard to the debt of the Missionary Union, and the Udayagiri Church at once voted to send fifty rupees toward the payment of that debt." We could give many other cases of the same readiness of sympathy and gratitude toward the Union on the part of the native churches, but the most affecting instance which has come to our notice is the letters sent by Rev. M. C. Mason from the members of the Garo church at Nisangram. We present the original of one of these letters and Mr. Mason's letter of explanation as an introduction to these letters of touching fraternal Christian love and fellowship. Mr. Mason says:

I enclose herewith three letters which I have just received from one of our village churches. I enclose also a translation which we have carefully made of two of them. The third is so like one of these that I have not thought worth while to translate it; this is from the young men of the church. As evidence that the sympathy expressed in these letters is not words only, the Pastor sends me rupees, 127-9-9, to be forwarded to you. He says the money was contributed as follows: from the Nisangram church, rupees 30; added by the Elders of the church, 20-14-3; added by the young men of the church, 20; added by the women of the church, 31; from the Chatcholjo church, 7-1-6; from brethren of three churches, living at Santipur, 14-7; from the Smjonga church, 3-3; from the Rongjuli church, 1; total rupees, 127-9-9.

I have credited the Missionary Union with this amount in our account, and trust you will acknowledge receipt.

I gladly add that this thought of sending aid to the society is entirely their own. The subject of the debt was only mentioned at our association, asking for their prayers. This pastor was not present, but he has evidently heard of it, and believes that true prayer is accompanied by works, and he has therefore collected this sum and sends it on. I wish



sufficiently enlarged. But at this time to show our fellowship with your sorrows and your joys we write this brief letter.

THE SALUTATIONS OF THE ELDERS OF THE CHURCH OF NISANGRAM.

*To the Officers of The American Baptist Missionary Union, from the women of the church of Nisangram, Assam :*

OUR MOST LOVING BENEFACTORS: While we, like sheep, were astray, and just when we, being despised by every race, were going to ruin, through missionaries sent by you, we found the Lord Jesus Christ our Savior. That there is any thing of greater value than this we do not conceive.

Having heard from our teachers, the missionaries, that by our receiving such inconceivable kindness you have become involved in debt, we sympathize in your sorrow. For, to save our lives, to enlighten our ignorance you came to our aid. We are like toddling children. Forgive us our inability. Remember us in your prayers.

THE SALUTATIONS OF YOUR SISTERS OF THE NISANGRAM CHURCH.

## WHY NOT DO THE SAME?

SINCE the enlargement and improvement of the BAPTIST MISSIONARY MAGAZINE several thousand have been added to the circle of its readers. During the spring the receipt of new clubs was constant and encouraging. We desire to inaugurate a new fall campaign. Will pastors arrange for some one in every church to receive subscriptions and then announce to the full congregation that the MISSIONARY MAGAZINE can be had at the very low price of FIFTY CENTS A YEAR in clubs of thirty or clubs equal to ten per cent of the members of the church? This makes the chances for small churches as good as for large. Under this we have received two clubs of one each where churches have less than ten members, and the size of the clubs runs all the way up to more than eighty. *Will not every pastor try for a club for the MISSIONARY MAGAZINE in his church this fall?*

We are trying to make the *best missionary magazine published*, and have much encouragement to believe we are succeeding. The following letters selected from a multitude of the same sort will show what brethren of undoubted good judgment think of the MAGAZINE.

REV. HENRY E. ROBINS, D. D., of Rochester, N. Y., writes :

**You are investing the Magazine with fascinating interest.**

REV. W. H. P. FAUNCE, D. D., pastor of the Fifth Avenue Baptist Church, New York.

**I must say to you how delighted I am with the appearance of the Magazine in its new form. Every month it is a delight to the eye and an inspiration to the Christian heart. I shall endeavor soon to form a club in my church, and I rejoice in the attractiveness of this most valuable adjunct in extending the Kingdom.**

PROFESSOR WILLIAM ARNOLD STEVENS, of Rochester University, writes to the editor of the MAGAZINE :

The new title page, with which 1897 began, is a delight to the eye; and for substance, —where is there a missionary journal that will surpass in appropriateness and value this and the recent numbers? It is acknowledged to be one of the most difficult tasks to make the Magazine a true exponent of the Union and its work upon the field, and at the same time popularly readable and presentable. I do not see how the ideal could be better realized than you are doing.

Communications and subscriptions should be addressed simply

BAPTIST MISSIONARY MAGAZINE,

Tremont Temple, Boston, Mass.

## ARE CHRISTIANS RESPONSIBLE?

A CERTAIN class of evangelists are fond of explaining any lack of fruit from their own labors by charging it to the coldness of Christians. They find it easier to belabor the people of God for their shortcomings than to turn sinners from the error of their ways. It is a cheap and easy way of accounting for any deficiencies in themselves or their work, but we protest against this attitude toward the matter of conversion and the method of God's grace. There is nothing, either in Scripture or in the whole history of God's dealing with man, which shows that He limits the outpouring of His spirit, or excludes from Heaven any who have heard the Word of Life, because of any lack of love or warmth of enthusiasm on the part of His people. His grace to those who have heard His truth is free and ready if they will accept. The teachings of Scripture are rather that those who have persistently turned a deaf ear to the invitations of the Gospel, after hearing the Word of Life are to be given up. Jesus commanded His disciples that if any would not receive them, to shake off the dust of their feet as a testimony against them. Paul, when the Jews persistently refused to receive the Gospel, said, "Seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." There are, however, innumerable intimations in Scripture that Christians may be held responsible for the fate of those who have not heard the Gospel. "When I say unto the wicked, thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn'st the wicked and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou has delivered thy soul" (Ezekiel 3: 18, 19; compare also Ezekiel 33: 4, 5 and 6). If the heathen who know not the Gospel, but who might have heard if Christians had been more earnest and active in sending forth the Word of Life throughout the world, die in their sins, then how can Christians escape the responsibility? These heathen have not believed because they have not heard; they have not heard because the Gospel has not been preached to them; and the Gospel has not been preached to them because Christians have not sent the preachers. The heathen certainly are not responsible in this case; God is not responsible; His people alone are responsible. But the people of God are not responsible for those who have heard the truth for many years and persistently refuse to receive it.

A decorative horizontal border featuring symmetrical floral and leaf motifs on either side of the central text.

## EDITORIAL NOTES

**POVERTY IS NOT ALWAYS A MISFORTUNE.** In the recent severe earthquake in Assam nearly every government building in the province was destroyed, but the only mission buildings entirely ruined were at Gauhati. In a number of cases the government officials and their families took refuge in the mission houses, and were for a time dependent on the hospitality of the missionaries for shelter. The reason for this state of things was that the government buildings were built of brick, but the mission, having less money to expend, generally built of wood. The solid brick houses were shaken to fragments by the severe shocks of the earthquake and fell in heaps of ruins, while the frailer wooden buildings, though terribly racked and in many cases thrown out of shape, yet stood and continued in usable condition. It occurs to us that here is a striking refutation of the charge that missionaries live in costly houses.

**THE PRESENT NUMBER OF THE MAGAZINE** gives special attention to Assam, the subject being timely in connection with the account of the terrible earthquake which convulsed that province on June 12. Several of the future numbers of the MAGAZINE will be arranged to harmonize with the Conquest Missionary Course of the Baptist Young People's Union as follows: October, "Africa, the Dark Continent"; December, "India's Millions"; February, 1898, "China, the Stronghold of Paganism"; April, "Romanists in Europe"; June, "Japan, the Island Empire." The November number of the present year will have "Burma, Our Oldest Mission Field," as its chief topic. Special articles for these numbers are already in hand, and missionaries intending to send articles for the MAGAZINE are requested to send them to the editor in time to appear in the numbers devoted to their fields. Photographs for the illustration of articles on the various fields are especially desired.

**THE TROUBLES IN INDIA** with the natives affect but a very limited portion of the empire, and will doubtless soon be quieted. There is doubtless a great amount of uneasiness and dissatisfaction among the people caused chiefly by the terrible famine and the widespread prevalence of the plague. This could hardly be otherwise under the severe strain which has come upon the people of India by these two calamities coming simultaneously. But now that the plague seems to have run its course and the refreshing rains promise an end to the famine, the special discontent may be expected soon to subside. We are specially concerned that these sorrowful events shall have the effect to turn the people's minds to the living and true God who alone can deliver in sorrow and death.

**MISSIONARY INSTRUCTION IN THEOLOGICAL SEMINARIES.**—The increased attention which this subject is receiving is a gratifying evidence of progress in the right direction in the development of an interest in world wide missions. More than twelve years ago the editor of this MAGAZINE urged the Executive Committee of the Missionary Union to take steps to secure the founding of a missionary lectureship and professorships whereby regular lectures and instruction on missions should be given regularly in all our Theological seminaries. The root of missionary interest and activity in the churches is the pastors, and the time to reach the pastors effectively is during their studies in the seminaries. The time did not seem then to be ripe for such a movement, but the rise of the student volunteer movement and the pressure of the enormous missionary debts of recent years, has emphasized the importance of missionary instruction to the prospective pastors while yet engaged in study and preparation for their life work. The meeting of theological professors in Brooklyn in May, and the report adopted by the Board of Managers of the Missionary Union at the annual meeting in 1896, are significant movements in the right direction.

**A REMARKABLE COINCIDENCE.**—Forty years ago, a devoted Lutheran missionary, Dr. Bettleheim, endeavored to introduce the Gospel to the people of the Liu Chiu Islands. At the peril of his life and health, he endured the hostility of the people and the discomforts of a savage life in his efforts to lead some to the truth, but his efforts made no lasting impression on the islanders. When he would distribute Christian tracts among the people, they were collected by the orders of the king and thrown back into his yard every night. Even the money that he paid out for his food was regarded as evil and was redeemed from the people by the king, who sent it out of the country on the ship on which Mr. Bettleheim was compelled to leave. It is a striking fact that the descendant of this king has now been compelled, by command of the Japanese government, to leave the islands and go to Tokyo, where it is supposed he will be a royal prisoner for life. At the same time that he was leaving the islands, perhaps forever, our missionary, Rev. A. A. Bennett, of Yokohama, along the same shore where the royal descendant was taking his farewell from his country, was baptising two young men, converts from among the Liu Chiu people. As the last representative of the dynasty of the earthly king passed away, the advance guard of the King of Righteousness was entering the islands with a promise of light and blessing to this people.

**NOTES.**—We regret the error of the types which made the August MAGAZINE say Mrs. Murdock began her service for the Woman's Society in 1813. It should have read 1873.—Mr. Thomas Adams of 27 Forest Street, Lawrence, Mass., has just arrived in America from Leopoldville, Congo Free State, and is prepared to give illustrated lectures on Africa and his mission work in Congo. Please correspond with him at the above address.



MISSION COMPOUND, TURA

## A JUNGLE CHURCH

CNUICHOLJA, GARO HILLS ASSAM)

REV. MARCUS C. MASON TURA

**I**T is five years since I visited this village, and the changes I find as I ride through this line of hamlets, and the evidences of thrift in buildings, fences, gardens and fruit trees are very marked. The decorations of the chapel, the arches of welcome by the way, and a large company of Christians to meet me contrasts greatly with former years, and sends my thoughts back to my first visit. This I find was just twenty years ago. So far as I can learn that was not only the first missionary visit, but the first visit by a white man to this village. Some time before a native Christian teacher had labored there and left. Afterwards I was requested to send another certain teacher. This man did not seem to have the most satisfactory record, but I thought best to sanction an effort on his part, and I told him that if he would take his wife and children with him and live with the people, and do what he could for them, I would allow him three rupees (about one dollar) per month toward his support. He accepted the task, and had been some months there, when early one morning, while upon a visiting tour, I mounted my pony, and through

the forest underbrush, and through the tall jungle grass, dripping with dew from the dense fog resting over the whole land, I found my way to this place. The place then consisted of a small collection of houses, closely surrounded by dense jungle. The people seemed unusually shiftless. They were filthy and full of sores. However, the influence of the Christian teacher was apparent in several of them, and a good number came to our meetings. After I had preached for a time some asked for baptism. We began to examine these applicants, and interspersing this work with teachings, exhortations and songs, we continued the same from nine A.M. until four P.M. I saw that our work was not completed, and the next morning I returned to continue the same for most of another day.

When the examinations were closed we found that thirty-five of the applicants had been thought to be born anew; hence we gathered at a little stream near by and baptized them — twenty-two men and thirteen women.

I wish I could reproduce to you the experiences given by those converts, much of

which will ever remain in my memory. I was not a little astonished at hearing from a small girl that she wished to be baptized, but feared lest she would not be able to properly live a Christian life. One who had said that he was pleased with the teachings and commands of Christ was asked to name some of those teachings, and his first was, "Let every man live by his own industry," thus coming much nearer the truth than some who could have made the exact quotation. The experiences were varied, and for the most part exceedingly limited, but they seemed to be true converts, just plucked from the densest of heathenism, surrounded only by opposing influences; ignorant in the extreme, none as yet able to read. What has twenty years done for them? or rather, what have these thirty-five done with this twenty years? In looking over the records I find that six of them have passed on before to a "better land." Six have been denied church fellowship, leaving twenty-three still in good standing in a good church.

For ten years these were connected with a distant church, during which time sixty

more were gathered to their number from this village. Of these ninety-five, sixteen



HEATHEN GARO WOMEN AND CHILDREN

had died, and twelve had been excluded. The remaining sixty-seven were then organized into an independent church. As was hoped, the ten years since their organization has shown more life and energy, and more fruit gathered. Within the first twelve months they called a pastor, and with the aid of a council of delegates invited from other churches ordained him. Each year since converts have been gathered, in all 113 men and 131 women; and their present membership is 202. Of this whole number thirty-nine have passed away in fellowship.

For a time the pastor had to splice out his salary by teaching school; but for several years they have supported their pastor and contributed toward the several objects in which



HEATHEN GARO YOUNG MEN



the Garo churches are interested. I think that this is the only church to which I have ever given any suggestions as to how to raise needed funds; believing that where the spirit is there is no danger from the lack of a collecting system. The leaders of this church said to me that they thought they

harvest I thought they could fully support a pastor. They agreed that they could give one-tenth of their rice, but they felt sure that it would be far too little. The pastor, however, said that if they would give one-tenth of their rice harvest he would accept that as his salary, unless it should exceed

ten rupees (about three dollars) per month. If it exceeded that sum the church was to use the surplus as they chose. The experiment proved far beyond their expectations, and they have continued the same method since.

While many a Christian gives a tenth of his income, I believe there are few who give better than these. Nine-tenths of the American cultivators would despair, I believe, if they had to toil so hard with such poor implements and for such small proceeds. From the time the seed is in the ground until the harvest is gathered they do not leave their fields night or day. One-half hour's negligence might bring from the near jungle a herd of wild elephants to tread down and pull up more rice than several men could raise. A brief sleep might let in a



THANGKAN, A GARO CHRISTIAN EVANGELIST

ought to have the full time of their pastor for preaching and pastoral work, but that it was impossible for them to support him. I agreed to the need of his whole time, and began to inquire as to their ability. I said that I had found that where men were interested in any undertaking usually ten of them could support the eleventh man that he might give his whole time to it; and that if they could give one-tenth of their rice

drove of wild hogs to root and roll and eat. There is similar danger from deer, birds, monkeys and many other wild animals. The guards must also face the dangers from tigers, bears, leopards and other animals. I recall vividly a night spent in this village some years ago. Near midnight I was awakened by cries for help from the upper end of the fields. Men, women, boys and girls rushed out, and with torches and shouts from a

compact company they turned back a herd of wild elephants. Their noise had scarcely lulled when the cry came from another quarter, "They are coming here." Then with a rush and shout they all went to the rescue; and all night long their cries and calls and shouts to "Stand, stand, don't run, don't break the ranks," etc., resounded up and down that narrow valley. And ever since I have the more highly valued the contributions thus earned.

I find in this and other churches quite generally adopted, a practice followed by some of our Christians for many years; namely, that of laying aside at each meal a hand grip of rice as a thank offering. This

offering is brought weekly to the church and emptied into a large basket.

I learn that it is very largely the practice of the women at the head of the family to lay aside this little grip of rice for each member of the family for each meal. And from the amount thus collected, the women of this church are supporting an evangelist. The men are said to support the pastor, and bear other expenses, while the women with their thank offerings support the evangelist. I learn furthermore that they have made an offering toward the debt of the Missionary Union. Shall we not pray God that in this destitute land there may be many such jungle churches?

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## A GOOD MAN GONE

**A**BOUT two years ago a Tamil who spoke broken English came to greet me at the mission house. He was a catechist of the American Congregationalist Mission in Southern India. A letter written to his missionary confirmed the statement that his unwillingness to go to a station to which he had been transferred was the moving cause of his coming to Burma. He had steadily continued to preach for about a year without any support from us, and had gathered quite a little band of followers, one of whom, our church durwan, was baptized with him in Tan. Our Burman church were so well satisfied with him that the deacon suggested helping him, and the church, not the Missionary Union, were paying him rupees five a month. He had begun a Tamil service which was well attended by outsiders, and we were rejoicing over the promising outlook of our Tamil work; but our joy was of short duration. The Master had other work for him, and on Monday noon, March 1, David, the leading soul of this little band,

was transferred to a new field, where he can work unhampered by the wearinesses, pains, and anxieties, incidental to service in this lower world.

He was taken with cholera Sunday morning, and was removed to the hospital, where he died. Deacon Thin and myself attended to the burial. The grief of the Tamils, though not exhibited according to the heathen fashion, was deep and sincere. This was particularly true of our durwan, with whom David had made his home in the church compound, and who had done much towards supporting him. At the grave Daniel read 2. Cor. 5., in Tamil and prayed, Deacon Thin prayed in Burmese, and I pronounced the benediction. He had won the respect of all who knew him here; his record is without a stain.

"They that turn many to righteousness shall shine as the stars for ever and ever." Dan.: 12, 3.

L. H. MOSIER, Prome.

## GREAT PROGRESS IN NORTHERN ASSAM

REV. J. FIRTH, NORTH LAKHIMPUR

[Rudyard Kipling says "You cannot hustle the East" but it looks as if that is just what Mr. Firth is doing by the aid of the Holy Spirit.]

WHEN I look over the work of these three months and think of all that has been accomplished, it seems as if it had been years instead of months. I believe it is possible to "hustle the East." It can be done, when God gives health, and the missionaries are of one mind and heart. If any victories are achieved it will be because the Lord gives power to thorough, earnest strokes put forth in coping with Satan; for he has a mighty grip on these poor souls and does not readily let one of them go, seeing they are to become jewels in the Savior's crown.

Two day schools have been started in villages. One has done well, the other fair; but it is just now closed for a while on account of the sickness of the teacher. The heathen in another village want a school and they are building a house for it.

We organized a church of eleven members at Doolahat in January. Brother Swanson baptized seven of them the Sunday we organized. We had just returned from the little river, and were beginning the communion service by singing, "There is a fountain filled with blood," when a messenger came rushing in with a message. It was the cablegram bidding me go ahead with the bungalow. Doolahat is on the west side of our field, and so this is our first church in that part. One of their own number was chosen pastor and they are doing nicely. To-morrow I go there again for a few days' work.

The chapel at Joyhing was dedicated in February. The tea company furnished the

material and the brethren built it. The sisters plastered it. It is an especially good building,—is roomy, and looks well. At first the planter smiled a bit when I talked with him about it. He did not believe that native Christians had enough get-up to do anything. Now he smiles more, and with satisfaction, to think that



A TEA GARDEN IN ASSAM

they really did it after all; and his wife is quite pleased, and has begun to think that something really can be made out of a native. The last time I saw her she expressed herself as being very glad that the chapel had been built and that it looked so well. She said, "Well, there is one good thing about the Christian coolies. Last summer when the great riot occurred, out of from ten to twelve hundred coolies on this garden, the Christians were, the only ones that did not revolt. They went faithfully to their work every one of those trying days."

Fifteen have been baptized on this field

this quarter. I hope no one will fancy that these people come to the Lord Jesus Christ without effort on the part of the missionaries and native workers. From the first day until now there has not been one baptism but as the result of personal work such as the faithful pastor would do in America; but work done among these people does bring results.

North Lakhimpur was the seat of military operations most of the winter. In February an expedition was made by the government of India against the Apa Tanang Daphlas, a tribe who occupy a plateau ten thousand feet high, a few miles to the north of us. One planter here had visited these people a few years ago and he says it is a land "where the willows and the cowslips grow," and he wants to know why the American Baptists don't send a missionary to them.

Some of them came down to Assam and killed some people near here and carried away some prisoners. Hence this expedition. All was settled without bloodshed, but everything was in a state of great



AN ASSAM TEA PLANTER'S HOME

uncertainty in this station all winter. Brother Swanson and I are thinking that when the rains come on, we will start a training class for these workers who are coming up around us.

And now, finally, here comes a letter from the Garo brethren at Tura, saying they want to send a missionary here to the Daphlas. We have the Daphla villages picked out where he is to start, and I believe the Garos will send him. The Lord is in this I am sure.

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## REV. J. H. BARROWS IN JAPAN

The addresses that I have heard have been strong and well calculated to remove from the minds of missionaries and natives any doubts regarding the man's orthodoxy. That such a man, who had so politely listened to the representations of Eastern religions and been thought by some to approve of them, should come out so flat-footed, has been a surprise to some, perhaps. He has had crowded houses of priests and others in Kyoto and Osaka. He has spoken

as strongly as a man could for sound views, and especially dwelling on the divinity of Christ. I think great good will come of it; and his work after his return to America will be good, too, I think. He will represent missions as they are. He has lived among missionaries all the time; has been ready always to give up pleasure if he could be of any help by speaking; has not gone to Nikko, but spent his time in giving addresses.—J. L. DEARING.

## LEAKAGE IN BENEFICENCE

AN ADDRESS AT THE BAPTIST YOUNG PEOPLE'S UNION CONVENTION AT CHATTANOOGA  
BY REV. ALBERT E. WAFFLE, D. D., ALBION, N. Y.



WE all live under limitations. They are narrower with some than with others; but they are not very wide with the most favored. None of us has an infinite amount of money, talent, time, strength, or influence; and the amount that most of us have is very finite. If we put what we have into one kind of service we cannot put it into another. That fact imposes upon us the necessity of choosing what we will do with our resources. Life is made up mainly of choices. Every hour we stand at the parting of ways and are compelled to decide whether we will do anything and what we will do with our time, strength, money and talents. The choices of the Christian are governed by the will of Christ, our Savior and Lord. He would have us choose not simply the good, but the best. Of two evils, choose neither; of two or more good things choose the best.

A Christian life is a good deal like packing a trunk when you are preparing to go away from home for a visit or a vacation. You bring together a great lot of things which seem necessary, or at least desirable, and pile them up around the trunk. But when you begin to pack you find that they will not all go into that limited space. Then begins a process of judicious selection. You unpack all you have put in and throw aside what you can leave. Perhaps the process has to be repeated two or three times before your selections are satisfactory, but at last your trunk is full of things that are indispensable. You look ruefully at the things rejected, but the trunk cannot be stretched. It is a picture of the Chris-

tian life. You cannot give money to support all the good institutions in the world. You cannot join in every form of Christian effort. You must pick and choose between the causes presented and select those which are best and which have the first claim upon you. This is a very important law of the Christian life, and for want of observing it many people fritter away their resources, and spread themselves out so thin that they become invisible as Christian forces.

I wish to make a special application of this law to our benevolent offerings. Of the objects presented to us for financial aid the name is legion. They come from all quarters, they are of every conceivable kind, and they are pressed by all sorts of appeals. Pastors are obliged to stand guard over their churches and protect their people from these appeals or our great missionary societies would not get any money at all. The agents of these causes turn their attention to our young people's societies and find in them fields from which they reap considerable harvests. Young people are not always discriminating, and if the "cause" has a tinge of romance and a touch of pathos about it, it appeals to them so strongly as to overcome their better judgment, and so they take a collection for some Armenian refugee who wants to send for his friends; or for the starving Hindus; or some converted foreigner who is trying to educate himself to be a missionary to his own people; or for some poor church that is going to lose its house of worship; or for some school among the colored people, whose dusky agent talks most pathetically of its needs; or for the "Christian Alliance," or for the China Inland Mission, because these missions are

supposed to be so much more Christian in spirit and fruitful in results than those of our own society; so that when the American Baptist Missionary Union, or the American Baptist Home Mission Society, or our own state convention asks for an offering, our beneficence is in the condition of a stream whose water has all been drawn off before it gets to the mill. That is what we mean by "Leakage in Beneficence."

Perhaps we ought not to shut off all these special objects, but more care and discrimination are needed; and I propose to show in this paper that most of the money which we consecrate to the Lord ought to go into the regular channels of denominational effort. Consider three reasons for that opinion.

#### I. THE PROSPERITY OF OUR MISSIONARY ENTERPRISES.

We should put our money where it will do the most good. If we would be loyal to Christ this must be the primary rule of expenditure. Waste is wicked in the Lord's work as well as in any other business. Men who are seeking financial investments, scrutinize the past history and the future prospects of different enterprises and go into that one which promises the largest returns.

God has signally and wonderfully blessed the missionary and educational enterprises of the Baptist denomination. He has given us wise, consecrated and judicious men to manage them and made them fruitful in results. The truth of this statement could be proved with regard to all of our great societies, but my limited time will allow only one illustration, the Missionary Union.

Among all the societies organized for the evangelization of the world, this society is accomplishing the most in proportion to the means at its disposal. You may take any basis of comparison you please and this assertion will still hold true. Let me give

you a few figures from the statistics of 1895, the latest available for such a comparison. A fair test would be the number of active workers in the fields of the Missionary Union compared with those of other societies in proportion to the money expended. Here the Union is at the head of the list. The average cost of their workers a year is \$209.43. That of the Congregational Society is about the same, but that of the Methodist Episcopal Society (North) is \$261.49, that of the Presbyterian (North) is \$318.27, while that of the Christian Alliance, which boasts so much of its economy, is \$499.10. But it may be said that our workers are not equal to those of the other societies in efficiency. The results show that they are more efficient, at least in gathering converts. Seven of the prominent foreign missionary societies of this country have altogether, no more communicants in their churches on foreign fields than the Missionary Union alone. But these societies have, in the aggregate, three and three-fourths times the income of the Union. That is, dollar for dollar, the Union has three and three-fourths times as many converts as the other societies. The China Inland Mission is often spoken of as very successful, but in 1895 the Union expended only four times as much money as that mission and won fifteen times as many converts. Facts and figures are at hand for further comparisons equally favorable to the Union, but I desist. Enough has been stated to show that if anyone wants to give money for the evangelization of the world he can find no better place to put it than the treasury of the Missionary Union. All notions to the contrary are the results of simple ignorance. Proper constituents of the Union who have been led to give their foreign mission money to other societies have been hoodwinked by false reports or misled by a desire to do something a little

out of the ordinary. The unusual has its attractions, but the attractions of common sense ought to balance them. If one wants to help save North America for Christ he can find no better agency through which to do it than our Home Mission Society. If he wants to aid in scattering bibles and other good literature over the world, our Publication Society offers itself as his best medium. An American Baptist has absolutely no excuse for withholding support from our own societies and giving his money to other agencies for the same work. It would require conclusive evidence of God's disfavor to justify him in doing that, but God has signally blessed these societies and given us every encouragement to support them.

Furthermore, we ought not to scatter our gifts on all sorts of miscellaneous objects. If an unknown foreigner asks me to aid him in getting an education that he may go as a missionary to his own people, I should remember that the Missionary Union could send twice as many well-prepared and well-qualified young men and women to its fields every year, as it does, if it only had the money, and that if I give to this stranger I shall withhold from my own society. If some poor church in the west begs you to help save their meeting-house, consider that that is the very work which the Home Mission Society is doing, and that its managers are far better prepared than you are to judge of the merits of each case. Guerilla warfare against the devil has its charms, but organized effort is more effective. An army is always better than a mob. Particles of moisture in the form of mist have certain beauty, but they will do more to quench thirst when condensed into water. In the business world this is the age of combinations; let us combine our forces and concentrate our gifts for the Lord's work.

My second reason for that position is that:

## II. OUR DENOMINATIONAL SOCIETIES ARE SACRED TRUSTS

descended to us as legacies from our Baptist forefathers and committed to our care by divine Providence. These societies have come to us from God through such men as Judson, Rice, Boardman, Colgate, Lincoln, Jeter, Manly, Taylor, Crawford and Crozer. The toils, the sacrifices, the gifts, the sufferings and the prayers of the men who founded and sustained these societies in the past, and especially of the men who have carried on their missionary work in home and foreign fields, make them sacred. The breath of their life was the breath of prayer, and they have been bathed in the blood and tears of Baptist saints and martyrs. They have cost too much to be lightly esteemed or carelessly neglected. The glorious work which these societies have done in the past is only a preface to the grander work which they can do in the future.

Now these societies are providentially on our hands. God has put the present generation of Baptists in charge of them. Our relation to them is somewhat like that of parents to their children. We are responsible for their care so long as they exist. If parents neglect their own children, they can hardly expect them to be fed and clothed and educated by their neighbors. If we fail to support our missionary societies, they will not be supported by Methodists or Presbyterians or Episcopalians. They are on our hands, and our action will determine their future success or failure.

This responsibility rests on all Baptists alike. It does not meet it for one to say: "Oh yes, our societies are all right. I believe in supporting them, but this special object appeals more strongly to me; other people will take care of the missionary societies." That is dangerous reasoning. I know of no better rule for the government of the Christian in his relation to

others than this: What will become of that interest for which I am responsible with others if all should do as I do? What would become of the church? What would become of the prayer meeting? What would become of the Sunday School if all should follow my course? It is a test question to determine whether I am destroying or upbuilding. Now suppose all Baptists should claim the right to scatter their missionary offerings where they please? That would mean the practical destruction of our societies. Personal liberty is a great thing, but the recognition of personal responsibility is a greater. It is nonsense to say that if these societies are doing the Lord's work, he will provide them with the necessary means. It would be just as sensible for parents to neglect their children with the expectation that God will work a miracle to feed them. He has placed these societies in our hands and made us responsible for their support. As a rule, God appoints people who pray his agents to answer their own prayers.

The question recurs, What shall we do with our missionary societies? Shall we leave them to perish? Their splendid history, their present successes and their grand opportunities forbid such neglect. For example, if we should allow our Missionary Union to go down, the whole Christian world would denounce it as an unpardonable crime and a lasting disgrace to the Baptist denomination. But who are to sustain these societies? All Baptists in the churches which they represent. It is freely admitted that they are our agents, our servants, and if they were not doing our work well we could reform them or discharge them, and form new societies for the same purposes; but that does not change the principle that we are bound to sustain our own. The fact is our societies are doing our work well, and we have no reason for abandoning them and scattering our offer-

ings upon all sorts of miscellaneous objects. This is not a question of preference. The call is one for faithfulness to a sacred trust. It comes from the voice of the imperative "ought." We must hear and heed that call or we shall weaken the springs of moral action. The only way to build up moral character, and to extend the kingdom of God, and to crown Jesus king of our lives is to be faithful to our obligations and to do the best that we know. In these societies we have a sacred trust; the great question for us is, Are we trustworthy?

My third reason for believing that our gifts should go mainly to our own societies is that:

### III. BAPTIST PRINCIPLES ARE IMPORTANT

and should be promulgated.

1. Two forms of Christianity have been in the world ever since Judaism and heathenism were mingled with the doctrines and practices of the early churches. These two forms differ so radically in their nature that both cannot be true. One must be false and spurious, and therefore calculated to hinder the salvation of souls and the extension of the kingdom. One teaches that the Christian religion is a matter of forms and ceremonies; that there is a kind of sacred magic in certain consecrated things by virtue of which they can impart life and holiness; that the church can give such power to baptism and the Lord's Supper and other rites, that the observance of them will make one a Christian and acceptable to God.

The other view is that one becomes a Christian through a work of God in the soul; that one fruit of that work is personal faith in a personal Savior who may be personally known; and that the new life is led by daily submission to his will, and is sustained by daily appropriation of his nature and power. Baptists stand for the



latter idea of the essential nature of Christianity. If it be claimed that Christians of other names are equally strenuous in holding this New Testament doctrine and equally faithful in teaching it, we answer that the practice of Baptists alone is in conformity to it. For example, infant baptism is a direct outgrowth of the former idea, and helps to perpetuate it in the world.

2. Baptists stand for the revealed word as the only rule of faith and practice. In deciding questions of doctrine and ordinances, they throw out tradition, the decisions of councils, and the authority of ecclesiastics — even that of *the fathers* — and insist on going back to the inspired word. They declare that the Bible is a divine book, that it contains God's revelation to man, and that it is a sufficient guide in religion. They hold and teach that strict adherence to the Book is essential to purity of faith; that if we tolerate the principle that additions or subtractions or modifications may be made, we must allow every sect and every individual to add or subtract or modify as he may think best, and we shall have the human mixed with the divine, and hopeless corruption of doctrine and endless vagaries in practice. In this literal adherence to the divine word Baptists, using the name in a broad sense, stand absolutely alone. They alone have no unbiblical practices which they must defend with extra Biblical arguments, and thus surrender the principle of loyalty to the word.

3. Baptists stand for simple loyalty to the will of Christ. We believe that he was made "head over all things to the church," and that when God said "this is my beloved son; hear ye him," he enunciated a universal law. We believe that his will is supreme and that his will may be known. In many things we are inconsistent with our doctrine, but this at least is what we

teach. We do not rank Calvin, or Luther, or Wesley, or Campbell, or any other man however great and good, along with Christ and mix their teaching with his. A good Baptist tries to get back to Christ and to hear his voice unmixed with human voices. We believe that what he commands we ought to do. His word is supreme and final on all questions of religion and morals.

These are fundamental and important principles. They constitute the very foundations of New Testament religion. So far as other denominations accept and teach them, let us be thankful, and let us give them due credit for their loyalty and faithfulness. At the same time Baptists still have a mission in the world in that they alone push these principles to the front and make their practice consistent with them. For this reason our money ought to go to sustain Baptist causes instead of being scattered among miscellaneous objects. If our principles are worth contending for — if they justify a separate denominational existence — they are worth sustaining and promulgating. The simple question is, shall we use our money to disseminate pure Biblical truth, or truth mixed with error? Shall we choose the best, or something lower than the best?

In this age of false liberalism, of religious laxness, of sickly sentimentalism, it takes back-bone to be a good Baptist. To refuse to give to some other object on the ground that you must save your money for the Baptist cause requires firmness and courage. Too many are like that college president who was notorious for never taking and maintaining a decided stand on any question. On an occasion when this quivering, gelatinous disposition had been especially manifest, one of his professors said of him, "he hasn't lime enough in his spinal column to whitewash the bald spot on his head." We have Baptists of that kind in some parts of the country, but I

hope the rising generation will all be of a better kind. Spurgeon tells of a printer who, setting up the text about Daniel, "He had an excellent spirit in him," made it read "He had an excellent *spine* in him." It was not very much of a mistake. Was it not true that Daniel was able to stand against the almost overwhelming influences of a heathen city, to be loyal to his God in spite of every temptation, and to continue his religious duties in the face of the greatest danger because he had an excellent spine in him?

It may be said that the views I have been advocating are narrow. So much the better. I am not afraid of that question-begging epithet. Narrowness is often a virtue. Breadth may be one of the worst of vices. In that famous Congress of Religions on Mt. Carmel—not in Chicago—Elijah did not think it necessary to be broad enough to fraternize with the prophets of Baal. Paul was narrow when he said, "If any man preacheth unto you any gospel other than that which ye received, let him be anathema." John was narrow when he wrote: "If any one cometh unto you and bringeth not this teaching, receive him not into your

house, and give him no greetings; for he that giveth him greeting partaketh in his evil works." I am willing to stand with such narrow men as Elijah and Paul and John.

The spirit of our age is falsely liberal. It would make us believe that all religions, even heathen religions, are equally good. It is a sickly and sentimental opinion. Loyalty to Christ and to his word is far better. If we have faith and courage to be true to him, we need not fear being called hard names.

Furthermore, narrowness of a certain kind is essential to the highest efficiency. A river that is spread out over a broad valley has no power to turn a mill. To give it momentum and force it must be brought into a narrow channel. A small quantity of gun-powder compressed into a narrow tube will send a ball further than tons of it in a loose pile. Wasting nothing through bad judgment or weak sentimentalism, let us concentrate our efforts and our gifts on the best objects, that they may tell most for Christ and his glorious cause. "The love of Christ constraineth us," narrows us, so that we say: "This one thing I do."



A RIVER IN ASSAM

SUSPENSION BRIDGE BUILT BY REV. E. W. CLARK, BAPTIST MISSIONARY

## THE MIRIS

REV JOSEPH PAUL, PATHALIPAM, ASSAM

THE term Miri means "a-go-between," and was originally applied by the Assamese to those Abor tribes which lived near the Assam border, and acted as interpreters and traders between the more remote hill tribes and the Assamese themselves.

The hill tribe known as Bor-Abors which occupies the mountains to the northeast of the Lakhimpur district, has been a numerous and powerful tribe as far back as anything can be known about it. It is certain that previous to the close of the last century, several branches of this tribe had broken off from the parent stock, and had occupied other hills and valleys than those in which their fathers dwelt. Being separated into several petty tribes, quarrels soon arose which led to hatred and war; so that from about 1790 to 1827 fighting seems to have been their principal occupation. By this means some of these tribes or families had become so reduced in numbers, that they were utterly unable to continue the conflict with their more numerous opponents. But Providence stepped in here, in the form of a British force which occupied the Brahmaputra valley as a defensive measure during the war with Burma, in 1824-6; and in this case, as in most others, the British had not only come, they had come to stay. At least this force was sufficiently strong and permanent in the eyes of these poor war-weary wanderers, to cause several families known as Miris, to run with gladness for protection under the outstretched arms of the new government, which had by this time possessed itself of all Assam.

The fact that none of these first immigrants cared to return to the hills, and the uniform good reports of the peaceful state of affairs in the valley led many others to descend into the plains nearest their own mountain camps: so that within the space

of ten years from the time the first Miri families came into Assam, the majority of several small tribes had found new and permanent homes on the banks of Lakhimpur's many streams. From that time until the present but few additions have been made by new arrivals from the hills. Living in peace, plenty and quietness, those who first came have increased in numbers more rapidly than any people in Assam, excepting, perhaps, the Bengalis; until at the present time there are not less than 45,000 Miri souls in and near the Lakhimpur district.

The Miris live, without known exception, close to the water, in villages comprised on an average of fifteen well-built houses, with from three to five families in each house. In this respect the Miris are far ahead of any people in the Lakhimpur district. The houses are elevated three to five feet from the ground on strong posts, and are about fifteen to twenty feet wide and forty-five to seventy feet long. In front of each house there is a porch, which is nothing more than a continuation of the roof without walls. In addition to the dwelling houses, there are in most villages, high granaries, one or two houses for cattle, and a large shed or sheds, where the women and girls sit and weave the cloth for their families and sing the ditties of the day.

Although the Miris in the plains are quite uniform in their way of living and building, and although to the casual observer they are one people, they are divided at the present time into about thirty distinct clans, a list of the names of which I would rather exhibit than try to pronounce.

The predominant ethnical characteristic of the Abor and all his Miri children is decidedly Mongolian. Yet one meets here and there a group of Miris whose sharper features betray the presence of Caucasian blood. There is not perhaps in all history

written, sufficient fact to enable anyone to state exactly the ethnical relations of any tribe in Assam, much less the Assamese themselves, whose blood is like their religion, fearfully and wonderfully mixed. Whatever mixture or intermixture of peoples has taken place in the past to produce the Miri of to-day, we know not. But this we know, God has made of one blood all nations of men to dwell on the face of the earth, and the Miri is in that all, as he is in the "all the world" in which Jesus has sent his gospel.

Having brought into drowsy Assam the blood which ran for many generations in the veins of their mountain-climbing forefathers, the Miris are of a much finer physique than the native Assamese. Generally speaking they are not much taller than their neighbors, but they carry an average of ten or twelve pounds more weight than the natives of the soil. This extra weight is seen in the larger bone and firmer muscle of the Miri. But his superior physique is not entirely due to a mountain ancestry; for these people possess some energy which being spent in the cultivation of land, hewing timber, and propelling

boats, has the effect of developing the muscular system to an admirable extent. It must not be inferred from this, that the Miris are a very energetic people, they are only energetic when compared with



A METHOD OF MISSIONARY TRAVELING IN THE HILLS OF ASSAM

other peoples in the Brahmaputra Valley.

When in their mountain homes, it seems to me that these people must have been simple and truthful; for with the exception of those who live near large towns where buying and selling with other people is necessary, they are not entitled to the name liars given to the Cretians when Paul wrote

to Titus; and in many other respects they show that they have breathed a purer moral atmosphere than most of the people by whom they are surrounded. In spite of all this, the Miris are not angels nor are they good men in the truest sense of the word; they are selfish, and they have their full share of that suspiciousness which is so characteristic of the Mongolian peoples. If you tell a Miri anything, he pretends to believe you at once, but it is quite clear from his conduct that he is searching for a proof that what you say is truth. And if you tell him anything for his own good, he thinks a greater good will result to you than to himself if he believes it. He cannot conceive the idea which underlies the word disinterestedness.

The Miris, too, many of them, are *maud* drinkers. In some villages this habit is so prevalent that the majority of the people will show its effects at the same time. At such times they are annoyingly generous, too exceedingly polite, and ready to believe anything, from Sinai, Calvary, Benares or Mecca. But this habit is by no means universal among them. In many villages no signs of it appear. The use of opium is quite extensive among them; perhaps most of them use a little in some shape or form; yet it is but a minority of this people who are slaves to this terrible drug. There is but one word I would use in connection with this habit, whether regarded from its permission, prevalence or products, it is horrible.

The Miris are a law-abiding people. Having plenty of food and drink for themselves, they mind their own business—which seems to consist principally in preparing these good things for consumption. No little share of this work falls to the lot of the women and girls who, in addition to doing household work and weaving cloth, do much in the rice fields from seed-time to harvest. The women are quite skilful in making

several kinds of cloth, and as a result their families are as well clad as any people in Assam. The only improvement one could wish in this respect is that they would begin to clothe their children at an earlier age than they do; for many of these go until they are eight or ten years old before they don a garment.

There is very little to disturb the domestic tranquility of these people in homes where the husband has but one wife; but where two or more wives are owned by one husband, as is sometimes the case with those who are very well-to-do, there is often much trouble. Marriage is in most cases a simple matter of barter between the father of girls and the seekers after wives. Yet in many Miri homes there is every appearance of affection.

Having been in Assam for at least three quarters of a century, it is not strange that these people should have come to some extent under the influence of Hinduism. But it is plain to me that the Miri regards Hinduism as a social, rather than a religious system. Some few of them have been sufficiently well instructed in Hindu mythology to put forward the claims of Ram and Krishna, when they are told that there is but one Name under heaven given among men whereby they might be saved; and to be very angry when shown that these names belonged to sinful men rather than to a sinless Deity. In most cases, however, when you ask one of these men why he observes this or that Hindu custom, he will reply "Because the Assamese do the same." There is no doubt but what the \*Gukhis have some influence over these people, but in spite of all the Gukhis in Assam (and their name is legion,) the Miri sticks to his chicken, his pork and mutton with such a determination that one has said, "If the Miri has a god at all, that god is his pet (stomach.)"

\*Priests.

Paul spoke to the Christians at Ephesus as those who had been dead in trespasses and sins. Ezekiel in his vision saw a valley full of very dry bones; but what Ezekiel saw in a vision we see in an awful spiritual reality in the Brahmaputra valley. None were ever more dead in trespasses and sins than the Miris. With regard to sin their consciences are not only seared, they are charred. When you tell them that lying, stealing, and many other things are sins, they agree with you at once; but they have not the remotest idea that such things concern them individually. Yet we have seen sufficient of the effects of "preaching as we are commanded," to give us hope that the Eternal Breath of God will cause even these Miris to stand upon their feet as those who have been quickened from the dead.

So far our work among these people has been successful, as far as the human eye can discern. Of course it has been of a pioneering, seed-sowing nature. Not less than fifty villages have been visited, in most of which large crowds have listened to the gospel as preached by our one preacher, who has been faithful and earnest in his presentation of the gospel message; and has been skilful and wise in exposing the vanity and wickedness of the Hindu system. In addition to the direct preaching, we have answered inquiries, and spent many hours each day in explaining the word of God as best we could. And there are in the hands of the Miris about one hundred and fifty copies of the gospels in Assamese, which they have bought, besides catechisms and other religious publications. In some places much interest has been shown, many inquiries have been made, and warm invitations have been given to come again; while in other places total indifference to our efforts has been coupled with a request to take these heavenly things somewhere else.

The languages spoken by the Daphlas, Miris and Abors are shown by Mr. Needham to be almost identical. They belong to the Tibeto-Burman group of languages; anyone having acquired the Abor would readily speak the Miri or Daphla. Yet each petty tribe of Miris or Daphlas within the plains, or in the mountains, is said to have many words peculiar to itself. The only works in the Abor-Miri language of which I have heard are a "Vocabulary and Phrase Book," by Captain E. F. Smith, 23d B. N. I., printed at the Mission Press in Sibsagor in 1847, and an "Outline Grammar of the Shaiyang-Miri Language," by J. F. Needham, Assistant Political Officer, Sadiya (1886). To anyone working among the Hill Miris or Daphlas these works might prove useful. But I am more and more convinced that the Assamese is the better language for work among the Miris of the plains, and has the advantage of being known by many other peoples living near them.

In the matter of education these people are as far behind as any in Assam. There are several schools on the Ronga River, several on the Subansiri, two on the Guna Suti, and two or three on the Brahmaputra. These are, with one known exception, conducted by Assamese (Hindu) pandits. By their efforts about eight per cent of the Miris men and boys can read Assamese and a less percentage of them possesses some knowledge of writing in the Bengali character. To us this shows the wonderful providence of God, for had the Miris no knowledge of the written language the story of the life of Christ as told by Matthew, Mark, Luke and John would at this moment be a closed book to them, whereas by this knowledge they can and do read that word, "which is quick and powerful, and sharper than any two-edged sword," even that word which is a discerner of the thoughts and intents of the heart.

## A GOOD METHOD

[The following method is that in use at the South Baptist Church, Hartford, Conn., Rev. Frank Dixon, pastor, and by which benevolence has been increased 300 per cent in three years.]

### THE HOLY SPIRIT'S INSTRUCTIONS TO THE GIVER.

*Motives for Giving:* Remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.—Acts 20: 35.

Give, and it shall be given unto you . . . For with what measure ye mete it shall be measured to you again.—Luke 6: 38.

And ye are not your own; for ye were bought with a price.—1 Cor. 6: 20.

For it is as when a man, going into another country, called his own servants, and delivered unto them his goods.—Matt. 25: 14.

So then each one of us shall give account of himself to God.—Rom. 14: 12.

Glorify your Father which is in heaven.—Matt. 5: 16.

And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.—1 Cor. 13: 3.

*System of Giving:* Upon the first day of the week let each one of you lay by him in store, as he may prosper.—1. Cor. 16: 2.

*How Much to Give:* For if the readiness is there, it is acceptable according as a man hath, not according as he hath not.—2 Cor. 8: 12.

He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.—2 Cor. 9: 6.

The liberal soul shall be made fat: And he that watereth shall be watered also himself.—Prov. 11, 25.

And he sat over against the treasury, and beheld how the multitude cast money into the treasury; and many that were rich cast in much. And there came a poor widow, and she cast in two mites.—Mark 12: 41, 42.

Bring ye the whole tithe into the storehouse, that there may be meat in mine

house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Mal. 3: 10.

The Jew, under the law, gave at least one-tenth of his total income,—shall the disciple of Jesus, under grace, do less?

All gifts that bring blessing to the giver are made primarily unto Jesus Christ: their bestowment upon this or that person, or society, will determine the blessing they bring to others,—our blessing is in the giving.

The world says "Charity begins at home:" Jesus says just the opposite, "It is more blessed to give than to receive." Water flows freshest and purest from the spring that is being continually emptied. The light that shines farthest shines brightest at home. Jesus told His disciples to begin preaching at Jerusalem, where none of them lived. The church that gives most generously to the needs of the world always provides most bountifully for its local needs.

Give, not from friendship for any man, or momentary impulse, but from loyalty to Jesus Christ, as a fixed principle of conduct, a method of worship. Set aside a definite portion of your weekly income for the Lord's uses, and offer it to Him regularly with love and joy and praise.

Give something to every object that has a claim upon the church to which you belong.

Determine your gifts, not by what others do, but by your own ability as indicated by what you have, and by what you earn, bearing in mind that God will accept your gifts as a measure of your appreciation of the salvation of His Son.

PLEDGE OF WEEKLY GIFTS TO OUR LORD  
JESUS CHRIST THROUGH THE TREAS-  
URY OF BENEVOLENCES OF THE SOUTH  
BAPTIST CHURCH.

Beginning with the.....Sunday in.....  
18....., I promise to give the following sum  
weekly to promote the cause of Christ in  
the world, beyond my local church:

.....Dollars, .....Cents.

TO BE APPORTIONED AS FOLLOWS:

To Foreign Missions,.....  
To State Missions,.....

To Home Missions,.....  
To Ministerial Education,.....  
To Hartford Baptist City Missions,.....

This pledge has no reference to the be-  
ginning or end of a year, but shall stand as  
above, until I am able to increase it, or  
compelled by serious cause to withdraw it.  
In either event, I will at once inform the  
Treasurer of Benevolences.

Name, .....

Address, .....

This offering distinct from expenses of  
the South Baptist Church.

## A BAPTISMAL QUESTION

REV. WILLIAM ASHMORE, D.D., SWATOW, CHINA

THE students' class of young preachers  
are on the second chapter of Acts.  
This question came up: The Holy Spirit  
was poured on from on high. Now as they  
were to be baptized with the Spirit, does  
that indicate that the spirit baptism was  
done by pouring? A fresh hand said it  
looked that way; any how that was what  
they taught on the other side of the river.

But what say the rest of you? "Not at  
all!" spoke up two or three at once. "Pour-  
ing is not baptism." Right! but you must  
now justify your views from the chapter we  
have in hand. It so happened that we had  
a capital illustration just at hand. The  
Sunday before about twenty had been bap-  
tized,—our baptismal pool is fed by living  
springs, and usually has plenty of water,  
enough to baptize thousands in, but just  
now it is very dry there was hardly water  
enough—so some scores of bucketsful had  
been drawn from the well and poured into  
the pool to make it deep enough, then the  
immersion took place, but the pouring and  
the immersing were not the same; the pour-  
ing was first done till the fullness of element

was provided and then followed the im-  
mersion.

All clear so far. Now, does this illustra-  
tion suit the Scripture statements? Yes.  
Look closely for yourselves. In the fifth  
verse of the first chapter, it says, "Ye shall  
be baptized with [or in] the Holy Ghost not  
many days hence." You get hold of that,  
do you? Yes. Well, now look along to the  
second verse of the second chapter. What  
does it say there about the coming of the  
Spirit? "It filled all the house where they  
were sitting." It was a full baptism, and  
it had been filled by pouring out of the  
Spirit from on high, just as we filled our  
baptismal pool before we immersed. It is  
thus literally true that the multitude of the  
disciples were baptized in the spirit as well  
as by the Spirit and with the Spirit. The  
Spirit was all around them, and all in them  
through and through. We are to be im-  
mersed in the Spirit as well as filled with the  
Spirit—just as air is all around us and all  
in us—just as we have one God and Father  
of all, who is above all, and through all and  
in you all.—*The Clarendon Light.*



## THE NEW WORK IN MANIPUR

REV. W. PETTIGREW, UKRUL, MANIPUR, ASSAM

WE can speak of progress here. Since last we wrote, the school has been opened and the boys of this village, with the most influential men, are coming daily to read. At present the school can only be said to be in its infancy, so as little as possible had better be said about it, although I feel confident that our daily intercourse with the few that come—twenty-one in all—will help us a great deal in getting the confidence of the people. They know little what disinterestedness is, consequent on their never having seen it in other people let alone themselves, so that our mission here is looked upon with some suspicion. However, this is what might be expected, and we do not trouble our minds in the least, save to try and drive away as much as possible, in our dealings with them, all suspicious thoughts, and we feel sure of success in the near future.

Several indications of their faith in us have been shown of late, notably in the case of a father and his son, who is in the school. The boy has a very bad ulcer on his neck, and we proposed his going down to the capital with us, and see the civil surgeon of the Charitable Hospital. They came, and took it for granted all would be right, although in the past the medical authorities' dealings with the Nagas have been anything but charitable. It has been touching to notice how much the boy wished to be near us while there. He had never left his mountain home before, and it was a joy to us to see how much dependence he and his father put on us.

As more opportunities of conversing with them have been given us, we find those who can speak Manipuri with any fluency are a great deal in the minority. We feel it, therefore, important to learn their own lan-

guage, and this has been part of the daily routine. By the end of the rains it is hoped there will be sufficient known to enable us to go and preach the gospel to the villages around. We hoped to do so this cold season, but apart from our little knowledge of the language, the health of Mrs. Pettigrew demanded quiet. Moreover, there was a great deal of argument given and taken, and also delay, before we could get the villagers to send their boys to school. Another part of the day's work has been the writing out of Luke's Gospel, which is hoped will be ready for the printers in a few months' time.

The Gospel of John, printed last year, and brought up by us last December, has not met with the reception one could wish, consequent on a price being asked for each copy. Not being able to sell myself, we got the only native Christian here—a Garo, named Roh Ram, who was taught by Dr. Bronson many years ago, and who is now a medical compounder—to sell the books if possible, but no one would take. In the hope that some may read, understand and believe, we have asked him to distribute them free amongst those who can read. May the Lord graciously lead many to look into the things which concern their souls and find peace and joy through faith in Christ.

Education is going on apace in the valley, and my last visit—this month—to examine the schools, proves that the Manipuris are becoming still more alive to its benefits. The school I first built and started, in 1894, for four boys, has now risen to 165 on the register, and last Government examination—the first school examination ever held in the State—my school passed six boys, one gaining a scholarship.



A NAGA VILLAGE IN THE HILLS OF ASSAM

## LETTERS ASSAM

### THE EARTHQUAKE AT NOWGONG

Yesterday at 5.15 P. M. we experienced the most severe earthquake that has probably ever been known in Assam. We had just finished our meeting with the Sunday School teachers when we noticed a trembling of the earth. In a minute or two we rushed out of the house. The ground shook so we felt like falling over. Our house was swaying back and forth so we feared the walls would fall in. As soon as the big shake of perhaps two minutes was over, the water in many places came boiling up through the surface of the ground. In places great cracks were made, and in other places the ground settled from one to six feet. The natives here never saw anything of the kind and thought the world was coming to an end. The Christians rushed to our compound, and some screamed and others prayed. Bushels of plaster fell from the walls of our old bungalows; but the houses stand, although the walls and some of the posts are wrenched out of place, and it will take several hundred rupees to make them as good as they were before the earthquake. All through

the night there have been slight shocks every half hour or so, and frequently to-day.

The half-dozen wells in the place are filled up with sand; one has been dug out and is found badly cracked. The court house, treasury, post office, circuit house, and deputy commissioner's bungalow are so badly injured it is thought they will have to be all torn down and rebuilt. There was not much sleep here last night. Our Christians all gathered in our chapel, and after a little prayer meeting they lay on the floor and tried to sleep some between the shocks. We do not anticipate any more severe shocks, and expect the frequent trembling motion soon to stop. We do not yet know how widespread the earthquake has been. The telegraph wires are out of order, the new railroad is in such a condition that trains are stopped, and no mail has yet come from Gauhati. We hear of some villages about in this district that are injured. It makes us realize the power of our God. Oh! that the natives may put their trust in Him! Am thankful to say we are all well and no lives are lost.

MRS. P. H. MOORE.

## CHINA

## REV. J. SPEICHER

KIT YANG, March 22, 1897.

God has continued to bless us. Sunday morning, March 14, I baptized 15 out of 25 applicants into the name of the triune God. In the afternoon we celebrated the Lord's Supper. It was a day full of blessing. How one does learn to love these poor brethren in Christ!

Sunday, March 21, the worshippers at our new station Lau Kug, opened their new chapel. The chapel is worth over \$600. They have raised all of it except about \$125. Since writing my last report we have opened another new station at a place called Chim Khne, about 30 miles southwest of Kit Yang. I have stationed a good preacher there who has already opened a school for boys and young men. Besides this he preaches the gospel every evening to the new worshippers. The attendance on Sunday is more than 100. About 20 or 30 men have put away their idols and now worship the true God in spirit and truth. May the Word of God continue to prosper and spread among these people.

## THE HAKKA MISSION

**Kayin.**—The last quarter has certainly been the busiest and happiest, and apparently the most successful of any similar period in my missionary life. Feb. 7 we had our first baptisms,—a man and a woman,—the latter probably the first Kayin woman to follow the Lord in baptism. We have some inquirers, and in a week or two I shall begin a class for the instruction of those who are seeking admission to the church. I think there will be five or six in the class, and doubtless before the end of the quarter some will be ready for baptism.

## MR. THOMAS HILL

NTUMBA, March 24, 1897.

On the journey to Lukunga we pass through many villages thickly populated that need to be taught the way of life. Truly "the harvest is great, and the laborers are few."

At Tumba we have services with the natives every Sunday morning; sometimes from eighty to one hundred men and boys crowd into the little grass built chapel; in the afternoon the

We have held sixty-six public meetings during the quarter, with an average attendance of fifty. Our Christian boys are a great help in the singing, and take part in the meeting too. We are getting hold of the people and building up a steadier congregation.

A change is coming over the temper of the people. Many say that Christianity is the coming religion, and that they will embrace it when the cause is stronger, and some are about ready to come out now. In the city of Hinnen, a day's journey westward, a round hundred baptisms have taken place already this year. The tidal wave is coming this way, and with God's blessing on hard work we hope to see many almost persuaded ones cast in their lot with us.

REV. GEORGE CAMPBELL.

## H. J. OPENSHAW

YACHOW, March 7, 1897.

I have frequent calls to opium-poisoning cases. Last week had two, both of whom we saved. One, a young fellow twenty-one, of good family, had lost heavily at gambling, the other a mother with two children. She had quarrelled with her husband, and thus sought to end all. Thus we find opportunities to carry the light into these darkened homes, and to tell of One who is able to save the soul, even as our "Yoh" medicines can save the body.

We go to these cases at any or all times and never ask a cent. "The foreign teacher is very different from our teachers" is an expression we not infrequently hear, and then, again, we hope that the life lived among them, and these acts of service may help to deliver them from the bondage in which they live.

## AFRICA

coast men who are working for the railroad gather to listen to the gospel, while in the evening a service is held, especially for the missionaries. On Wednesday evenings a class for Scripture teaching is opened for the native Christian boys working on the various stations. In our service with the boys in the morning, we sometimes have eighteen or twenty carriers seated on the floor of our room listening to the Gospel. In this way we can sow the seed beside all waters.

## A STATEMENT AND AN APPEAL

[The following affecting appeal from the Christians of Tenali Taluq, of the Telugu field, India, is but an example of the appeals continually coming to the Executive Committee. It is these appeals and the open doors for the gospel which make the heart bleed at the inability to answer and enter.—Ed.]

### AN APPEAL.

TENALI, Feb. 28, 1897.

*To the Honored Secretary of the American Baptist Missionary Union, Boston:*

DEAR SIR: We, the undersigned, Christians and members of the American Baptist Mission at Bapatla, but residing in Rapalli Taluq (now called Tenali Taluq), beg to present the following petitionary letter:

A few years ago there were no Christians either in Bapatla or in Rapalli Taluqs. But when traders came from Ongole to our villages, about forty to eighty miles' distance, we heard about Christ and about the church in Ongole. One of our number, the first on the following list of names, became interested, and went with some of those traders as far as Ongole to learn more about Christ. This was in 1871. A few years later the same person took a number of others from the villages near his home with him to Ongole, and they were baptized. So, from time to time, Christians were added to our number in both the above-named Taluqs, until the year 1882, when there were so many of us that we petitioned Rev. Dr. Clough, of Ongole, to ask that a missionary be sent to us. In the following year Rev. E. Bullard was sent to open a mission station at Bapatla. The inhabitants of Rapalli Taluq, feeling that the people of Rapalli could not be reached well from Bapatla, continued to desire that another station should be opened in their own Taluq. To this Rev. Mr. Bullard assured them that the subject would receive attention, and that in due time a missionary would be sent there also. Up to this time we are still hoping for such a missionary, though since Rev. Mr. Bullard left us no one has come, but Rev. Mr. Owen, of Bapatla, continues to care for the work in both Rapalli and Bapatla Taluqs. Rapalli Taluq is in the Krishna delta, and hence largely under irrigation. This makes it exceedingly difficult during most of the year to travel from village to village; much more so to go as far as Bapatla, which is out of the

Taluq, and very inaccessible to most of our villages. Very many of our members, especially the female portion, have never seen the town of Bapatla, and do not think it possible to go there, and so can never be reached or cared for so well from there. The population, moreover, of Rapalli Taluq is very large, much greater than most Taluqs in this country. There are between 300 and 400 towns and villages in this Taluq alone, which is far more than any missionary can fully care for. We therefore believe that it would be very much to the interests of the Christians and to the cause of Christ if a mission station can be opened in some central town within our Taluq. There are considerably more than a thousand Baptist members in Rapalli Taluq. In behalf of these we therefore send this petition to the Society in America. We have presented the same petition several years ago to Rev. Mr. Bullard, and again since then to Rev. Mr. Owen, and we now beg to remind you of our great need, and pray that a missionary may be sent as soon as possible to Rapalli Taluq. We are desirous of doing our duty as Christians, and of taking care of our own churches. But at present our members are not in large numbers in any one town, but are scattered in many villages, a few here, a few there, throughout the Taluq. This makes it difficult for them to work together as churches. Moreover, we are greatly oppressed and despised by the Hindus and Brahmins, who are continually around us, and trying in every way to turn our members from their faith. As far as we are able we are glad to support our preachers, but we are most of us poor people. For these reasons we beg the Society to help us, and to send us a missionary.

We shall be grateful if you will kindly let us know what hope there is of our request being granted.

We beg to remain, dear sir,

Yours respectfully,

SILUVOORY YOHAN,  
and others.

## BURMA

## REVIVAL AT SAGAING

God is blessing his work on this field as never before. Since we returned, twenty-one baptisms and a number more truly seeking — some that are “convinced,” as they say, but have not yet made a public profession. You who have studied the results of the Burmese Mission can understand the hope and joy this gives us.

We have felt the need of more efficient helpers so much, and also the lack of funds to carry on the work, but God has shown us not to depend so much on these agencies, for He can pour out a blessing without either. It is all in answer to the prayers of the devoted workers in our home land and here, I feel.

I must tell you of one of the conversions that don't count (?) of an old Burman living over in Ava, formerly a strong Buddhist, gaining much merit by building priests' houses, etc. He lost his property, and became ill with consumption. Dr. Sutherland and our people visited him from time to time, and he said he believed, and would come forward for baptism when he was better, but instead he grew worse and died — died in Christian faith, so his heathen wife and serving boy testify. There was no Buddhist funeral, with numerous priests and ceremonies, but a simple prayer offered by one of our Christians and giving their people refreshments according to Burmese custom.

MRS. SUTHERLAND.

## REV. C. L. DAVENPORT

SANDOWAY, March 29, 1897.

Our associational year came to a close March 17-18. The following will show somewhat of where we stand in membership, etc.: ordained ministers (native), 7; other preachers (unorphaned), 25; Bible women, 3; total native workers, 35. Missionaries, 3; medical missionary (not under appointment), 1; total missionaries, 4. Total membership, 461. New churches organized, 1. Total baptisms, 90. Suspended, 9; dismissed, 14; total deaths, 9. Contributed for all purposes, as reported at the association, 231-7-3 rupees. Besides this there was more than the same amount raised in the several villages and expended by them for home work.

One village deserves special mention. Owing to lack of funds I was unable to supply a preacher for them, and they said they would give rice and curry, and what they were able, to one who would go to them and teach school and preach. A young man volunteered, and I sent him on. The Christians numbered nineteen. Of these one was dismissed. There were nine baptisms. A good school was taught well, and the people gave a total of sixty baskets of paddy (unhulled rice) valued at 52-8 rupees. The association gave him 25 rupees, and I supplemented it with 10 rupees more. This will enable him to get necessary clothing and curry stuff for himself and family.

## JAPAN

## THE DOSHISHA

*Editor the Magazine:*

The accompanying communication was courteously sent to me by its eminent missionary author to be first perused and then sent to you for publication.

As regards the point of variation of which Dr. Davis speaks, I do not think we shall be found differing much. May be I did not distribute emphasis properly and I now thank him heartily for the re-adjustment.

It is right to say, however, that I do not, and could not object to the admission of unconverted pupils into Mission Schools. The point I would make is that *the secular should never be allowed*

*to dominate the religious.* In this Dr. Davis and myself will doubtless be at one. Had all others been like himself the Doshisha would be to-day what it has been in the past, the glory of Congregational missions in Japan and the educational standpipe for all the denominations laboring for the regeneration of the Sunrise Kingdom.

Some of our Congregational brethren have become disheartened, and are inclined to think it may be just as well to slack their operations. Not so with Dr. Davis. From other sources we learn that he is turning his energies to whatever the Lord has at hand for him to do. He is evangelizing, and is preaching with great efficiency and power.

A blessing will go with him. He laid the foundation of the first house. It may now be given him to lay the foundation of a second and a better one. The greatest triumphs of our Congregational brethren in Japan may be just about beginning. Let their great men at home, Dr. Storrs, Dr. Behrends, and Dr. Goodwin and hundreds like them, stand behind the men who now push the evangelizing campaign and see if the glory of the latter house does not exceed the glory of the former.

The Baptists cannot be indifferent to the success of our Congregationalist brethren. We need to pray for them as we pray for ourselves. Their sorrow is a sorrow to us all, and their advance will be an advance for us all. WM. ASHMORE.

KYOTO, March 19, 1897.

*To the Editor of the Baptist Missionary Magazine:*

DEAR BROTHER: I was much interested some little time ago in reading in your MAGAZINE an article from the pen of Dr. Ashmore in regard to the Doshisha school here, with which I was connected from its organization, twenty-two years ago, until last summer. His statements are, in the main, surprisingly correct, but on one point he is in error. He attributes the disaster which has come to the school to the broadening of the school and taking in unchristian students. The fact is that from the beginning of the school and during the first fifteen years of its existence, all the students, with the exception of those received from the Kumamoto school in 1875, and some vernacular Theological students, were from unchristian homes, and with very slight exceptions they had never heard of Christianity, only to hate it. Yet, up to five years ago, 110 men had been graduated from the Theological department, and 178 from the Collegiate department, and less than ten men altogether had been graduated who were not professing Christians. Now, however, for the last five years, we have been receiving some Christian young men, and they have been coming to me with tears in their eyes saying that their hearts are becoming cold and they are losing their faith, and the majority of the graduates from the Collegiate department the last two or three years have not been professing Christians. What has caused the dif-

ference; and what is the cause of the disaster to this school? During the first twelve or fifteen years of the existence of the school, the members of the faculty, foreign and Japanese, were a unit in their faith and earnest zeal for the conversion of the students; all, or nearly all teaching in the Bible classes on the Sabbath, inviting the students to their homes for social intercourse and religious influence, and the aim and practice of the school was truly and aggressively Christian. From five years, or more ago, this has gradually changed. One prominent trustee of the school, and a man of great influence among the Christian workers, told the students in a Sabbath evening address, that all the foundations which the missionaries had laid for Christianity must be swept away and new ones laid, and he has been working at this destructive process ever since; others have helped him. A foreigner gave three lectures from the platform of the College chapel which were tirades against Christianity and theology, saying for example, "I tell you, young men, that I am commissioned by Jesus Christ to say to you that there is no such thing as a soul, or a future life." His tirades were not stopped by the authorities of the school but by the students, and the fact that the missionaries objected to these lectures, is now brought forward by the President of the school as one of the reasons why the Doshisha refused farther help from the American Board. A prominent Japanese professor of the school told the students in a sermon preached in the chapel on the Sabbath, that the idea of a future life had been a great damage to the race, and declared himself an agnostic on the question of the existence of a personal God. In a later sermon, he held the Bible up to ridicule, quoting Paul against Christ, and Christ against himself; and yet this man was promoted after all this to the head of an important department in the school. It was the change in the environment which has brought disaster to the school. Such influences as the above must affect the young men, and they have powerfully affected them, and the school is under a cloud. Its upper classes are very small and growing smaller.

Only the hand of God can bring the school back to the foundation and spirit of its sainted founder. On Him we wait in hope.

Sincerely yours, J. D. DAVIS.

# ABSTRACT OF PROCEEDINGS OF EXECUTIVE COMMITTEE

MEETING OF JULY 12, 1897. ELEVEN MEMBERS PRESENT

**S**UNDRY bonds for the payment of annuities on donations aggregating \$4,100 were authorized, and donations for famine relief in India to the amount of \$156.58 were appropriated.

Rev. J. N. Cushing, D. D., President of Rangoon Baptist College, and Rev. W. F. Thomas, Professor in the Theological Seminary at Insein, Burma, were introduced and made to the committee statements regarding the condition and needs of those institutions.

Mr. F. W. Stait, of Newton Theological Institution, was introduced to the committee, and gave a statement of his Christian experience and call to missionary work. The matter of his appointment as a missionary to India being referred to the secretaries, it was afterward confirmed.

The following resolutions on co-operation with the American Baptist Home Mission Society were adopted:

At a joint meeting of the committees appointed at Pittsburgh, Penn., in May, 1897, by the American Baptist Home Mission Society and the American Baptist Missionary Union, to consider the feasibility of a union of effort on the part of the two societies to secure the necessary funds for carrying on their work, held at 111 Fifth Ave., New York, June 30, 1897, the following preamble and resolutions were unanimously adopted:

**WHEREAS**, The experience of the past year in the successful effort to awaken sympathy and raise funds for the payment of the debts of the American Baptist Missionary Union and the American Baptist Home Mission Society has established beyond question the practicability and advantage of co-operation, we now recommend that, while leaving their autonomy unimpaired, the societies seek to perpetuate and extend this cordial relationship.

*Resolved, First.* We recommend that these societies agree upon a gross sum to be raised from the living for their work; and in consultation with the Auxiliary Women's Societies, what proportion thereof they shall also undertake to raise.

*Second.* From the average contributions by the living to the societies for the past five years, viz.: \$390,000 to the Missionary Union, including \$95,000 from the Women's Societies and \$261,000 to the Home Mission Society, including \$22,000 from the women's societies (and not including about \$60,000 raised for Home Missions by other women's societies, but not passing through the Home Mission Treasury), or a total of \$651,000 annually, we recommend that the gross sum to be asked for the current year should be \$700,000, being on the ratio of past years \$420,000 to the Missionary Union and \$280,000 to the Home Mission Society.

*Third.* We recommend that the two societies appoint one district secretary to represent both in the district embracing Eastern New York and Northern New Jersey.

*Fourth.* That, while recognizing the fact that this joint committee was appointed by the American Baptist Home Mission Society and the American Baptist Missionary Union to consider the feasibility of co-ordinating their efforts to secure money, we, nevertheless, venture to hope that at the next anniversaries similar committees may be appointed representing other societies to confer with reference to the co-ordination of all missionary efforts.

(Signed) J. L. HOWARD, *Chairman.*

HENRY C. MABIE, *Secretary.*

A proposed Schedule of Appropriations for the coming year was presented by the foreign secretary, and after full discussion it was voted that a schedule of appropriations of \$405,000 be authorized.

The amount of outfit for the Asiatic Missions was fixed at \$150 for each missionary or wife and at \$200 for the African Mission.

It was voted that hereafter no salaries be paid to native ordained pastors, but all grants where needed be made to the churches.

The Schedule of Appropriations of the Woman's Society (East) was approved.

At the request of the Woman's Society (East) Miss Stella Relyea was designated to Kinkwa, China, and Miss Annie L. Crowl to Hanyang, China.

## FOR THE MONTHLY MISSIONARY MEETING.

It is recommended that the meeting be devoted to Assam, and ample material will be found in the present number of the MAGAZINE for an exceedingly interesting Missionary service.

### DONATIONS

RECEIVED IN JULY, 1897.

#### MAINE, \$136.64.

Piscataquis Benevolence System	\$9 00
Oakland ch.	6 50
South Paris ch.	9 65
Bangor, ad S. S.	14 25
Bradley ch.	70
Great Works ch.	1 10
Old Town ch.	11 79
Lincoln Centre, ch.	50
Passadunkag ch.	60
E. Corinth ch.	1 20
Charleston, Rev. W. H. Clark, a thank offering for sup. n. pr., Kiyoins, care Rev. W. E. Story	25 00
Waterville Y. M. C. A. and Y. W. C. A. of Colby University, for sup. nat. missionary, care Rev. J. L. Dearing, Fairfield, from the boys at Good Will Farm for Taoshing press work, care Rev. W. S. Sweet.	3 10
Wayne ch.	3 25

#### NEW HAMPSHIRE, \$47.42

Astrin, ch.	20 00
Brentwood ch.	10 00
Franklin Falls, 1st ch.	17 42

#### VERMONT, \$48.86.

Burlington, 1st Bapt. ch.	7 50
Chester, 1st ch.	35 35
" Y. P. S. C. E.	3 01
Johnson ch., Jr. C. E. Soc., for hospital, care Rev. Geo. A. Huntley.	3 00

#### MASSACHUSETTS, \$2,303.18.

Cambridge, 1st ch.	70 00
Brookline ch.	166 50
Newton Centre ch., of which \$1,000 is from J. G. Gundersen, deceased	1,268 52
Weston, a friend.	1 00
Boston, 1st ch.	181 24
" Tremont Temple	100 00
" famine relief, India.	16 15
Boston, Harvard-st. ch. Y. P. S. C. E., tow. sup. of boy, care Rev. W. F. Thomas.	6 25
Boston, Mrs. M. E. Beal	25 00
Dedham ch., of which \$1.25 is from C. E.	9 96
Brockton, Swede ch., for Mah Lay, Sandoway, Burma, care Rev. C. L. Davenport.	12 50
Ashfield, ch.	5 12
Allston, Brighton-ave. C. E.	12 50
Salem, Central Bapt. ch.	25 00
Andover ch.	23 33
Chelsea, Cary-ave. Y. P. S. C. E.	2 50

Chelsea, 1st ch., B. Y. P. U. tow. sup. of Tel. pr., care Rev. W. R. Manley.	\$27 00
Melrose, 1st ch.	12 19
Gloucester, Chapel-st. ch.	17 11
Friend for Ronald Stidston, Baptist College, Rangoon.	10 00
Petersham ch., Y. P. S. C. E., A friend (sale of spoons)	3 00
Sharon Y. P. S. C. E.	1 00
Hudson, G. H. Cass and wife, tow. sup. Saw Kler, care Dr. Bunker	6 78
Dorchester, friend, for Sungiah, care Dr. Downie.	6 00
N. Billerica, Y. P. Society	20 00
Charlestown, 1st ch.	12 00
Springfield, 1st ch.	43 16
W. Somerville ch., B. Y. P. U., tow. sup. n. pr., care Rev. F. P. Haggard.	15 35
Methuen ch.	50 00
Lowell, Wigginvillle S. S., for sup. Moo Khay Law, care Rev. A. Bunker, D.D.	6 30
Jamaica Plain, ch., C. E. Jackson, for n. pr., care Rev. W. E. Hopkins	25 00
Baldwinsville Y. P. S. C. E., for famine sufferers, care Rev. W. E. Hopkins	50 00
E. Boston, Central-sq. Bible School	6 00
Lanesboro ch.	2 72
Merrimacport ch.	9 00
Malden, 1st ch., C. E., tow. sal. Rev. J. E. Cummings.	4 00
Granville, John A. Root and wife.	25 00
Hudson, G. H. Cass and wife, for K. Nariah, care Rev. W. S. Davis	20 00
	6 00

#### RHODE ISLAND, \$93.20.

Central Falls, Broad-st. ch.	13 14
Providence, Cranston-st. C. E., tow. sup. n. pr., care Dr. Bunker, Toungoo	10 00
Providence, Cranston-st. S. S., for Maung See Dee.	18 75
E. Greenwich Y. P. S. C. E.	9 34
Newport, 1st ch.	21 88
" S. S.	7 59
" Central ch. Y. P. S. C. E., for sup. nat. pr., Dzintsing-long	12 50

#### CONNECTICUT, \$68.51.

Hartford, South ch.	26 00
Winsted Y. P. S. C. E.	5 40
Hartford Memorial ch.	4 00
" Grateful," for famine sufferers	50
New London, 1st ch. Y. P. S. C. E.	1 37
Saybrook, 1st ch.	2 24

Stamford, 1st ch.	\$23 00
Eastford, ch.	6 00

#### NEW YORK, \$1,453.46.

Brooklyn, Trinity ch.	14 21
" 1st ch., tow. sup. Ongole Murriah, care Rev. W. R. Manley.	11 00
Brooklyn, 1st ch., to apply tow. sup. Handi Peter, care Rev. Wm. Powell, Ind.	25 00
Kent	2 64
New York, Central ch., Y. P. Asso.	20 00
New York, Alexander-ave. S. S., tow. sup. Ko Shwee Min, care Rev. E. Grigg.	50 00
New York, Mt. Morris ch. Y. P. S. C. E., for fam. rel., care Rev. Jno. Dussman.	6 50
New York, German Immanuel ch., Mrs. Frederick Ruessler, for sup. n. pr., Lin Dz Mei, care Rev. W. M. Upcraft.	50 00
New York, "Anon"	4 00
Buffalo, Delaware-ave. Bapt. ch.	95 00
Newark Valley, \$50 for personal use of Mrs. E. W. Clark, Molung, Assam.	100 00
E. Marion S. S., tow. sup. boy Gabriel.	25 00
Pawling, Central ch., Mrs. H. M. Allen for depot evangelization, care Mrs. Ingalls.	50 00
Jamestown, 1st Sw. ch.	2 77
Rochester, ad ch.	157 64
Owego ch., Y. P. S. C. E. for Ha-lo-ai, care Dr. Bunker.	10 00
Arcade ch., Y. P. S. C. E.	2 85
Amenia ch., Y. P. S. C. E.	2 00
E. Henrietta ch., Y. P. S. C. E., for sal. Rev. Thos. Moody.	5 00
Rochester, Lake-ave. ch.	180 00
Binghamton, A. E. Johnson, to aid in founding a home for child widows, in co-operation with Pandita Ramabai, care Rev. W. E. Hopkins	5 00
Manuet ch., Y. P. S. C. E.	11 15
Amsterdam, 1st ch.	35 81
Fredonia, Fly Davis.	100 00
Clifton Springs, a friend	250 00
Adams Centre Y. P. S. C. E., for native worker, care Rev. M. C. Mason	25 00
South Glens Falls ch.	2 00
Mt. Vernon, a friend	6 00
N. Manlius, Y. P. S. C. E.	5 00
Cuba ch.	35 78
Binghamton, 1st ch., add'l.	2 50
Fairfield and W. Nanticoke ch.	2 64
Castle Creek ch.	5 18
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" Y. P. S. C. E.	5 00
" S. S.	5 00



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Hancock ch., special	5 00
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Middlebury ch., add'l	2 25
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South Pultney Y. P. S. C. E.	1 25

CORRECTION.—The amount reported in the August Magazine from the Y. P. S. C. E., East Marion, N. J., should have been East Marion, N. Y.

## NEW JERSEY, \$979.38.

Haledon, Prospect Park S. S., Jersey City, Bergen ch. for Miss Eva Palmer, for sup. n. pr., care Rev. A. V. B. Crumb, Westfield, Prim'y Dept., for one quars. sup. Kye-Ya, care Rev. H. Morrow	4 40
New Brunswick, Livingston ave., ch. quar. coll.	7 50
Stelton, 1st Piscataway ch., of which \$13 is from Friendship S. S.	40 37
Plainfield, 1st ch.	158 47
Marlton ch., add'l	500 00
Mrs. H. M. Chandler	1 50
Camden, Trinity ch.	1 00
New Brunswick, 1st ch.	22 75
Cherryville ch.	123 72
Freehold ch.	24 11
Bridgeton, Pearl-st. ch.	52 00
J. C. S. sup. B. Johan, care Rev. John Dussman	12 05
Cape May Court House B. Y. P. U., Sr. and Jr., sup. n. pr., care Rev. C. L. Davenport	18 00
	7 26

## PENNSYLVANIA, \$523.73.

Williamsport, 1st Ger. B. Y. P. U.	6 54
Cambridge Springs ch.	2 00
Pittsburg, 4th-ave. ch., class of small girls in S. S. for famine relief	2 00
Williamsport, 1st ch. C. E., two members	2 25
Cammal, McHenry ch., for famine sufferers, care Rev. John Dussman	2 00
Milton ch.	10 00
Philadelphia, New Tabernacle ch., add'l	34 69
Philadelphia, New Tabernacle S. S.	10 39
Philadelphia, Pt. Pleasant ch., 1st ch., add'l	50 00
" Memorial Y. P. S. C. E.	18 53
Philadelphia, Upland ch., add'l, 50th ch.	53 61
" 2d ch., German- town, add'l	10 59
Wayne, Central ch., S. S., for n. pr., care Rev. L. W. Cronkrite	35 00

Green Ridge Willing Workers, for n. pr., care Rev. W. A. Stanton	\$6 00
Mrs. Frank Ripley	2 00
Altoona, 1st ch.	22 30
Lewistown ch.	4 59
Gethsemane ch.	4 77
" Ladies' Aid Soc.,	0 81
Greenville ch.	10 50
Derry Station ch.	1 00
Fourth-ave. ch., Pittsb'g, con.,	183 93
April and May	3 00
Reading, 1st ch., add'l	30
Westfield ch.	12 50
Charleston, Holiday and Ham- mond chs., for sufferers in India, care Dr. Boggs	8 43
Edwardsdale, Welsh ch.	

## DELAWARE, \$35.50.

Del. Bapt. Union, Zion ch.	5 50
Ridley-pk. ch.	30 00

## DISTRICT OF COLUMBIA, \$140.

J. H. Larcombe, sup. Sikou of Nowgong	60 00
E. st. ch., Washington	80 00

## VIRGINIA, \$128.50.

Christiansburg, Memorial ch.	2 50
Elliston, Big Spring ch.	1 00
Rockbridge, Alum Springs, Miss Frances J. Huntley	125 00

## WEST VIRGINIA, \$22.05.

Spencer S. S. for the suffering in India	17 00
Lucile, F. F. Daniel	1 00
Two Run, B. M. League	50
Charleston, Virginia-ave. ch.	4 45

## OHIO, \$1,013.55.

Riverdale, Memorial ch.	6 72
Fredericktown ch., John Cos- ner	5 00
Radnor ch.	19 50
Cleveland, Mrs. May B. Sea- man	5 00
Cambridge ch.	20 00
Old Cambridge ch.	17 66
Cleveland, 1st ch.	134 50
Superior-st. ch.	5 20
Roxabelle ch.	8 00
Sunbury ch.	19 32
Warsaw, Rev. H. C. Clark	3 00
Dayton, Central ch.	5 00
" 1st ch.	641 23
Greenville ch.	3 88
" S. S.	1 87
Sidney ch.	50
Tiffin, 1st ch., special for Rev. W. K. McKibben, China	20 00
Milford, Centre ch.	7 91
Manchester ch.	1 00
Valley ch.	30 00
Mt. Vernon ch.	37 75
Owl Creek ch.	3 00
Scioto Asso., Mrs. C. E. Phil- brook	2 00
Cyclone, Bethany ch.	2 50
Fair Oaks ch.	12 83
Union Valley ch.	1 18

Less am't reported from East  
End ch., Cleveland, Ohio,  
\$28.88 should be \$27.88

## INDIANA, \$52.97.

Indianapolis, Woodruff pl.	16 24
Hope ch.	2 58
2d Salem	5 00

Gas City	\$6 93
Morgantown	3 00
Kendallville ch.	1 25
Wolcottville ch.	15 75
" B. Y. P. U.	2 22

## ILLINOIS, \$369.61.

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Bourbon ch.	3 20
Alton, 1st ch.	5 00
" Cherry st., Hunterstown	
Miss	2 35
Pastor's Birthday Book	2 44
Upper Alton ch.	34 24
Hudson S. S.	4 83
Pontiac ch.	25 00
Normal ch.	31 00
Bois d' Arc ch.	5 00
Manchester, Mrs. C. B. Wil- son	5 00
Bethany ch.	7 10
Ashland ch.	1 00
Chicago, 1st ch.	19 00
Evanston, Mrs. Mary R. Pratt	5 00
Irving Park, E. W. Moyle and wife, for work, care Mrs. E. G. Hopkins, India	10 00
Woodstock, Miss J. G. Sonde- ricker	50
Amboy ch.	16 50
Streator ch.	1 00
Galva ch., bal.	50
Quincy, Vermont-st. ch.	166 05
Moline, 1st ch.	16 50
Plymouth ch.	1 80
Berlin ch.	4 00
Danish Conf., Chicago, O. J. Edmore, Michigan, for Rev. C. Nelson, Africa	1 00

## IOWA, \$214.31.

Ayrshire	2 00
Shenandoah, friends for fam- ine relief, care Rev. John Dussman	62 50
Creston ch.	5 00
Union ch.	11 50
Denmark ch.	6 00
Washington S. S., for M. Ka- tiah, care Rev. W. H. Beeby, India	10 00
Rock Creek	12 56
Birthday offering	5 42
Jacksonville	15 50
Centerville S. S.	2 02
Ida Fortney	1 00
Rev. G. F. Reinking	5 00
Centerville Asso., B. Y. P. U., for Dr. Bunker	7 50
Homer ch.	5 65
Ames	4 00
Russell B. Y. P. U.	95
North Union ch.	2 50
Emerson S. S.	2 25
Linn Grove, ch.	12 31
" " B. Y. P. U.	85
" " S. S.	80
Forest City	4 00
Hayfield	10 00
Kiron, for Lia-A-Kne, China	25 00

## MICHIGAN, \$221.20.

West Bay City, a friend, to be used in educating student in Theo. Sem., care Rev. W. F. Thomas	25 00
Macomb ch.	2 50
North st.	6 00
Grand Rapids, Fountain-st. ch.	100 00
Wealthy ave. Y. P. S., tow. sup.	
Bible woman in India	3 35
Grand Rapids, Berean ch.	2 00
Ionia, ch.	5 64
" B. Y. P. U.	4 50

Cass City.....	\$5 00
Parma H. Y. P. U., mite box offering.....	2 00
Kalamazoo, 1st ch. B. Y. P. U., tow. sup. n. pr. in India.....	9 05
Sault Ste Marie ch.....	2 60
Chase ch.....	50
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Bengal and Riley ch.....	1 00
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Windom.....	1 25
Cheney, Mrs. M. L. Garvin.....	10 00
Richland.....	25
St. Paul, 1st ch.....	5 74
China.....	65
St. Paul, 1st ch.....	8 60
Stillwater.....	7 65
Montevideo ch.....	2 94
Minneapolis, 4th ch.....	10 27
Clear Lake.....	2 00
Oscar.....	8 00
Duluth, Bethel ch.....	5 67
Milaca.....	18 00
Maynard, A. Dahlin.....	2 00
Hallock ch.....	25
Henning, A. F. Peterson.....	10 00
Alexandria.....	14 00
St. Paul, M. Lindohl for Swatike, Burma.....	40 00
St. Paul, M. Lindohl.....	10 00

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Sheboygan, W. Gibson.....	1 00
Green Bay ch.....	13 74
Neenah ch., for Rev. C. Nelson, Africa.....	3 85

MISSOURI, \$52.98.

Board of Home and Foreign Missions.....	52 98
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KANSAS, \$93.53.

Stafford ch.....	12 00
Frederic.....	2 30
Westmoreland ch.....	7 00
Clearwater ch.....	4 21
Fort Scott ch.....	15 00
Girard ch.....	1 25
Olathe ch.....	2 50
Rosedale.....	2 00
Kansas City, 1st ch., Y. M. Bible Class tow. sup. nat. pr.....	11 50
Iola ch.....	3 25
Osage Valley ch.....	5 50
Minnekah ch.....	11 02
Coffeyville ch.....	15 00
Augusta, Y. P. S.....	1 00

NEBRASKA, \$60.75.

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Endell, 1st ch.....	75
Blair.....	14 66
Bancroft.....	5 70
Valley W. C.....	10 00

Omaha, S. S.....	\$4 39
Y. P. S., Omaha.....	10 00
Mead V. P. S.....	11 25
Dorchester.....	3 00

COLORADO, \$81.25.

Delta S. S.....	5 00
Denver, Sw. Y. P. S. tow. sup. n. pr. care Rev. W. I. Price.....	25 00
La Junta J. B. Shearman tow. sup. n. pr.....	12 50
La Junta, Rufus Phillips tow. sup. n. pr.....	12 50
La Junta, Rev. F. W. Hart tow. sup. n. pr.....	12 50
Misses Allen and Dunlop tow. sup. Bible women.....	3 75
Pueblo, Mesa ch.....	10 00

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S. S.....	25 35
Ukiah S. S.....	5 00
Los Angeles, Sw. Y. P. S. sup. n. pr. M. Lucas, care Rev. O. L. Swanson, Assam.....	1 75
Pomona ch.....	15 00
Armona, F. R. McFee, sup. n. pr. A. Soo, care Rev. J. W. Carlin, China.....	33 00
Tulare, Miss A. M. Bradley.....	20 00
Linne, Sw. ch., tow. sup. n. pr. Nwung Tha Aung, care Rev. C. L. Davenport, Burma.....	7 00
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	78
	1 00

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Total.....\$8,416 46

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Malta, N. Y., Emily S. Gale.....	1,800 94
	4,398 54
	\$13,215 00

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Wisconsin.....	380 54
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Kansas.....	543 13
Nebraska.....	477 41
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California.....	480 75
Oregon.....	136 05
North Dakota.....	150 95
South Dakota.....	167 46
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Tennessee.....	1 00
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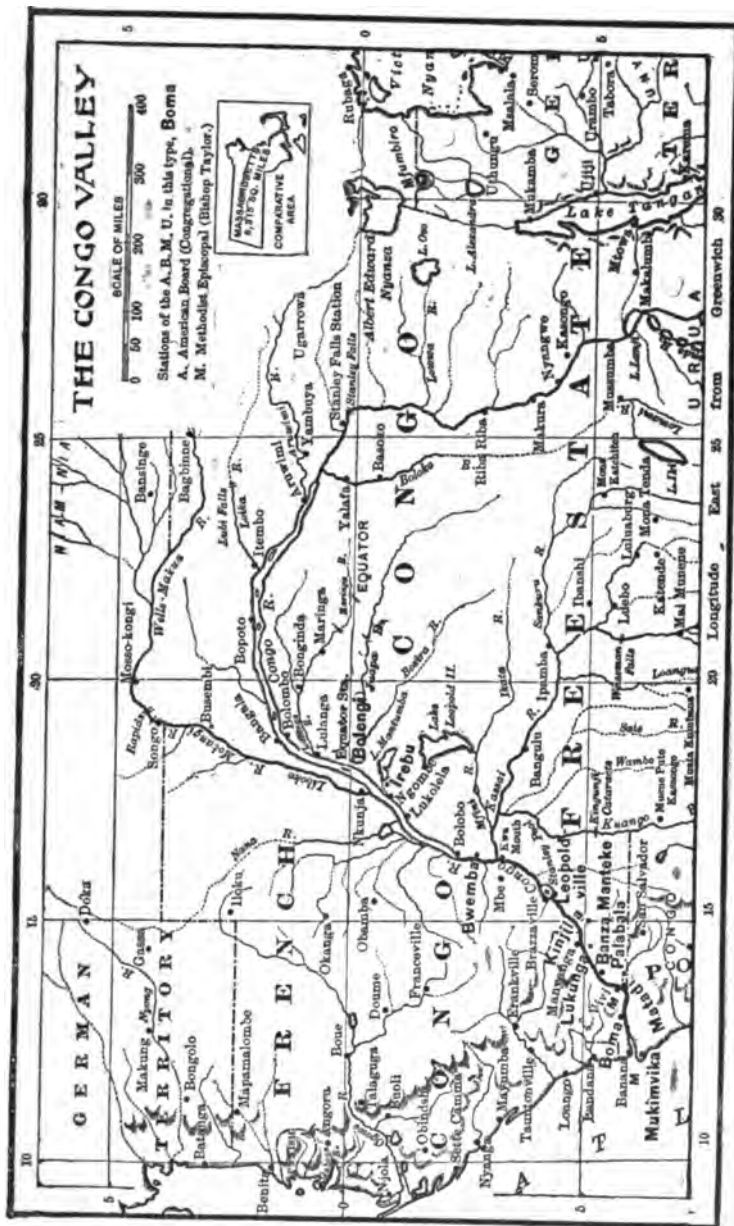
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A VILLAGE IN CENTRAL AFRICA

# The Baptist

Missionary



Magazine

Vol. LXXVII. No. 10

OCTOBER, 1897

## PROTESTANT MISSIONS IN THE PACIFIC ISLANDS

THE history of the earlier labors of missionaries among the Islands of the Sea is a story of thrilling adventure, of terrible tragedy, and of hair-breadth escapes; but the later years furnish a theme of transformed peoples, of ardent devotion, and of splendid success. While the islands in the Pacific Ocean are scattered over a vast area, extending over  $60^{\circ}$  of longitude and  $100^{\circ}$  of latitude, and the people are of various tribes and languages, in religion they were all substantial of one type, being allied with the animistic tribes of Asia and Africa, holding the simplest form of natural religion. Their modes of worship were of the rude character, with rites of the most primitive and degraded sort. It is remarkable to note, however, that the greatest triumphs of the Christian religion have always been among people of that character, who have not been bound with the chains of inherited superstition or of elaborate religious systems.

Oceania, which is the general term for the vast collection of islands commonly known as the Islands of the Pacific, is practically embraced within the limits of  $30^{\circ}$  north latitude and  $30^{\circ}$  south latitude, and  $130^{\circ}$  west of Greenwich and  $130^{\circ}$  east. Within these limits are many thousands of islands, some of which are small, rocky, and uninhabited, but many of which are of considerable size, of marvellous fertility, and densely populated. In a general way it may be said that the Caroline Islands, and others to the northwest, adjoining the Philippines, are in the hands of Spain, while the southwest and central portion of Oceania adjoining Australia and New Zealand, is under the control of Great Britain. France has seized upon the most eastern groups, and Germany upon the Marshall Islands in the more northerly part, while the Sandwich Islands, or Hawaii, are independent.

Christian missionaries have scattered themselves all over these groups, but the greatest triumphs of Christianity are found in the Fiji and Gilbert Islands, which belong to Great Britain; in Samoa, which is under the protection of Germany and the United States; in Tahiti, belonging to France; and in the Marshall Islands.

under German control. The most glowing successes of the missionaries, however, were won before the islands were seized by the civilized nations.

While the Pacific Islands were left practically to themselves, and before they had become objects of commercial covetousness to European nations, Protestant missionaries had free course, and were gradually and rapidly winning the islanders to the religion of Jesus Christ. But about fifteen or twenty years ago, other nations imitating the example of England, began to establish protectorates which soon turned into full possession, in the various parts of Oceania, resulting in the division of the islands as given above. Since that time the course of Protestant missions has been one of varied experience, often of severe persecution and of great trial. Whatever may be thought of the course pursued in establishing British rule, Christianity, freedom, and improvement in the social condition of the people have everywhere followed the flag of Great Britain; such has not uniformly been the case under other governments.

The seizure of the Caroline Islands by Spain resulted in an immediate expulsion of the Protestant missionaries, the authorities being moved thereto by the conspiracies of the Jesuit priests. In Ponape, where the missionaries of the American Congregational Board had labored with great success for many years, although the people were almost entirely Protestants, the missionaries were driven out and the people were delivered over to the tender mercies of the Jesuits. To the credit of the Christian natives they remained steadfast and continued their services, even though their churches were burned, and they were deprived of the leadership of the foreign missionaries. The same experience was the fate of the English missionaries in Tahiti, under the government of France; and while the officials in German Islands did not proceed to the same extreme of expulsion, yet Protestant missions were usually regarded with little favor, and their operations were greatly hampered by restrictive laws and regulations of the authorities. Owing to these circumstances, and the corrupting influences introduced among many of the islanders by the advent and increase of civilized commerce, the progress of Protestant missions in the Pacific Islands for the last decade has been greatly checked, and the Christians as well as the missionaries, have been called upon to undergo manifold sufferings, privations, and persecutions. As in Madagascar at the present day under the rule of France, Protestant missions suffered an eclipse in many of the islands, and to the eye of flesh, the way of deliverance could not be discerned.

It is one of the most cheering elements in missionary work that a careful study of the progress of Christian missions shows that the experience of God's people in heathen lands has furnished manifold proofs of the truth of the words of the apostle, "All things work together for good to them that love God." In a multitude of cases, where no help from the arm of flesh has appeared in the sufferings and trials which God's people were compelled to endure, God has turned the arm of his enemies to the protection of his people, and has brought deliverance and prosperity by the hand of those who have threatened to destroy. Within the



last year it can be seen how God is working for the safety and deliverance of the Christians of the Pacific Islands. The rulers who had been fiercely opposed to Christian missions, and those who had been indifferent, are now turning to favor the work of the Protestant missionaries.

The most striking case is found perhaps in the Caroline Islands, where the same authorities who drove the missionaries from Ponape, and persecuted the native Christians, and even refused to allow the missionary ship,

the "Morning Star," to visit the islands, have now turned about and welcomed the visits of the "Morning Star," and the missionaries. In the Marshall Islands the German Commissar also is now warmly favoring the Protestant missionaries. Here



SCENE IN THE LIFE OF JOHN G. PATON

[PUBLISHED BY FLEMING H. REVELL COMPANY.]



where the Christian churches have 2,058 members, a great improvement in the people has come about, to the large satisfaction of the German authorities. One of the most striking comments on the improvement is the fact that the traders complain of a falling off in the sale of tobacco; they sell far less tobacco but much more cloth, showing the influence of Christianity in raising the people from their degraded and savage condition to a more civilized state. One of the most pleasing reports from the Pacific Islands is that recently received of a visit of the "Morning Star" to the Gilbert Islands. Here the governor favors the missions, and the Christians, and the missionaries make a report which perhaps is the



A HUNTER OF SUMATRA



A BOY OF JAVA

most satisfactory which could possibly be made coming from these scattered islands. They report "no thrilling adventures," but as one of the native preachers says, "The people of the Gilbert Islands are wiser than they were." Similar reports are received from almost every group in Oceania where missionaries have gone.

The marvellous change in the attitude of the authorities towards Christian missions has resulted from their observation of the fact, that Protestant missions are the best ally of good government among their people. Even Roman Catholic governors have found that the labors of priests of their own church make little improvement in the lives of the people; but Protestant Christian missions exercise a transforming power, which is the best possible police force. In the Fiji Islands, where formerly the people were the most savage

cannibals of any of the whole vast Archipelago of the Pacific Ocean, Christianity now universally prevails. Nearly one-half of the people are actual members of Protestant churches; the English military force has been wholly withdrawn, and good order is so prevalent in the islands that among a population of several hundred thousand but a few police officers are required, and their duties are simply nominal as far as the native population is concerned. The influx of coolies from Japan and China furnishes the only disturbing element to the usual good order of the islands.

The condition of affairs in Hawaii, or the Sandwich Islands, is so familiar, by reason of the recent discussions concerning those islands, that it is hardly necessary they should be mentioned. The islands have been transformed by the labors of Christian missionaries. Education has been introduced, and as a matter of fact the present government of the island is practically in the hands of the descendants and pupils of the missionaries. The Queen of Hawaii, who has recently been traveling through this country, was deposed on account of the corrupting and indecent character of her reign; and if the present government could be allowed to rule the island undisturbed by outside influences, and without being overwhelmed by the influence of coolies from Japan the future well being of the islands would be assured. What will be the issue of the present complications is more than can now be predicted. It certainly seems that the interests of the United States require that no foreign power should be allowed to become supreme in a group of islands which practically commands the whole Pacific coast of America and whose industries are so intimately identified with those of the United States.

With the favor of the authorities, with the docile character of the people, and with the blessing of God, Protestantism in the Pacific Islands, which has been passing through clouds and storms for the last decade and more, may now be considered to be assured of a splendid and prosperous future.



**GOOD NEWS FROM THE CONGO** is received through a letter from Dr. Sims to Rev. J. C. Hyde, of Quaker Hill, Conn., formerly of the Congo Mission. The higher authorities of the Congo Free State have awakened to the misdeeds and cruelties of the subordinate officials, and are taking vigorous measures to secure better treatment of the natives. Dr. Sims writes: "The state is doing better toward us and the natives; officers and traders are being constantly punished. This is cheering intelligence to those who have been acquainted with the unbridled license formerly shown by the lower officials of the Congo State toward the natives and the missionaries who sought to befriend them. We rejoice that a new era of safety and freedom from oppression has come in for the native Congo people.

**THE IMPORTANCE OF THE CONGO RIVER** is nowhere more clearly shown than in the effect of its discovery upon the development of the whole continent of Africa. Henry M. Stanley's journey "Through the Dark Continent" from Bagamoyo to Banana was not the first journey across Africa. Livingstone crossed the continent from Loanda on the west coast to Quilimane on the east, in 1854-56, but it did not arouse the world to the merits and magnitude of the continent. Again Lieutenant Cameron crossed Africa from Bagamoyo to Catumbella in 1873-75. He even followed the Luallaba down to Nyangwe, but then left the mighty river, and pushed southwest across the country, thus missing the grandest opportunity of his life. It was left for Stanley to follow the mysterious river to its mouth, to solve the famous problem of the source of the Nile, and to open the easiest route to the great and unknown interior of Africa. In the twenty years since he emerged from the darkness of Central Africa what tremendous strides! Already has the continent been crossed nineteen times in various directions. The whole territory is partitioned among European nations; the export of slaves is almost extinct, and vast progress has been made in the civilizing and Christianizing of the whole people of Africa.

**THE CONGO RAILWAY** has wrought a revolution, although not yet completed. From the adoption of the Congo Mission in 1884, the chief difficulty in its management has been the matter of transport. There is no money currency in the interior, and nearly all the supplies for the missionaries must be sent out from England or America. As there have been no roads, no vehicles, nor even beasts of burden that could be used in transporting these goods to the interior, everything must be carried by caravans of men. This mode of transport has been slow, uncertain, troublesome, and very costly. Dr. Sims writes: "Now that the railway is at Tumba all our transport troubles are at an end. The state leaves us in peace. There are plenty of carriers for all. All the French government things come up on this (the south) side now, and those for the French priests. In June a new station is to be opened at Kisanto, on this side of the Nkisi river, for the state only, not for others for a year or so." The extension of the railway is also gradually introducing the use of money currency among the natives, and the time seems to be at hand when the Congo Mission can be conducted with the simplicity and ease of our missions in Asia.

**LIFE AMONG THE TELUGUS.**—We have the pleasure of beginning in this number of the *MAGAZINE* a series of sketches of life among the Telugus, by Rev. A. A. Newhall, formerly an esteemed member of our American Baptist Telugu Mission in India, and at present Professor in Leland University, New Orleans, La. Professor Newhall will introduce us to the Telugus as a people, showing their personal characteristics, their family customs, their every-day life, telling us just what we want to know of the thousand and one details of the life of the Telugu people, which will bring them near to us and make vivid and life-like the accounts of missionary work for the Telugus which we read in the pages of this *MAGAZINE*.

**THE PHIL-AFRICAN LEAGUE** was organized by Mr. Heli Chatelain in 1896 and the first party has just sailed from New York for Africa. Mr. Chatelain is a native of Switzerland, and like so many of the people of that multi-lingual land, is an accomplished linguist. -From his young manhood it has been his great desire to do something to alleviate the sufferings of the people in Africa. In spite of ill health he offered himself as the linguist of Bishop Taylor's African mission, and while on the West coast did much literary work of value to all those interested in the welfare of Africa. Since his return to America he has organized this Phil-African League, which has for its purpose the acquisition of fertile agricultural lands from which slavery, intoxicating liquors, and other evils which afflict Africa shall be excluded, and the settlement on these lands of model Christian villages, which shall be refuges for slaves, and training schools in agriculture and other industrial occupations. An admirable choice has been made of the high and healthful table-lands between Benguela on the West coast, and Lake Nyassa, in the neighborhood of the watershed between the Zambesi and the Congo Basin. While the purpose of this enterprise is not strictly missionary, it is yet allied with all efforts for the best good of Africa and its people, and merits the good wishes of all lovers of Africa and the Africans.



A FRIENDLY RECEPTION IN AFRICA

**MA HNIN AYE**, the old Burmese lady of Tavoy who has recently given five thousand rupees to the Missionary Union for the use of the Tavoy Burman Mission, died May 20, 1897, as we are informed by Rev. H. W. Hale, aged seventy-nine years. She had been in feeble health for a long time, and for nearly two months confined to her bed awaiting her release. Her faith in Christ was steadfast. Her end was peace.

**DEATH OF MRS. I. E. MUNGER.**—The intelligence of the death of Mrs. Munger, which came by cable Aug. 24, will bring a shock of surprise and sorrow to many, not only in the immediate circle of her friends, but among those who had become interested in the career of herself and Mr. Munger in their labors in this country, and in their work as foreign missionaries upon which they have so recently entered. Mr. and Mrs. Munger were from Iowa, where he had served as College State Secretary of the Young Men's Christian Association, a work in which Mrs. Munger heartily and helpfully assisted. They sailed for Tura, Assam, last autumn, and were entering upon the work among the Garos with the brightest hopes when her career was cut short by the hand of death after but a short illness. Truly the ways of the Lord are "past finding out." We extend our most sincere sympathy to our bereaved brother, and to the mourning friends in America.

**THE DEATH OF MRS. J. M. CARVELL** brings a double sorrow to the Mission in Assam. Unlike Mrs. Munger, who had just reached the field, Mrs. Carvell had given several years of valuable and highly appreciated labor to the cause of Christ among the heathen. As Miss Laura A. Amy, of Minneapolis, Minn., she was appointed a missionary July 7, 1890, to be supported by the Woman's Baptist Foreign Missionary Society of the West, and labored at Nowgong, Assam, under the auspices of that society until Aug. 3, 1895, when she was married to Rev. J. M. Carvell, and joined him in work among the Mikir tribe to the south of Nowgong. They retained their home in Nowgong until within the last year, when with great fortitude and self-sacrifice a new station was opened at a place which they called "Observatory Hill," located right among the wild people for whose salvation they desired to labor. From the first, cheering tokens of good attended their labors, and on July 11 the hearts of the missionaries were made glad by the baptism of the first three believing and rejoicing converts, and the Lord's Supper was devoutly observed for the first time among the Mikir hills. How soon is the rejoicing replaced by sorrow! We are without details, as the only intelligence is by a postal telegram dated Bombay, Aug. 4. Our sincere sympathy is with the bereaved husband, the mission circle and the friends in America.

**MRS. HELEN L. BEECHER**, widow of Rev. J. S. Beecher, formerly missionary at Bassein, Burma, died in Wrights, California, June 10, 1897. Mrs. Beecher was born in England, but came to America in her youth. In 1856 she was married to Mr. Beecher and joined him in his labors in the great Karen Mission at Bassein. By the failure of Mr. Beecher's health they were obliged to start for America in 1866, but he died in England. Mrs. Beecher passed the remainder of her life in the United States, always interested in the missionary work and always helpful to its interests as her opportunities allowed. It is an interesting illustration of the family interest in missions to note that Mrs. Beecher was a sister of Mrs. Mabie, wife of the present Home Secretary of the Missionary Union.

**PERSONAL.** — Rev. Thomas Adams of Leopoldville, Congo Free State, arrived in Boston Aug. 2, for rest and the recovery of health. — Rev. E. T. Welles and Miss Gertrude M. Welles, brother and sister, sailed from Boston July 24 for Banza Manteke, Congo. — Rev. Elbert Chute and wife sailed from Boston Aug. 25, returning to their interesting work at Palmur, India. — Rev. W. F. Thomas, with Mrs. Thomas, sailed from Boston Sept. 1, to resume his duties in the Theological Seminary at Insein, Burma. Also Rev. D. C. Gilmore and wife, to take charge of the Karen work at Tavoy, Burma. — The golden wedding of Rev. I. J. Stoddard and wife, formerly missionaries in Assam, but now of Pella, Iowa, was celebrated on Aug. 23 by a large gathering of friends from all parts of the country. An oil portrait of Mr. Stoddard was presented to the Central University of Iowa, as a memorial of the event. — By an error Rev. J. H. Scott and wife of Osaka, Japan, are put in the Annual Report of the Missionary Union as being in America. They are still actively engaged in their good work in Osaka.



A MISSION HOME IN CONGO

**SWAMI VIVEKANANDA**, who has become the great prophet of the Revival of Hinduism, was educated at the Church of Scotland Missionary Institution, at Calcutta, and first brought into prominent notice by the Parliament of Religions at Calcutta. Without the training of the one, and the impulse and standing given him by the other, he could never have been qualified for the commanding position to which he has come. It will take an immense amount of good to offset the injury to the Christian religion done by this one man, fitted for his harmful work by institutions founded and fostered by Christian men.

**AN INDEX OF SUCCESS.**—A striking indication of the marvelous progress of Christian missions is seen in the transfer of emphasis from the early years of this century. The annual report of the Church Missionary Society called attention to the fact that an early report congratulated the Society on the fact that the work abroad was growing so much that the committee had been able to spend the entire income of the Society! a thing which had been impossible before. The same interesting situation occurs in the early history of the American Baptist Missionary Union. In 1835 the income was so largely in excess of the opportunities for use on the fields then occupied, that at the annual meeting in Richmond, the Board was instructed "to establish new missions in every unoccupied place where there may be a reasonable prospect of success, and to employ in some part of the great field every properly qualified missionary whose services the Board may be able to obtain." In those days the prayer of God's people was for the opening of new and wider fields for missionary effort. God answered. Then the prayer was for laborers to go forth into the open fields. God has answered in the thrilling uprising of the Christian youth of the world in the student's volunteer movement. The emphasis now rests upon the churches of Christian lands to make their offerings for world-wide missions adequate to the answers God has given to their prayers.

**THE AUTUMN IS THE TIME** to get up clubs for the BAPTIST MISSIONARY MAGAZINE. There has been a large increase in circulation since the enlargement of the MAGAZINE and the reduction of prices to clubs. The low offers are still open. FIFTY CENTS a year per copy to clubs of thirty, or to clubs equal to ten per cent of the members of a church. Sixty-five cents to clubs of ten, or clubs equal to five per cent of the church members. One dollar a year for single subscription. Pastors who have tried forming clubs for the MAGAZINE at the fifty-cent offer have almost universally succeeded, and have usually found it very easy. Tell your people about the MAGAZINE from the pulpit, and appoint some one to receive subscriptions, and they will come in. We have received a very large number of commendations of the MAGAZINE in its improved form. Dr. Henry E. Robins of Rochester, N. Y., writes: "You are investing the MAGAZINE with fascinating interest."

**POT-BOUND MISSIONARIES.**—This is the title a lady missionary from England gives to those missionaries who have not money enough to carry on their work. They are like plants growing in pots too small for them. They would like to grow but cannot. It is the business of the Christians at home to see that missionaries who have been sent out to labor among the heathen are not "pot-bound," but have money enough to carry on their work to the best advantage, and with the largest success.



THE NOONTIDE REST. CARAVAN RESTING AT MID-DAY, CONGO

## A NEW MAN IN CHRIST JESUS

REV. HENRY RICHARDS, BANZA MANTEKE, CONGO, WEST AFRICA

**A**BOUT three hours' good walking from this station will bring you to one of the largest villages in this district, situated on a plateau and in the midst of waving palms, pawpaws, and plantains. Taking this walk under a tropical sun, down deep ravines, up steep hills, through brush and grass, makes an impression quite different from that gained by sitting in a car or in any of the ordinary modes of travel in the home land.

We arrived there one day several years ago with some preachers, and though the land was good the people were evidently lazy, hungry, and proud, existing chiefly on palm wine, which kept many of them in a semi-intoxicated condition. Only a few would permit us to speak, while the great majority absolutely refused to listen to anything we had to say. One man would shout like thunder to drown the preacher's voice, and the cunning *ngangas* (sorcerers) would beckon the children in a threatening man-

ner to leave us. Another behaved in such a strange way that no explanation but demoniacal possession seems really to account for it. He stamped, jumped, roared, and cursed until he foamed at the mouth like a maniac, and threatened to shoot us. Though we tried hard we could only succeed in telling to a few in another part of the village of a Savior's love.

All this opposition was prompted by the superstitious fears of the people and the craft of the *ngangas*, who know that when the people become Christians the hope of their gain is gone.

The name of the village is Kinkanza, and it was one of Satan's strongholds, but frequently has been stormed by preachers for Christ. Abrama and Mosesi, two good preachers, now at rest, went there almost weekly for years without any apparent effect. Sometimes the villagers would beat and treat the faithful preachers shamefully, sometimes they would go away and hide themselves in



the grass; at other times laugh and treat the message and messengers with contempt, which was hardest of all to endure. Continual prayer was made for the people, and at one of our prayer meetings Mosesi wept as he told of his efforts and failures to win the people for Christ. Thus it went on for seven years, and many of our people began to think it hopeless and useless to pray and work longer for such a stubborn people, but God has his own way, and nothing is impossible to him.

In the year 1893 there was a very zealous worker for Satan, and he did his best to de-

stroy the work of Christ. He was a man of strong will power, and through his influence he caused many weak ones to stumble and fall. He would go into a village and begin by dancing or beating the big drum, or by bringing palm wine so as to draw the people away from the meetings, and prevent the preacher from delivering his message. He refused to hear the gospel, and not many ventured to speak to him personally. He became a mission *capita* (head of caravan), and frequently there would be Christian men in his caravan who conducted meetings

on the road; then he would sometimes listen to what was said. Then again at the mission station he could hardly escape hearing the gospel, and thus he became somewhat acquainted with the message, and some words penetrated his conscience.

He went across the river as he had frequently done before in search of carriers, but was this time unsuccessful. On his return journey he could find no means of crossing over, and as he sat down looking at the barrier all alone he did not know what to do. Tired and anxious the thought came to him that God could hear and help him. But then he was not God's man. As he looked and saw his town away in the distance, and the mighty Congo rolling on between it and him, a voice said to him: "That is how it will be with you by and by. You will have to die, and you will have no one to take you to heaven."

He felt himself a sinner, and said: "Well, they say if we call to Jesus he

will hear us." And there on the bank of the Congo, with tears he called to Jesus to forgive his sins and give him life.

On opening his eyes he saw a man in a canoe coming towards him, and on reaching the bank asked Paulo what he wanted.

"I want to cross the river," said Paulo, "but have nothing to pay."

"Never mind, give me your coat and cloth as a pledge and I will take you over."

"What are those tears for?" inquired the canoe man, as he paddled away.



THE LORD'S SUPPER IN THE OPEN AIR

BANZA MANTREKE, CONGO

stroy the work of Christ. He was a man of strong will power, and through his influence he caused many weak ones to stumble and fall. He would go into a village and begin by dancing or beating the big drum, or by bringing palm wine so as to draw the people away from the meetings, and prevent the preacher from delivering his message. He refused to hear the gospel, and not many ventured to speak to him personally. He became a mission *capita* (head of caravan), and frequently there would be Christian men in his caravan who conducted meetings

"Ah, I cannot tell you, and if I did you would not understand."

Having returned in safety to his own village he attended the school and services conducted there, but no one believed he was a Christian, and all thought he meant mischief. He began to tell in the villages what God had done for him, and through his testimony several were brought to Christ.

is now a church of thirty members in that village that pays half of their preacher's salary. One of the members of that church is now in the Training School. Nloko brought many hardened sinners to the cross. For this cause his old friends, the *ngangas* and chiefs, both hated and feared him. It was evident that Nloko was a changed man, and after being examined he



MISSION STORE AT BANZA MANTEKE, CONGO

Then the Christians began to think he was a genuine convert after all, and soon there was quite a sensation among the heathen as well as among the Christians, because Nchama Nloko had really become a man of God!

He, with another preacher, went to Viaza, a village two days off, to visit some relations, and a work broke out there, and twenty were brought to the Savior. There

was received by the church and missionary for baptism. He was immersed on March 12, 1893, in the presence of a large congregation. We gave him the name Paulo, as he no longer deserved his former odious one. He soon became a powerful preacher. In a short time he could read well, and the people say they do not know when he learned. He told me that he took a little boy to help him, and worked hard himself.

After showing such gifts he was received into the Training School, where he made good progress. Paulo had paid frequent visits to Kinkanza, but at the close of the session he devoted most of his time in working that town. No signs appeared, and no encouragement except from a few children who thought they would like to have a school. I let him have an old tent, and he began school work, and ventured to sleep in the town. He, began to suffer from the cold, and suggested to the people that he would like to buy a house, but they would not hear of it. One man who was bold enough to sell Paulo an old house was compelled by the threats of the people to break the contract. By helping them in some of their difficulties with the state, and by his life and preaching he at last got a footing among them, and secured an old house. Then one confessed Christ, and gave up his idols, and then another, until a dozen were on the Lord's side.

The persecution was so great that they wanted to leave their town. As Paulo was willing to stand by them we encouraged them to remain in their own town to help Paulo, their teacher, to bear witness to the truth, and to endure hardness as good soldiers. They did so, and are now much better for it.

Paulo has now been there two years, and 102 have been baptized, and sixty more profess faith in our Lord and Savior, Jesus Christ. There is also a school there of 100 pupils, taught by Josefi Kunieki, who is also a good preacher, and helps Paulo much in his work. Paulo has opened a new

place and sent a teacher there who is supported by the Kinkanza Christians. He has now gone off to another district trying to open the door for some one else to enter in. The Kinkanza people have built themselves, at their own expense, a meeting-house, which is also used for the school.

Through Paulo's example the people have become industrious, and have cultivated extensive gardens and plantations, so that they are no longer hungry. They now collect the palm nuts instead of the palm wine, for all of our Christians are abstainers. They have also discovered a use for soap and clothes. Paulo receives only twenty francs per month, and unless he grew his own food he could not support himself and family on such a small sum. Small boys get as much pay as Paulo on the railway and food. As food, was so scarce and costly Paulo sometimes suffered the pangs of hunger when he first went to Kinkanza, but he now has another kind of hunger, and comes in occasionally for a week's study, and we do not consider it waste of time to give him a lesson in addition to the Training School classes. Pray for Paulo.

This is how the work spreads. Other evangelists are doing a similar work, but on a smaller scale. The gospel is extending further and wider, and almost daily people are born from above. So the gospel is winning its way, and will continue to do so until it covers the whole earth.

As the workers and people need guidance, pray that all the love, all the wisdom and all the patience needed may be supplied from His inexhaustible store.



## THE FRENCH-CONGO SUDAN

REV. A. SIMS, M.D., LEOPOLDVILLE

THE opportunities and possibilities presented by the Congo ever increase and improve, but are always due to its magnificent waterways. That some of Africa's darkest corners are accessible by it is well shown by a conversation I have had with



REV. A. SIMS, M.D.

Count de Brazza, Governor-General of the French Congo colony, and who at present resides on the side of the river opposite to me. He left here two years ago to open up the Sanga country without war by quiet talks and peaceful influences. He has succeeded, and united his colony to the French sphere of influence round Lake Chad. The English might have secured much of the northern part of this, and contested its ownership with the Germans; but now, after the work of Lieutenant Mizon, De Maistre, and De Brazza, it is lost to them, and very probably the Germans will fail to press the theory of the Kamerun's "hinterland." De Brazza penetrated beyond the furthest point of a previous fatal expedition, made no attempt to punish the natives, but con-

tinued on and found men with Mohammedan prayers round their necks; by means of his Senegal Mohammedan soldiers he rapidly communicated with the chief of the country, and made himself acceptable to them. He established his headquarters at Bania, on the upper Sanga; in the steam launch, "Courbet," pushed on for 300 miles into the interior of its upper reaches, practically establishing a French protectorate over all the natives at the back of the German Kameruns, joining hands and forces with Mizon, who governs all to the south of the Benue river.

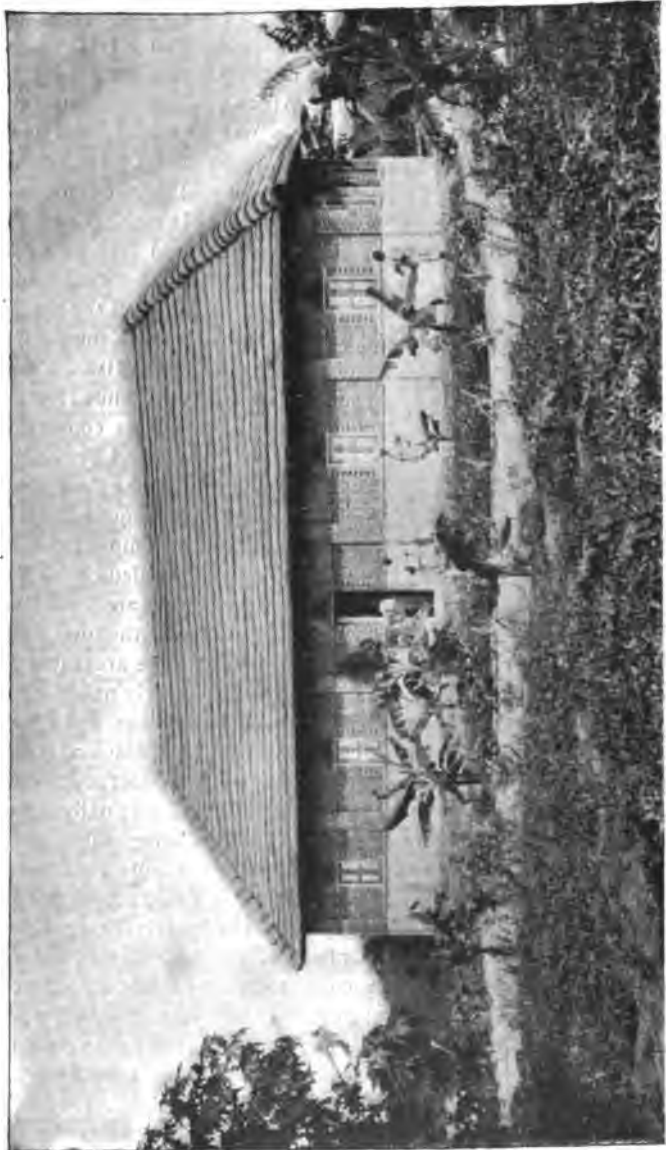
This country, explored by De Brazza, is drained by the Sanga, which empties itself into the Congo below the Mobangi river and the equator. He was only fourteen days steaming from Bania here. He found it peopled by (1) Negroes and not by Bantu, who are called Baia, Buri, and Ndere, who are the original natives of the country; these are savage, cannibal, rude, dirty, and nearly naked, exactly as other upper Congo natives, and devoid of special interest; (2) by Hausa traders; (3) by the Fulbe, its aristocracy and Mohammedan conquerors.

The natives have been conquered or are being subdued by these Fulbe, who are simple in their faith — Protestant Mohammedans, as Mizon calls them on account of their liking Europeans and not fully conforming to the Koran. The Fulbe are evidently not long converted to Mohammedanism themselves; they read and write Arabic, are light-skinned, come from the northwest, are familiar with Kano, Lake Chad and Tripoli. In their character as colonizing merchants they penetrate to the Sanga country to trade away their cattle for ivory and iron. They are great shepherds and cultivators as well, if not chiefly so. They

push on and south as long as their cattle continue healthy. Their government is a settled one, headed by a Sultan, and their social civilization is considerable. They are occupied in levying taxes, breeding cattle and horses and donkeys, of which they have great droves, Mizon says, even to 20,000 head of cattle possessed by some big chief. They are not slave raiders, and have nothing in common with the Zanzibar brigands, late of Stanley Falls. They insist on open, unobstructed roads in all directions among the natives. Should a native chief block a road, the whole district would be plundered and people sold. The Fulbe take care of the sons of the native chiefs, who are put into a central gratuitous Mohammedan school, and when educated are sent back loaded with presents and arms, mounted on horses and accompanied by slaves. These boys are promoted to the rank of Nzauro, a native chief, farm a district, and raise cattle for their Fulbe masters. Thus the ball

of progress is kept rolling, and the Fulbe dominion ever increasing. The Fulbe is

mounted on horse-back, wears a straw hat and a flowing garment, which may have sixteen to twenty yards in it, woven in



BAPTIST MISSION CHAPEL, LEOPOLDVILLE, CONGO  
BUILT CHIEFLY OF MATERIALS MANUFACTURED AT THE STATION

patterns and dyed with indigo (slaves only wear European cloth), armed with bow and

arrows, a lance, and long sword; curiously enough, the flint-lock gun is not in use. The horse is regarded as an agent or instrument of war.

The Hausa is the Jew of the country, and detested as such, is the exponent of religion and retail trade in cloth, beads, cowries, meat, iron and ivory. He follows in the wake of the Fulbe, and profits by the safe, open roads to penetrate from the Niger to the Sanga.

De Brazza insists that it is the vast quantity of cattle for which they must have new markets which pushes them toward the Congo. It is a greater crime among them to wound a cow than to kill a man. The introduction of the cow has done away with cannibalism among the natives. Donkeys

are used as beasts of burden. Under De Brazza's fostering care the cattle market has been brought three days nearer to the Congo, and it only requires cattle lighters to bring them to this hungry country at Leopoldville.

This grand, new country, offering a superior civilization, better than anything else on the Congo, but of course not superior in a missionary sense, is open to mission work, provided the French government has no objections. The road is open to the Niger even. Barth, the traveler, is said to speak of these Fulbe in his works. I would recommend those wanting to go there to wait for the completion of the Congo railway.—  
*The Independent.*

## AN EXILE FROM HOME

I AM working in the mission since twenty-five years. In 1887 I was exiled from Transcaucasia (Tiflis) into Orenburg for four years. After this term in Transcaucasia I returned home and the second time was transported into the same town, where I was absent again four years. The Lord blessed his work there in such a wonderful manner that we have there now not less than 300 members. In July, 1895, I received my liberty, took my family with me, left Orenburg, visited on the way many brothers, and arrived at Tiflis, my home, where I remained about one month. On account of persecution I cannot stay in Russia, and counted it for the best to leave my fatherland and go to Roumania, from where I had had a call from the Baptist Church in Tultsha. I saw therein the will of God and resolved to go there, for it was not possible for me to work longer in Russia after being banished twice, for I could be sent in the third exile, and I wished not to be sent with the closed mouth.

I arrived at Tultsha in October, 1895.

The church here is composed of Germans and Russians, and numbered only 28 members. The Lord Jesus helped me and blessed his work here. Now we have a church of 60 members. This year I baptized 22 souls. We have hope that many converted souls will be soon added to the church. As I was compelled to change my field the Russian Union of the German brothers has refused my salary, and now I work seven months without any salary, and have not other sources for my subsistence, because my church is very poor and cannot support me. We have our own chapel, and an audience of from one to two hundred souls every Sunday and a Sunday-school with 60 children. I preach every Sunday, twice in Russian and once in German. On visiting Bulgaria I preached in Bulgarian and Turkish for the Mohammedans.

We have here absolute religious freedom and all doors are open for us. We want only workers and means.

REV. W. PAWLOFF.

## FETICH WORSHIP ON THE CONGO

REV. J. C. HYDE, QUAKER HILL, CONN

FETICH worship is the worship of mystery. It is especially resorted to in case of death, sickness, and when the moon is new. There are schools for teaching the doctors. Those in the vicinity of Palabala before the advent of Christianity, and until they were broken up by the earnestness of the missionary were called *Nkimba*. Boys too lazy to earn a living otherwise, or pressed by their comrades to be initiated, joined this society, the secrets of which have been revealed by graduates who were converted to Christianity.

A new name was given to the novice, such as Kinkela, Mavambu, or Lutete, who was supposed to die to the world, and when he awoke from the sleep induced by his comrades, he found he had been covered with chalk, dressed in a gaily feathered cap, and from his shoulders was suspended a garment of grass, hanging about his knees, but woven at the waist into a large hoop of native basket-make, large enough to play gracefully about the person, and create admiration, as well as consternation among the women wherever he went.

The approach of a member of the *Nkimba* causes the terrified women to drop the food they are carrying from their fields to their homes (for woman raises, as well as cooks the food for her household), and the *Nkimba* thus secure support.

The signal he employs is a whirl of the tongue, and the cudgel in his hand is threatening to all who attempt to dispute the path, though by mutual consent our missionaries were never touched.

The *Nkimba* learn to speak a new language, appear to all the uninitiated as if they were deaf, and profess to forget their former experiences in the world.

During their separation the mysteries of

Fetichism are learned, and a mutual bond is entered into to procure the perpetual administration of government favorable to this worship.

The King of San Salvador is the powerful head of this system which holds together the people of the lower Congo, although San Salvador is in Portuguese territory and is called Congo dia Ngungo by the natives; while many of his subjects are in Congo Free State. The English Baptists are stationed near by, and have a prosperous native church.

Yet less than ten years ago the chiefs of the various districts tributary to San Salvador met, and were told to listen to, but never embrace Christianity.

Many who have professed conversion have soon sickened and died, as a result we believe, of the intrigues of the graduates of the *Nkimba*. This graduation period is a great festival for the people. The *Nkimba* who profess to believe the white on their bodies is not chalk, on a given day repair to the water and wash, and as they return to their towns they resign their dress to their successors, and are presented by their relatives with new cloth in which to array themselves.

They come back to their homes as if from the realm of the dead and learn anew,—of course easily,—their native language, and thereafter they are powerful as free-born graduates.

Although King Noso is the nominal ruler, the real power in Palabala, which is one of the towns tributary to San Salvador, is the doctor, or *Nganga*, sometimes called medicine man by those who have written on the subject. Out of respect the missionary is called *Nganga* also, though it is often felt to be a doubtful compliment.



AFRICAN SORCERERS OR FETICH PRIESTS





The doctor at Palabala has threatened to kill those who will not follow his prescriptions. One I witnessed was the chalking of the arms of both doctor and patient, and eating in alternation of boiled chicken to induce an appetite in the patient. At another time the doctor sat in the circle of dancing females with the dying patient in his lap.

The music for the occasion was weird, accompanied by a drum and a "bichi," or what Mr. Stanley calls a native piano, but which sounds like a harp, is made of wood, and is played with the fingers. An ivory horn is frequently the accompaniment of these instruments in the moon dance.

All are anxious to see the new moon first, when a general festival is extemporized.

The charms of the witch doctor are grotesque, and often indecent figures which he is ashamed to produce in the presence of the missionary. A bottle may be used as an idol which is called *Nkisi*. Grass is hung before the door of a house, or over entrance to a town like Japanese curtains,

to prevent the entrance of the devil, as the guest must push aside the pendant streamers which close behind him, and exclude the spirits.

But in case of death the spirits are supposed to have gained entrance, the body is painted fantastically, and often dried and wound in all the cloth or wealth of the deceased. The wailing is dreary, and the firing of guns to kill the devil is incessant, and if an angry relative kills an enemy then he is likely to be forgiven, for the enemy had no business to be present. The doctor is called to determine who has eaten the soul of the departed, and the condemned is sentenced to drink the poison (*Nkassa*) which he will vomit if innocent, but which will cause his death if he is guilty. If he fails all hack him to pieces, and heap stones on his ignoble remains.

The doctor may make the drink poisonous or not, as he may be paid by the condemned, whose worldly status largely influences his judge.

## DEATH OF REV. KO AT

SINCE arriving in Moulmein I have often recalled a scene that I witnessed in Henzada, somewhere towards the close of the year 1855 (as nearly as I can recall the date). The place where it happened was the Burmese Mission House. I can see now as if it were yesterday, the plainly furnished room, the dimly lighted table, for it was night, and a bright looking young Burman startling us by his sudden entrance and excited manner. He knelt by my husband, and in a rapid flow of words, only partially understood, he strove to let us know that on that very day as he was engaged about his special business, he had found Christ! The joy of a new born soul was in his face. "That young man is converted," I exclaimed, and it proved so. He soon went

into active service for Christ. North, south, east and west, live those who have heard from his lips the story of the cross. "The Apostle of the Tharrawaddi," my husband once called him. On the 8th of February, 1897, he lay dying in Moulmein. I knelt by his side, clasped his hand, and at his request, prayed with him, and bade him a last good-bye. He pressed my hand, and the dear familiar face lit up with a radiant smile, and I felt that as I had seen the coming of Ko At into the kingdom of Christ on earth, I was privileged now to stand at the very threshold of Heaven, and see him entering in. On the next I saw again the worn body and peaceful look, but the soul had gone.

MRS. L. CRAWLEY.

## NEWS FROM THE CONGO

REV. P. FREDERICKSON, KIFWA



MISSION CHAPEL, LUKUNGA, CONGO

way close by, with a force of more than six thousand people. This has made the food scarce and dear; besides, the railway pay twenty-five francs per month and food. A boy from twelve to fourteen years can get fifteen francs and food per month. Some of our scholars are making use of this opportunity to make some money. I might still be able to gather a school of younger children; but as the food is dear, besides the difficulty at home in raising money, I have decided to give up that kind of school work at present, and only ask for necessary money to keep up itinerating evangelist work and aid to Christians who are willing to learn and hopeful as future helpers, either as teachers or as preachers.

**T**HE BUILDING OF THE RAILWAY.—We used to keep a number of children on our station in order to get them directly under our influence. They learned to read and write, and did what work they could on the station. In the meetings held every day on the station they also got a lot of scripture knowledge.

The engineers are now working on the rail-



"ON THE MIGHTY CONGO"

The Catholics know the value of this kind of school work. On one station they have seventy, on another eighty, and on a third more than two hundred young men and children. The English Baptists have on one station 150 young men, or boys, from ten to eighteen years of age.

It is with pleasure I look back upon this work which I have just been forced to give up. We have had about one hundred boys and girls on our station altogether; out of these forty-two have confessed conversion, and been baptized; of these only three have fallen away. Although these converts were baptized young, yet they have under opposition, persecutions, and threatening kept close to Jesus. Lies of different kinds were spread by the fetich-men and old people about the white man, in order to frighten the young away, but they still stuck to me. Now they are fine young men, the most of them, and some of them doing good work for the Lord.

GREAT WAS OUR JOY on the 25th of February, when at our out-station, Kinjila, we were gathered to go down to the little Kiamver stream to baptize nine men and six women. Those who had fetiches brought them, and put them on the fire, to the great joy of those who had been faithful to their Savior. One old man with gray hair, and his wife were among those who were baptized; the most of them were married people. Thirty others from different parts of our district have asked for baptism.

OUR CHURCH is now well on the way with self-support. It has maintained its own preacher now for three years. Last Christmas they pledged themselves to keep an evangelist, and now they have started a school on our out-post, Kinjila. For some time we had difficulty in raising the number of *zintakus* (brass rods about five inches long), but five months ago we made a rule that the name of each member should be put down in a list, and each Sunday it is to

be put down what each member gives opposite his own name; this has improved matters very much; the giving has become a pleasure, and the members begun to take an interest in knowing how large the contribution is on each Sunday.

The young people are fast losing their faith in the fetiches, and so are some of the old. If it were not for a few old head men, and *singangas* (fetich-men) great numbers would soon come forward and openly confess Jesus as their Savior. However, it is only a matter of time, and that time is, I believe, not so very far off when many will turn to the Lord.

We have many friends both among old and young. The other day I passed the door of a house. The owner sat inside counting some brass rods. I asked, "Are you going to buy some things, since you are counting your money?" He answered "No; but I am going to pay off all my debts. I wanted to follow Jesus and get baptized. Here, will you take these *nlakus* for the Sunday's contribution?"

A young man stood up some time ago in our meeting, and said to the people: "Look here, it is quite true what the white man tells us. Before the railway came, he told us about it, and that it would be at Stanley Pool in a few years. We did not believe him; we said he tells lies; it cannot be true; it could not reach Stanley Pool in our time, neither in our children's children's time. While we were thus speaking and disbelieving him, the railway came right into our country, and where is the small boy who does not know it and has not seen it? So will it also be with what he tells us of God; while you are disbelieving him and saying it cannot be true, you will find that Jesus will come among us some day when you do not expect him, and it will be too late for you to leave your evil and your fetiches. Now he asks us to leave it all, and to take Jesus for our Savior.

# LIFE AMONG THE TELUGUS. I

REV. A. A. NEWHALL, NEW ORLEANS, LA.

**I**N order to understand just what sort of a country we have entered upon we must consider it first in its relations to the large country of which it forms a part, and in many of whose general characteristics it shares.

The triangular territory stretching about 2,000 miles from its rounded base in the Himalayas to its apex at Cape Cormorin, and almost an equal distance across its widest part, has a superficial area equal to that of all Europe except Russia, with as great variety of physical features, equal variations of climate, a far denser population and a greater babel of languages. Except, however, in the mountainous districts, the climate is everywhere tropical and very trying to the health of Europeans, the thermometer in the coldest weather seldom sinking below 45 degrees Fahrenheit, and often rising, in the hot season, to 110 degrees or more in the shade. This latter temperature, when it comes, is not for a few hours at a time, and on exceptionally hot days now and then, but is maintained without much abatement throughout the twenty-four hours and for from two to four months in succession. The highest mean annual temperature is found along the Madras coast, where it ranges from 82 degrees to 82.8 degrees. The lowest mean annuals are found at the Hill stations in North India, between Darjiling and Simla. There they range from 52 degrees to 55 degrees.

How can a European ever live in such a climate? some one asks. It is, indeed, trying to the constitution, but endurable under ordinary circumstances and with suitable precautions. It is best to manage to arrive in the country in the cool season, which at Madras is much like a New England autumn, and as the hot weather slowly comes on with a very even and

steady approach the system has time to adjust itself to the highest temperature. Some Europeans have endured the climate in comparatively good health thirty or forty years, and one missionary at least had resided there more than fifty years at the time of his death. No exposure of the bare head to the sun, for even a few seconds, is safe, and except in rare cases (the writer has



A TIRED PUNKAH-PULLER

never known but two) a "topie," or sun-hat of some thick and light material, broad enough to protect the temples and back of the neck, is necessary to the preservation of health. In addition to this it is wise to carry an umbrella with an extra covering of white to protect the spine, especially if the clothing be very thin. Said a veteran Telugu missionary to the writer before leaving

America: "When you enter the Suez Canal put on your pith hat and look out for the sun every day of your life"; good advice, for which I have ever been thankful. The disregard of similar advice cost a young missionary friend of ours a severe illness, lasting several weeks, from which he recovered a weaker but wiser man. Another precaution is the use of "punkas," long, narrow boards fringed deeply with cloth, suspended from the ceiling and pulled from the outside by a cord running through the wall. Some people use also the "cuscustallie," which is a thick porous curtain hung up before a door into which the hot, dry wind is blowing, and kept wet by frequent dashes of water. The rapid evaporation of this as the wind draws through will reduce the temperature of the rooms by many degrees to be sure, but the chilly dampness of the air is dangerous to the health of the inmates, especially those who have delicate lungs.

A judicious use of such precautionary measures, avoidance of unnecessary exposure, frequent baths, a plain, nutritious diet, and total abstinence from alcoholic drinks will render life in India quite tolerable and safe for one who is well on arrival, especially if he makes an annual or biennial visit to some hill station during the very hottest weeks of the year. Most Europeans, however, after six or eight years of continued residence in such extreme heat experience a gradual weakening of the nervous system, or some affection of the liver or digestive organs, or are brought down with malaria, so that a visit to their northern homes and native air becomes advisable.

In regard to vegetable and animal life also the Telugu country shares the general characteristics of the greater part of India. Banyans of several kinds, mangoes, coconut-palms, date-palms and palmyra-palms are found everywhere, while in the forests are teak, rosewood, sandalwood and ebony

trees, together with many others useful for their wood or fruit. The flora of that part of India within which the Telugus are located is, however, meagre and disappointing to a European. The flowers are diminutive in size and lack variety in color. If one is fond of flowers he must cultivate with care such exotics as can endure the Indian sun. And this can be done with gratifying results, as can also the cultivation of many of our northern garden vegetables. But in uncultivated ground thorns and briars abound, and there is very little of that attractive, luxuriant vegetation which the untraveled have been taught to associate with tropical latitudes.

As for the animals of India\* the wild elephant is still found in the northern mountain regions and in a few secluded jungles, one of the latter lying on the northern border of the Telugu country. More generally distributed in all hilly and woody sections are the tiger, the leopard or "Cheeta," the black and brown bear, the wild boar, and a few kinds of deer. There is also, as elsewhere, a great variety of birds, but here again, the foreigner's expectations will be disappointed, as their plumage is seldom gorgeous, and their songs are mostly uninteresting, some, indeed, positively disagreeable.

But those members of the animal creation which from first to last most engages the attention of the foreigner are the reptiles and insects, which are exceedingly numerous, and though annoying and sometimes dangerous are unavoidable. A whip-snake six feet long may lie in your way as you drive over the road or walk in your garden; a tree-snake two feet long may dangle from the top of a door as you pass through the house, or a small adder be found coiled up under your trunk; a chirping lizard may drop from the ceiling just in

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\* For domestic purposes sheep, goats, kine and buffaloes are raised extensively.

front of you and hurry away in fright, leaving an inch or two of his writhing tail behind; you may reach out your hand at dusk to light your lamp and grasp a shining little house-frog perched on the top of the chim-

centipede may find his way into your robe, or even into your bed; white push through a crack in the ceiling right under your trunk and eat holes in your garments before you

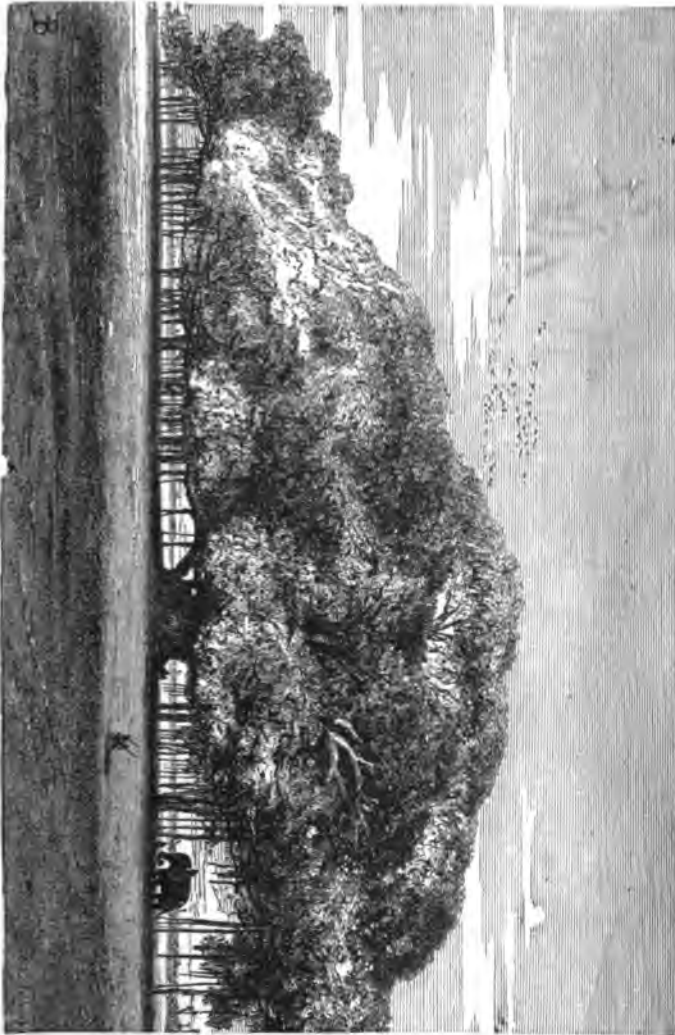
or they may work up into a library until, on opening the cover of a book, half the insects come out and crawl over your pantry. Your pantry must be in a room with a red wall; the ants, the lizards, the lot of enormous grotesque appearance as they about in seen in the abundance with the abdomens. They often be come lay aside your work or sewing in the evening and remove the lamp to the street to rid yourself of a cloud of gnats and beetles surrounding the lamp, covering your course there, and if you are going else to do so, to sit in the street under a quito bar till

Is the reader ready to ask "How is it to make life

ney. A curious dark and light object on the red table-cloth attracts your attention, and just as you are about to pick it up you discover that it is a large, black mother scorpion with her children on her back. A

in such a country?" Well, it is possible just taking all these things coolly matters of course, and by practising vigilant vigilance. Let me give you experience out of many:

BANYAN TREE OF INDIA



HANAMACONDA, June 16, 1883.

"Since the rains began the insects have troubled us so in the evening, flying about our lamps, into our faces and hair, and sticking on our clothes, that it is sometimes impossible to keep the house open. We have to shut out the breeze and make an artificial breeze inside with the punkah. Last week we had a run of small beetles about the size of a pea. Their operations seemed to be confined exclusively to two large, flowering trees in front of our veranda. They had eaten the leaves off as clean as canker-worms eat an apple tree. One evening, after vain attempts to read at our table, we set a lantern on two sticks over a wash-basin half full of water. In two hours the basin was even full of a wet, benumbed, crawling mass of beetles. Then we moved the lantern for the night onto a small water tank in the garden nearly under the trees. Here, in three successive nights, we caught, by actual measurement, *over a bushel* of these living peas. We had them dipped out of the water and buried in earth."

The trees were exotics and one of them died the next year.

The inhabitants of India, instead of being homogeneous and bound together by a common language into a great nation, are divided into a great variety of racial and tribal elements held together only by the strong arm of a foreign dominant power. The British government rules, in part directly, in part indirectly, over all these diverse elements, keeping them in friendly, or at least peaceful relations one with another. Of these ancient tribes the Telugus are one of the most numerous and important. Although they are found in scattered communities in nearly every part of Southern India their proper country may be roughly outlined by following the railway from Madras northwest about half way to Bombay, then proceeding due north to the Go-

davery river, and following its course toward the east as far as the Eastern Ghats, thence going northeast to the borders of Orissa, and reaching the coast at a point just north of Chicacole. We have thus included a territory having a coast line of about 500 miles, and extending inland as far as 300 miles, and having an area as great as that of all the New England states, plus New York and Pennsylvania. With the exception of scattered settlements of other tribes, and some mixture along their borders with their neighbors, and about ten per cent of Mohammedans of various origins, scattered about in their midst, the great mass of the people in this territory are Telugus, speaking a common language, and having a common civilization and religion. The country is divided longitudinally into two sections by the Eastern Ghats, which, in the latitude of Ramapatnam and Ongole, for instance, lie from 60 to 100 miles from the coast, receding and diminishing in size as they extend north. The flat country east of these mountains, "the plains," as it is called, is dependent upon the northeast monsoon for its rains, which begin about the 15th of October and last for two months more or less. The interior portion, which is a part of the great Deccan plateau, from 1,000 to 2,000 feet above the sea level, gets most of its rain from the southwest monsoon, which in this locality is "wet" from early in June till about the 1st of October. This is the rainy season at Secunderabad and Hanamaconda, during which mission travel is impracticable.

During this period, however, there is scarcely any rain upon the coast; the mountains usually wring out of the air almost every drop of moisture, and as it passes over the plains it becomes superheated, so that by the time it reaches the eastern coast it is very hot and very dry.

## THE TROUBLES AT PODILI NDIA

THE assault on Rev. Alfred C. Fuller, of Podili, June 12, has already become known through the daily and weekly press. The sub-magistrate or chief local officer of the village having recently died, the subordinate officers refused to allow Mr. Fuller's servant to enter the office when sent there by the missionary on a matter of business. Mr. Fuller recognized this as an attempt to establish a new rule and as an intended indignity to himself and his work, which it would not do to allow to pass unnoticed. He accordingly went to the office himself, taking the servant, and demanded for him the usual treatment when sent there on business. The clerks were insolent and would give no satisfaction, and Mr. Fuller left, intending to place the matter before the higher authorities. On his way to his home he was surrounded by a crowd, his horse was seized, and an attempt made to throw him to the ground. Providentially the horse was large and strong, a present from Mr. Fuller's father. The missionary's servants also fought for him bravely, and he was able to extricate himself from the angry mob and reach his home safely by a circuitous way. During the attack Mr. Fuller was struck several times by stones and clubs, and it was only by the mercy of God that he escaped serious injury. As soon as they heard of the matter, Mr. and Mrs. Levering, of Nellore, bravely hastened to the assistance of Mr. Fuller, Podili being an isolated station. There is no question that the case will be fully adjusted by the higher authorities, but this attack on one of our missionaries is an indication of the disturbed feeling among the natives of India at the present time. There is great reason for thankfulness that the results were not more serious.

Hon. Robert O. Fuller, of Cambridge, Mass., the father of the missionary, who is also Chairman of the Board of Managers of the Missionary Union, kindly furnishes us with the following account of the circumstances which led up to this attack :

About one year ago Rev. Alfred C. Fuller was having his compound enclosed by a ditch,— having just returned from the hills, where he had been ordered by a physician on account of illness. He had not fully recovered his health. The morning after his return he was waited upon by a delegation of 150 Mohammedans. They said there were two trees on his compound where they had a praying station. The trench would prevent their access to the place. Mr. Fuller replied, "I have been here some years and have never objected to your going there; I will leave a place so that you can enter whenever you wish." They said this was perfectly satisfactory, and departed. That same afternoon they came and filled up quite a length of the trench.

This was a high-handed action. If one allows a matter of this kind to pass, the natives believe he is afraid, and are more insolent. Mr. Fuller lodged a complaint against the parties. At the hearing it was proposed to view the premises. When the day came Mr. Fuller found one thousand people there, all hostile. All the officials are natives; they favored his giving in to the claims of the Mohammedans. The question was asked how much they required. They spread out in a circle of about six hundred feet in diameter. They were quite assertive in their demands, appearing to feel sure of success. Mr. Fuller



finally said that he would take time to consider it; but this did not suit them, as they wanted a decision at once.

Mr. Fuller returned to his bungalow and wrote out a statement of the case and sent it by special messenger to Dr. Clough, thirty-five miles away, also to the Brahmin lawyer he had employed at Ongole when he had bought the lot.

After the lawyer came he proved that Mr. Fuller had applied to the Rajah (who owns all the land) for permission to locate there; that the Rajah had given a title to the American Baptist Missionary Union, or their representative; that he had been paid for the land, and Mr. Fuller had paid the taxes; that the claimants had never asked or received any permit to locate there; that they had no claim, and Mr. Fuller's title was good. This settled the case for that time.

While this case was pending other claims were made; viz., that their cattle had been accustomed to feed on the land; that a right of way had been gained across the lot; that Mr. Fuller's line projected several feet into the highway. Several other vexatious matters of oppression of the Christians had required careful attention. The mental wear and tear upon him has been very great.

We learn from a Telugu missionary in this country if the Mohammedans had been successful in their land claim they would have been so insolent and annoying it would have hardly been possible for Mr. Fuller to have remained in Podili.

Late letters from Mr. Fuller state that the suits — six in number — that had been tried before the native judge in Podili, and decided in his favor, have all been appealed to a higher court. The decisions had been given before the attack on him June 12. The judge over the next higher court is also a native. On the last date, July 26, the collector or governor, the next highest in rank to the English official in the Madras presidency, had arrived at Podili to examine into the cases, to see if he would transfer them to his own list of trials.

There are thirty-three accused and more than one hundred that rendered themselves liable during the mob. Mr. Fuller writes: "I was in court today from eleven A.M. to six P.M. without a break, and from three to six I was being cross-examined by the other side. The head man (whose photo was in the August *MAGAZINE*) is the leader of those against me, and he has become very bitter. This man had previously been quite helpful. I do not know who to depend upon as friends from one day to another.

"It looks as if famine would be pressing sore upon us in a very few weeks. People are already going to the prickly pear cactus and the white ant-hills to find food; that is generally the last resort before starvation. None are dying yet, but when the dying begins then it is famine in good earnest. I hope this stage will not come, but I fear it may. At the very best we are bound to have pinching times till the end of the year. There has been no rain to do any good here. Rain should begin by June 16. It is too late to sow any but a limited number of varieties of grain."

ALFRED C. FULLER.

**PUNDITA RAMABAI**, the eminent Hindu lady who became a convert to Christianity, and established a home for widows at Poona, India, after careful study of the scriptures, has sought and received baptism in the scriptural form, by immersion. Her associate in the Home, Soondrabai Powar, and ten of the widows were baptized at the same time.

# BAPTIST THEOLOGICAL SEMINARY, RAMAPATAM, INDIA

REV. DAVID DOWNIE, D.D., NELLORE

THE Seminary Commencement occurred on Friday the 16th of April, when ten men and four women completed the four years' course. There were other women in the class, but they did not get certificates as they had not attended all the classes.

The examinations began on Wednesday and continued till Friday morning. For the first time in many years there was a full board of trustees present to conduct the examinations. This is but one of many indications that a growing interest is felt by the missionaries in the seminary. The examinations were generally very satisfactory, but there were one or two classes which had evidently suffered for want of competent instruction, a defect which the board resolved to remedy by a change of teachers. Messrs. Heinrichs and Ferguson were full of enthusiasm in their work, and it was a pleasure to see the impress of their zeal and thoroughness on their students.

There was a decided improvement in the graduating exercises over all previous years. The student who took the prize for scholarship, by a very small fraction over the second in rank, also carried off the prize for elocu-

tion. Three more prizes were offered for next year, making five in all, two of which are for women. The address to the graduating class was delivered by Dr. Boggs.

The two students just referred to requested permission to pursue a post-graduate course of one year, chiefly in English. This was granted provided they bore all their own expenses, except tuition. This is probably all right, but the pressing need of the great field for a better class of mission helpers, makes it hard to see why these two able young men should not at once enter active service.

Beginning with July, 1898, the admission of married students is to be discontinued except under very special circumstances. This we believe to be another step in the right direction. Admitting all the advantages that may be claimed for women studying in the same classes as their husbands, including the fact that frequently the wife is the better student of the two, yet experience has proved that the presence of so large a number of married men and women in such an institution has not been beneficial to it or the mission.

## MISSIONARY STATISTICS OF THE WORLD

NATIONALITIES.	Number of Societies.	Stations.	Out-stations.	Missionaries.			Native Laborers.	Communicants.	Income in Dollars.
				Male.	Female.	Total.			
United States.....	33	1,044	5,303	1,485	1,913	3,398	17,942	401,745	\$4,935,518
Canada.....	6	79	192	108	130	238	500	8,524	435,416
Great Britain.....	76	3,074	7,954	2,865	2,765	5,630	27,994	345,674	7,684,704
Continental Europe.....	61	328	587	1,083	686	1,769	7,023	251,705	1,943,210
Australia, India, Africa, etc.....	91	.....	.....	795	181	976	6,705	213,527	550,395
Totals.....	267	4,525	14,036	6,336	5,675	12,011	60,164	1,221,175	\$15,549,243

[From the *Almanac of the American Board*, Rev. E. E. Strong, D.D., Editor.]

## CHEKIANG BAPTIST ASSOCIATION

THE Association met in April with the church in Huchau for the first time. A meeting of young people's societies was first held. Some of the churches prefer not to have separate societies but to have every church member engaged in every possible good work. There was a prayer meeting Saturday evening followed by a happy season of social greetings. On Sunday a happy-faced woman, seventy-two years old, was buried in baptism in the canal. Parties of delegates went out preaching. Rev. H. Jenkins was moderator of the Association. Baptisms reported, 39. Total membership, 524. Preachers, 25. Contributions about \$400. Tithing and weekly offerings were urged. Four churches contribute weekly. Systematic Bible study, what the Bible teaches about the body, with special reference to strong drink, tobacco, opium and foot-binding, scriptural methods of helping the poor, and the errors of ancestral worship were among the living questions discussed. The Association

lasted three full days. A very marked and hopeful feature was the half hour or more in the middle of every session given to special prayer for definite objects.

Perhaps all were the more thankful for the organization of a purely native missionary society. The men raised the money, chose a missionary, and before we Americans were aware of it, they had in an unusual manner, selected a station. After prayer, the names of nine needy fields were written and they cast lots, and the lot fell on Di-pu (dee-poo) a neglected region forty miles west of Huchau. All felt that there could not have been a better choice.

The evening of the testimony meeting was a happy occasion. Very many spoke in quick succession of Christ's power in them, saving from idolatry, gambling, thieving, tobacco, opium and sickness. At the close there was dealing with the unsaved and one man confessed Christ and prayed.

G. L. MASON.

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## PREACHING TO THE HEATHEN

REV. I. S. HANKINS, ATMAKUR

IT is a pleasure to preach to the heathen. In almost every instance our preachers, even though they have come from the out-castes and despised, are able to stand up boldly and preach to educated Brahmins and caste men, and receive in most castes a respectful hearing. In fact it is wonderful how these non-caste people, with a little education and spirit, can silence a crowd of caste people and hold their attention. If anybody but a Christian should attempt to put themselves up so conspicuously, they would be derided. But I have seen the preachers hold a crowd of caste people for a long time, receiving rapt attention, and I

think many a heathen has gone away feeling that Hinduism is false, and that there is after all something in Christianity. Upon this field the people must be preached to as knowing nothing of Christ. In one village the people had never heard the name of Christ, and could not pronounce the name. People say often that no one has ever preached in our village before, when in fact a preacher has been there, but I could tell from all the questions and manners of the people that they had never heard the name of Christ. Strange as it may seem, there is no such a taluq in South India for destitution as the Atmakur.

# LETTERS

## INDIA

### BURMA

#### GOOD WORK AT NANKHAM

On Sunday, the sixth of June, six candidates received baptism, five children from our school, and one adult. Four other children who were on probation were advised to wait till they gave clearer evidence of possessing the desired qualifications. The baptism of another adult, wife of a Shan preacher, was postponed at her own request on the ground that she had never seen the ordinance administered, and she was afraid she did not fully understand its significance. There is no prospect here of any large immediate ingathering, but we expect to reap gradually a few sheaves at a time. The Lord of the harvest is gracious. The six mentioned above are without an exception promising disciples and gladly welcomed. In making additions to the number of recognized disciples we are aware that quality is better than quantity. We cannot, however, ask for what we do not ourselves possess — perfection. Of course the length of "probation" depends largely upon the character of the applicant.

W. W. COCHRANE.

#### REV. M. E. FLETCHER

MAUBIN, April 16, 1897

After Association March 13, and following days, I felt that though there was considerable risk in touring, still I ought to visit the churches which I was prevented from doing in the cool season because I had no one to look after the school. I managed to visit the whole of the south part of my field. I felt well repaid for the risk and discomforts, as I baptized ten candidates, two heathen, and had some very good meetings. The advantage of visiting the people in the hot season is that their farming is all finished, and one is sure to find them at home with plenty of leisure to attend meetings. At one place I had representatives from seven villages to the Sunday services.

I think in my last letter I said that I hoped to make the school self-supporting at the end of this year. This happy consummation has been

reached sooner than I expected. At the Association I was able to report the school entirely self-supporting, not a cent of American money having been used during the year. This means a saving of 700 rupees per year to the American Baptist Missionary Union. I do not see why Maubin should ever receive any more money from America for the school.

### ASSAM

#### REVIVAL AT MOLUNG

Nineteen were baptized at Molung March 28, and two the following Sabbath, making sixty persons since early October. That this religious interest has been gradually going on wholly without excitement, the people acting decidedly, understandingly, we believe, for the Lord, gives us confidence that it is none other than the work of the Holy Spirit. Some of these young people we hope will go to the Normal School at Impur, for further instruction in the word.

MRS. E. W. CLARK.

### SOUTH INDIA

#### REV. F. KURTZ

VINUKONDA, March 26, 1897

Our quarterly meeting has just now closed. It was well attended, and twelve were baptized. The devotional meetings and those for Bible study and Church History were especially good this time. The church voted 30 rupees toward the Day Memorial Chapel in Madras. They have 600 rupees in the bank now. The collections for this quarter amount to nearly 250 rupees, a considerable increase over the same period of last year. It means much more, too, because of the hard times.

The schools have done remarkably well this year. 214 pupils passed examinations this year, as against 110 last year. The Boarding School received 189-3 rupees grant. We re-opened the school Feb. 1. At present there are 40 pupils. With the high prices of grains we are unable to take any more boarders; 27 rupees have been

received this quarter as fees; 22 village schools were examined by Government for grant this year. They received 400 rupees in grant as against 175 rupees last year. At present we have 41 village schools. I find it quite difficult to keep the expenses inside the appropriation this year. I am obliged to carry on these 41

schools with the same amount of money that was spent on schools two years ago, when there were only 26. All the village teachers now receive a uniform salary of 5 rupees from the mission; formerly some received 7 rupees and some 6 rupees. I had expected to receive some specifics, but I have received none so far this year.

## CHINA

### REOPENING AT KIATING

**Our Work** in Kiating is promising for the future. We have opened our street chapel on the new premises in the north part of the city, and have all we can do every day. Mrs. Beaman has opened woman's work in the building I spoke of as being large enough to accommodate school work, but as no school work is yet started it serves for the present as a good building for woman's work.

**The Main Chapel** is not yet repaired. Mr. Bradshaw has been preparing quarters in which he can live. The \$1,000 Mexican for which I asked to purchase and repair the buildings, was worth a little more than 100,000 copper cash at the time. But since then copper cash has become so scarce and the price of it so dear that \$1,000 Mexican will only bring about 80,000 copper cash now. It is really the currency here in the interior, so that the \$1,000 Mexican will only do for us what \$800 Mexican would do for us formerly. However, with an appropriation which Mr. Bradshaw has, the buildings can be made suitable for the work by building entirely Chinese fashion.

**The Weather** has been wet and unfavorable for some two months past. If it should continue so much longer, the rice harvest in this part of the province will not be more than an average crop. Should the rice crop fail again this year there will doubtless be much suffering amongst the poorer classes.

**Kiating** is a silk centre. Not only is silk made here, but large shipments are made to other ports while the silk is yet in the cocoon stage. The cocoon season is just past. The supply has

been quite equal to the demand this year, hence the cocoon has been sold at a very reasonable price, so that the silk merchants are firm, and expect a brisk business this year if the rice crop does not fail.

**The Second Anniversary** of the riots in Szchuan is nearly upon us. Last year some threatening placards appeared about the city, saying the people would again tear down the foreigners' houses, but nothing came of the threatening. This year everything is quiet, and the people seemingly very friendly. No trouble is expected, and we believe that the rioting spirit has given place to a spirit of inquiry into the real meaning of the gospel we have come to preach.

W. F. BEAMAN.

### THE FIRST CHURCH AT KAYIN

**God is Blessing Us.**—Last Sunday we organized a church of five (native) members and received four for baptism. In the afternoon we had the Lord's Supper. It was a solemn yet joyful day. This little church will grow and endure, we trust, until He comes. Two of the days scholars seem to have given their hearts to the Savior. They are, however, the sons of a wealthy and distinguished man, who will doubtless be opposed to their uniting with the church. They say they will confess Christ though their lives should be the forfeit. Mrs. Campbell has an hour every day with them and two of the other school boys, teaching them the catechism and strengthening and preparing them for the ordeal before them. They always pray themselves, and seem to be growing in grace. We have not encouraged them to offer themselves yet to the church.

GEORGE CAMPBELL.

## AFRICA

REV. P. FREDERICKSON

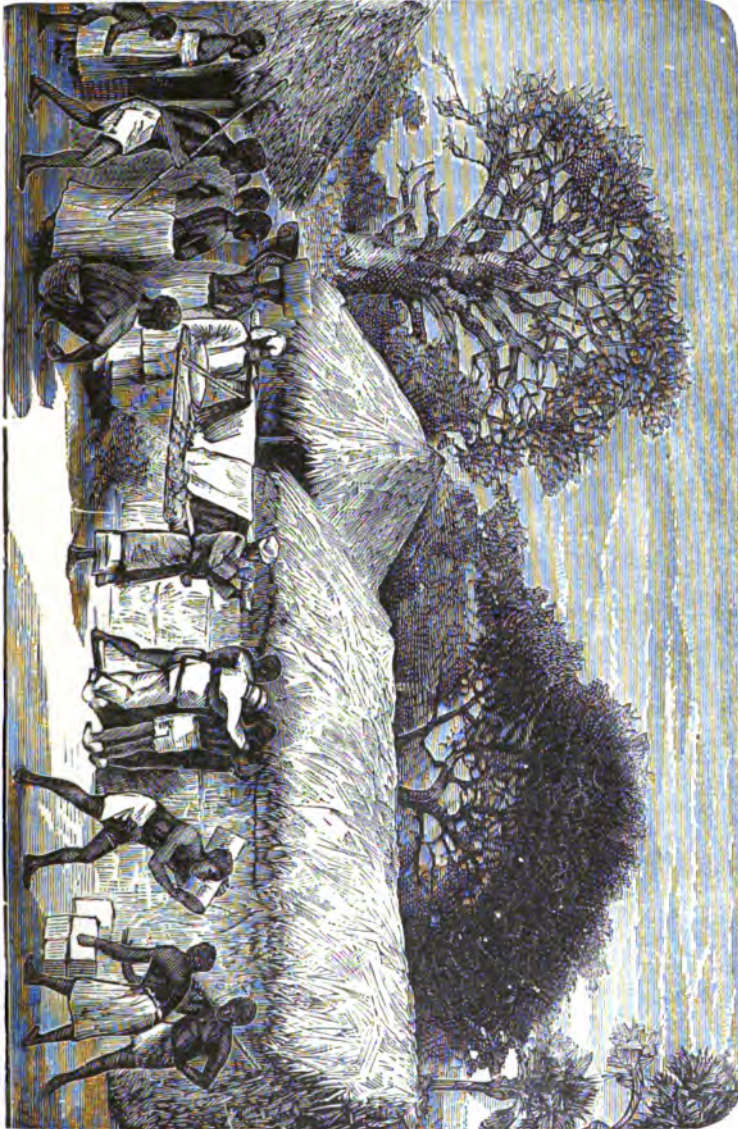
KIFWA, April 22, 1897.

You ask if "Kinjila has been given up." No, it has not been given up; it is now an out-sta-

baptism in different parts of our district. Next Sunday we will (D.V.) baptize two young men from Kifwa. Others, both men and women, have asked for baptism. We have good meetings

here. Will you not make our work a special object of prayer? We have many friends among the people, and we look for a great ingathering in the future; how long we have to wait I cannot tell. I feel strong by knowing that I have all my sisters and brethren of my faithful little church to pray for me, and the blessings will come. Let us not give the Lord rest until he makes our little church a thousand, and so he bring the heathen in by the thousand. Then the joy of the Lord shall be our strength.

The railway now making good progress. As I write this letter I can hear the whistle from the engine, and see the smoke about two miles to the south of our station. There are from six to nine thousand working on the railway. To Madingba it will



HUT WHERE DR. LIVINGSTONE DIED, CHITAMBO, CENTRAL AFRICA, SOUTH OF LAKE BANGWELO

tion, and the work is doing well. Nsendi and Lulewa are working there. You will see from my last letter that we have lately baptized fifteen men and women, and thirty more have asked for

reach in June, and one year more it will be at Kinshasa. I shall be glad when it is finished; food is so dear, and the people are so independent that it is difficult to get any help.

## FOR THE MONTHLY MISSIONARY MEETING

**SUBJECT: AFRICA.**—A large amount of material will be found in this number of the *MAGAZINE*. It is recommended that much of the time be given to prayer for the spread of the gospel over the vast regions of Central Africa.

**NOTES.**—Rev. S. A. Perrine, of Impur, Naga Hills, Assam, would like copies of Ginn & Company's primary readers, geographies, arithmetics, grammars and physiologies. If you have any laid aside please mail direct to Mr. Perrine. — Missionaries returning to America are informed that under the new tariff laws of the United States, personal effects to be admitted free of duty must accompany the owner, and the amount of personal property purchased abroad which can be passed free of duty is limited to \$100 in value.—By convention between Great Britain and China, three new treaty ports are opened on the West River, and four additional ports of call at intervening points, with privilege of free navigation for vessels between the ports. The new treaty ports are Wuchau in Kwangsi Province and Samhui and Konghun in Kwangtung.

## DONATIONS

RECEIVED IN AUGUST, 1897.

### MAINE, \$137.53.

Buckfield ch. ....	\$3 00
Bangor, 1st ch. ....	50 00
South Paris ch. ....	9 25
Freeport ch. ....	2 42
Fairfield, 1st ch. ....	10 96
Limerick ch. ....	7 00
Nobleboro, 1st ch. S.S. mission class, for n. pr., Pa. Hah, care Dr. Hunker ....	9 00
Rockland, 1st ch. ....	13 03
Norway Y. P. S. C. E. ....	1 00
Harrington Y. P. S. C. E., tow. salary of Willie L. Clark, care Rev. J. Clark ....	9 50
Piscataquis Association ....	8 59
St. George ch. ....	4 24
West Rockport ch. ....	1 70
Houlton ch. ....	1 80
Forest City ch. ....	1 04
South Norridgewock, Sarah E. Taylor, of which \$2.50 is for famine relief. ....	5 00

### NEW HAMPSHIRE, \$102.42

Goffstown ch. ....	4 45
Lisbon, Mrs. A. Betsey Taft..	25 00
Lakeport ch., of which \$1.00 is for Bible work ....	4 00
Manchester, Merrimac-st. ch. Y. P. S. C. E., special for n. pr., care Miss Z. A. Bunn..	40 00
Hopkinton, 1st ch. ....	2 25
East Jaffrey ch. ....	6 72
Penacook ch. ....	20 00

### VERMONT, \$104.42.

Burlington, 1st ch., of which \$3.30 is tow. sup. Potheopogu Henry, care Rev. W. R. Manley ....	\$5 30
Essex Junction ch., for hospital and dispensary, care Rev. G. A. Huntley. ....	5 00
Essex Junction, F. W. Booth, for hospital and dispensary. ....	1 50
Colchester ch., for hospital and dispensary ....	3 05
Fairfax ch., Mrs. Beaman, for hospital and dispensary ....	1 00
Fairfax, Mrs. Purmort, for hos- pital and dispensary. ....	1 00
Johnson, Mrs. Hooper, for hospital and dispensary ....	5 00
Johnson, Miss B. Beecher, for hospital and dispensary ....	5 00
Johnson, Miss A. Beecher, for hospital and dispensary ....	7 00
West Bolton, Mrs. Colton, for hospital and dispensary ....	1 00
Manchester Centre ch., tow. salary of Miss C. A. Con- verse. ....	20 00
Middletown Springs ch., tow. salary of Miss C. A. Con- verse. ....	10 00
West Pawlet ch. ....	24 57
West Brattleboro S. S. ....	30
South Londonderry, 1st ch. ....	5 20
Burlington, 1st ch. S. S. class, No. 2, tow. sup. Potheopogu Henry, care Rev. W. R. Manley ....	9 50

### MASSACHUSETTS, \$774.46.

Fall River, 2d ch. ....	250 00
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Lawrence, 2d ch., tow. sup. Rev. Thos. Adams. ....	\$100 00
Brockton, North ch. ....	14 20
Quincy, Sw. ch. ....	10 00
Dighton, 1st ch. ....	4 65
" " S. S. ....	3 35
" " B. Y. P. U. ....	2 00
Brookville ch. ....	8 63
Springfield, State-st. B. Y. P. U., tow. sup. n. pr., care Rev. C. R. Marsh. ....	15 00
Chelsea, Cary-ave. Y. P. S. C. E. ....	2 50
West Acton ch. ....	18 70
Boston, Miss Katharine Mc- Lay, for n. pra., care Miss Z. A. Bunn ....	50 00
Malden, 1st ch. Y. P. S. C. E., tow. sup. Rev. J. E. Cum- mings ....	25 00
Worcester, Lincoln-sq. ch. Y. P. Miss. Soc., tow. sup. stu- dents in Theo. Sem. care Rev. W. F. Thomas. ....	27 00
Hyannis ch. ....	4 00
Mashpee ch. ....	40
Fitchburg, Dea. M. Davis, for hospital and dispensary in China, care Rev. G. A. Huntley. ....	1 00
Waltham, 1st ch. ....	31 50
Lowell, Worthen-st. ch. ....	17 17
Springfield, Geo. Billings for work, care Rev. J. McGuire, Mandalay. ....	5 00
Attleboro, 1st ch. ....	12 00
Boston, Dempsey Bros. and H. C. Chase, for student in Insein Theo. Sem., care Rev. F. H. Eveleth. ....	30 00



A special friend	\$10 00
Springfield, Highland ch. . . . .	5 00
"    "    Y. P. S.,	14 02
Rosindale S. S., tow. sup. n. pr., Tsao Kau Kin, care Rev. J. S. Adams	25 00
Readville, Blue Hill Evangelical Society	18 60
Wollaston, 1st ch.	39 13
Fiskdale ch.	5 00
Middleboro, Central ch.	12 21
"    "    B. Y. P. U.,	13 40

## RHODE ISLAND, \$132.15.

Providence, 4th ch.	12 50
"    1st ch.	65 23
"    Broadway Y. P. S.	
C. E.	28 00
Wickford, 1st ch.	22 39
North Kingston, 1st ch.	4 03

## CONNECTICUT, \$38.49.

Bridgeport, E. W. Ave. ch.	13 49
Meriden, Sw. Y. P.	25 00

## NEW YORK, \$573.07.

Troy, Fifth-ave. ch.	138 86
Valley Falls, 1st ch.	4 00
Albany, Memorial ch. Y. P. S. C. E.	3 61
Sand Lake	9 60
Greenwich, Lucy A. Townsend, of which \$30 is "for students' tuition, care Rev. L. W. Cronkhite and \$5.00 for San Tay's use in his new work	35 00
Westfield, 1st Y. P. S. C. E., special for Miss K. Knight,	10 00
New York, Beth Eden S. S. . . . .	5 00
"    Ch. of the Epiphany	23 50
New York, Mrs. Ida K. Hope, for sup. n. pr., Bandela Jacob, care Rev. W. A. Stanton	25 00
South New Berlin, Mara E. Jacob	5 00
Brewster ch., "for education of a Burmese Christian for Gospel Ministry in Rangoon Theo. Sem." care Rev. W. O. Valentine	21 00
Mount Vernon, a friend	18 00
Cherry Creek, 1st ch.	14 00
Jamestown, 1st Sw. ch., S. Heldohl	2 50
Parma, 2d ch., "certain classes in S. S."	1 71
Croton Falls ch., of wh. \$1.75 is from Junior Y. P. S. C. E.	44 75
Mahopac Falls ch.	57 78
Brooklyn, Marcy-ave. ch. Primary Dept't of S. S.	4 45
Troy, 2d ch.	40 00
West Onondaga, 1st Regular ch., "    "    S. S.,	8 78
West Almond ch.	4 60
Belfast ch.	3 00
Moravia ch.	22 00
"    S. S.	3 00
Dunkirk ch.	6 60
Oxford, Mrs. F. Wheeler for famine sufferers, care Rev. G. H. Brock	1 00
Homer, B. Y. P. U., tow. sup. of Dr. Harper, medical missionary	4 00
Minerva ch.	5 00
Little Falls ch., add'l	11 00
Hamilton, A. L. L. Hall, tow. sup. Chee Ka, care Rev. J. W. Carlin	5 00

"A member of De Ruyter ch." for mission work in India	\$5 00
Reading ch.	3 50
"    S. S.	3 50
Heron ch.	3 53
Batavia ch.	17 58

## NEW JERSEY, \$194.59.

Westfield Primary Dep't of S. S., bal. tow. sup. n. pr., Kye Ya, care Rev. H. Morrow	7 50
Port Jervis ch. Y. P. S. C. A., for Speicher Fund	10 00
Hackensack, 1st ch. S. S., for sup. of Hpo-Ka, n. pr., care Rev. E. O. Stevens	100 00
Burling'n, 1st ch., Mrs. Hall's class for n. pr., care A. H. Henderson, M. D., Burma	12 50
Berlin ch.	10 00
Pemberton ch.	22 25
Hammoncton ch.	7 34
Atlantic Highlands, 1st ch., n. African preacher	25 00

## PENNSYLVANIA, \$213.86.

Pittsburg, Mrs. J. A. Twitchell for hospital and dispensary in China, care Rev. G. A. Huntley	5 00
Pittsburg, Shady-ave. ch. Y. P. S. C. E., for mission work in China	1 60
Philadelphia, Clara M. Paulin, tow. trav. expenses Dr. Harper	5 00
La Porte ch. C. E.	4 50
Philadelphia, Gethsemane ch. K. D., for n. pr., care Rev. L. W. Cronkhite	15 00
Philadelphia, Angora ch.	11 00
"    Manatawna S. S., Rev. C. F. Winbigler for n. pr., care Dr. Bunker	6 00
Gelatt ch.	2 00
Hallstead ch.	5 00
Gibson and Jackson ch.	10 00
Everett ch.	4 50
Altoona, Memorial ch.	18 00
Phillipsburg ch.	2 00
Reynoldsville ch.	66 00
Cookport ch.	2 42
Monongahela, Union ch.	5 61
Bald Eagle ch.	44
Pittsburg, Fourth-ave. ch. friends	1 60
Allentown ch.	10 44
Rev. J. Craighead	5 00
Hammond Y. P. S. C. E.	2 00
State Run ch.	2 00
Pittston, Luzerne-ave. ch. Y. P. S. C. E., for n. pr., care Rev. C. H. D. Fisher, Japan	18 75

## WEST VIRGINIA, \$313.60.

Pickens, J. B. Fisher	1 00
Lucile, F. F. Daniel	2 00
Two Run, B. M. League	1 38
Mt. Olive B. M. League	1 15
Various churches of Harrisville Asso.	36 18
Brownstown ch.	7 00
Bethel ch.	4 50
Bethesda ch.	1 00
Briscoe Run ch.	15 86
Ebenezer ch.	5 25
Elizabeth ch.	1 25
Mt. Moriah ch.	1 00
Mt. Zion ch.	2 00

Murphytown ch.	\$0 81
Newark ch.	2 50
Parkersburg ch.	93 40
Pleasant Valley ch.	5 00
Pond Creek ch.	57
Slat Creek ch.	75
South Parkersburg ch.	1 62
Tygart's Creek ch.	65
Union Valley ch.	12 60
Volcano Junction ch.	7 50
Willow Island ch.	5 00
Willow Dale ch.	5 50
Williamstown ch.	3 60
Leca ch.	4 10
Chs. of Teay's Valley Asso.	58 20
Clarksburg ch.	17 61
"    S. S.	14 62

## OHIO, \$277.87.

Dayton, Bro. Chas. A. Freund	1 00
"    Williams-st. ch., Mrs. Simpson	1 00
Cleveland, Euclid-ave. ch., Miss Judd's S. S. class for work, care Mrs. D. Downie	5 00
Cherry Valley S. S. birthday offering	4 83
Sheffield ch.	5 00
Brush Creek ch.	4 40
Evergreen ch.	1 50
Salem ch.	2 00
Ashtabula, 1st ch.	11 47
Perry S. S.	3 76
Richmond Centre ch.	8 50
Lima, Mrs. Crippen	2 75
Chester Cross Roads ch.	2 25
Cleveland, Euclid-ave Y. P. S. C. E.	50 00
Chillicothe, Tabernacle ch.	4 50
Columbus, Tenth-ave. B. Y. P. U., tow. sup. Perry Abraham, care Rev. J. Newcomb	10 00
Canal Lewisville	1 00
Coshocton ch.	7 00
Clark Township ch.	1 19
Mill Fork ch.	2 07
Pleasant Hill ch.	2 40
Tiverton ch.	1 00
New London ch.	2 00
Sandusky, Wayne-st. ch.	2 00
Camden ch.	1 00
Huntington ch.	1 50
Litchfield ch.	1 50
Center Valley ch.	8 45
Hamilton ch.	20 00
Wyoming Y. P. S. C. E.	7 50
Chester ch.	2 50
Chesterville ch.	75
Hopewell ch.	2 00
Martinsburg ch.	7 10
Fairview ch.	3 00
Harmony ch.	1 00
Ice Creek ch.	3 00
Leatherwood ch.	3 08
Mt. Pleasant ch.	2 00
Myrtle Tree ch.	1 00
Ohio ch.	1 00
Palestine ch.	8 25
Southview ch.	3 00
Union ch.	1 08
Zoar ch.	2 00
Antiquity ch.	5 10
Ironton, 1st S. S.	10 22
Fairfield ch.	4 28
Youngstown, 1st ch.	21 81
"    S. S.	12 78
"    Jr. B. Y. P. U.	5 00
Newman ch.	1 35

## INDIANA, \$38.24.

Franklin, North ch.	2 00
Adams ch.	1 73
Lewis Creek ch.	4 00



Sharon ch. ....	\$1 50
Anderson ch. ....	5 75
Dover ch. ....	2 00
Rochester ch. two relief fam- ine sufferers, care Rev. J. E. Clough, D.D. ....	5 20
Bethel ch. ....	2 30
Friendship ch. ....	2 25
Hopewell ch. ....	6 00
Napoleon ch. ....	2 00
Poston ch. ....	1 26
Shiloh ch. ....	1 25
Union ch. ....	3 00

## ILLINOIS, \$260.99.

Belleville ch. ....	2 00
E. Alton ch. ....	50
Hillsboro ch. ....	2 00
Normal ch. ....	33 35
Danville ch. ....	2 00
Gifford ch. ....	2 00
Pierson, 1st ch. ....	2 20
Delhi ch. ....	2 75
Chanderville, Mrs. B. Gill. ....	5 00
Chicago, Onward Mission Y. P. Lily Lake ch. ....	1 91 6 75
Woodstock, Miss J. E. Son- dericker ....	1 00
Alto Pass ch. ....	1 00
Makanda ch. ....	2 00
Blue Point ch. ....	25
Mason ch. ....	50
Riley ch. ....	10
Charleston ch. ....	2 14
Fairview ch. ....	3 67
Sullivan ch. ....	2 09
Carbondale, E. Patten for Tel. pr. ....	6 25
Marissa ch. ....	3 77
Marseilles, S. S., two sup. stu- dent, care Rev. J. E. Clough Ottawa ch. ....	5 95
Olive Branch ch. ....	2 60
Kewanee ch. ....	14 25
Mt. Sterling S. S. ....	2 56
" Y. P. ....	1 20
Alpha, Y. P. ....	3 50
Mt. Pleasant, a friend ....	5 00
Orion, Y. P. ....	68
Rock Island, 1st Y. P. ....	87
Basco, a friend ....	1 00
Roseville, S. S. two sup. Utloori Ramiah, care Dr. Clough. ....	12 50
Roseville, Y. P. ....	5 00
E. Mitchell, two sup. nat. tr. Mursa, care Dr. Clough. ....	50
Rockbridge ch. ....	1 00
Jacksonville, D. D. Holmes and family ....	5 00
Moweaqua ch. and Y. P., tow. sup. Anuparti Samson, care Dr. Clough. ....	35 00
Moline, Sw. Y. P., for Telugu Mission ....	25 00

## IOWA, \$252.35.

East Des Moines ch. ....	30 92
Woodbine ch., to be appro- priated tow. salary Rev. W. F. Gray, China ....	5 60
Ayrshire ch. ....	3 06
Council Bluffs ch. ....	28 37
Emerson ch. ....	25 00
" B. Y. P. U. ....	2 00
Whittemore ch. ....	1 00
Linn Grove, C. W. C. Erickson Cherokee ch. ....	13 00
Sioux Rapids ch. ....	3 16
Jefferson ch. ....	37 70
Lake City ch. ....	15 73
Ida Grove ch. ....	11 75
Carroll ch. ....	2 55
" Jr. for Miss Sumner ...	50

Sac City ch. ....	\$16 75
Village Creek ch. ....	20 51
Kiron ch., for Ti-A-Kue, care Rev. J. M. Foster ....	25 00
Leon S. S. and B. Y. P. U. ....	3 75
Batua ch. ....	5 00

## MICHIGAN, \$53.01.

Detroit, Ferry-ave. ch. ....	10 00
Grand Rapids, Wealthy-ave. B. Y. P. U., tow. sup. Bible woman in India. ....	6 70
Perry ch., add'l ....	3 75
Kalamazoo, 1st ch. ....	9 73
" B. Y. P. U., tow. sup. n. pr. in India. ....	5 45
Kalamazoo, Bethel B. Y. P. U., tow. sup. n. pr. in India. ....	7 00
Kalamazoo, Portage-st. B. Y. P. U., tow. sup. n. pr. in India. ....	3 50
Lawrence B. Y. P. U. ....	1 88
Hermansville ch. ....	5 00

## MINNESOTA, \$74.61.

St. Paul, 1st Sw. ch. for n. pr., care Dr. Bunker. ....	20 00
St. Paul, Birthday Soc. for V. Paul, care Rev. W. C. Owen, Cambridge ch., for Veukatash- tri, care Rev. Wm. Powell. ....	25 00 18 00
Fish Lake ch. ....	5 00
Worthington Sw. ch. ....	5 00
North Branch ch. ....	1 11
Minneapolis, Olivet ch. ....	50

## WISCONSIN, \$36.24.

Maiden Rock ch., W. G. ....	1 39
Elkhorn ch. ....	5 00
Saxeville, Dan. ch., for Rev. C. Nelson, Africa. ....	5 00
Eureka, Dan. W. C., for Rev. C. Nelson, Africa. ....	10 00
New Lisbon, W. C., for Rev. C. Nelson, Africa. ....	5 00
Union Grove, Danish ch. ....	4 85
Ogema, Rev. O. Lindholm and wife ....	5 00

## MISSOURI, \$66.01.

Board of Home and Foreign Missions ....	66 01
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## KANSAS, \$156.39.

Topeka, 1st ch. Y. P. S. C. E., to apply on salary of Dzing Is San of Huchua, China. ....	12 50
Larned S. S. ....	1 17
Elm Creek, H. C. Walker. ....	1 00
Wellington ch. ....	7 25
Caldwell, T. E. Neal ....	25 00
Leavenworth W. C., tow. sup. n. pr. ....	15 00
Ninnescah ch. ....	10 00
Phillipsburg Y. P. S. ....	1 92
Preston ch. ....	3 93
Sedan ch. ....	2 40
Mound Valley ch. ....	16 00
Kansas City Y. P. S., tow. sup. n. pr. ....	12 50
Wichita ch. ....	2 40
" Emporia-ave. W. C. ....	5 00
Burden ch. ....	30 32
" Miss Eva Smith. ....	5 00
" C. W. Ryan. ....	5 00

## NEBRASKA, \$124.36.

Dorchester, William Troyer, for relief of sufferers in India, care Dr. Clough. ....	10 00
Beatrice ch. ....	13 81
" Y. P. S. ....	2 50

Tobias ch. ....	\$2 65
Wymore ch. ....	6 75
Alexandria ch. ....	4 05
Gandy ch. ....	1 35
Nebraska City ch. ....	17 67
Grand Island ch. ....	12 50
Chapman ch. ....	11 60
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" 10th-ave. Y. P. S. C. E., tow. sup. Rev. W. Wynd. San Francisco, 1st ch. Y. P. S. C. E., sup. student Ran- goun Theo. Sem., care Rev. D. A. W. Smith. ....	2 05 6 25
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Total ..... \$4,451 61

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nah Day ..... \$1,000 00  
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man ..... 5 00  
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nie Eastman .. 10 00  
Janesville, Wis.,  
Inc. J. S. Cros-  
by..... 1,334 81

2,349 81

6,801 42

Donations and Legacies  
from April 1, 1897, to  
Aug. 1, 1897 ..... 53,932 30

Donations and Legacies  
from April 1, 1897, to  
Sept. 1, 1897 ..... \$60,733 72

Donations received to Sept. 1,  
1897 ..... 41,222 63  
Maine ..... 625 20  
New Hampshire ..... 335 02  
Vermont ..... 223 46  
Massachusetts ..... 5,789 03  
Rhode Island ..... 716 07  
Connecticut ..... 747 69  
New York ..... 10,514 51  
New Jersey ..... 3,064 37  
Pennsylvania ..... 3,727 13  
Delaware ..... 54 90  
District of Columbia ..... 150 00  
Maryland ..... 22 35  
Virginia ..... 128 50  
West Virginia ..... 555 46  
Ohio ..... 3,190 12  
Indiana ..... 444 78  
Illinois ..... 2,022 13  
Iowa ..... 1,043 42  
Michigan ..... 947 92  
Minnesota ..... 782 15  
Wisconsin ..... 416 78  
Missouri ..... 710 87  
Kansas ..... 699 52  
Nebraska ..... 601 77  
Colorado ..... 192 79  
California ..... 621 63  
Oregon ..... 148 55  
North Dakota ..... 160 95  
South Dakota ..... 170 77  
Washington ..... 123 27  
Wyoming ..... 1 00  
Montana ..... 75 15  
Arizona ..... 31 50  
South Carolina ..... 1 08  
Tennessee ..... 1 00  
Georgia ..... 12 82  
Florida ..... 10 00  
Alabama ..... 14 54  
British Columbia ..... 60 30  
Indian Territory ..... 28 30  
Oklahoma ..... 16 22  
Norway ..... 22 00  
England ..... 263 25  
Burna ..... 266 91  
China ..... 60 00  
Congo ..... 51 45  
Miscellaneous ..... 1,170 00  
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We direct special attention to the following remarkable statements.



For eighteen years I was not able to do any work, was confined to the house three years, often confined to the bed; took cold on the slightest exposure, eyes were weak and discharged great deal of mucous, was deaf in right ear, suffered intensely with pain in head, had fainting spells, often thought would lose my mind, and was a misery to myself and friends.

Eighteen months ago used Aerial Medication, in two weeks hearing was fully restored, Catarrh gradually subsided, and in six months was entirely cured. It has been one year since I used the treatment, the disease has not returned, and I feel like a new person — Mrs. KATE ELLEGOOD, 2221 Walnut St., St. Louis, Mo.

34 years ago I had risings in my ears, had Catarrh 30 years, hearing failed, for many years could not hear loud conversation two feet away, had continual roaring in ears, hoarseness, throat sore and dry, intense pain over eyes and "stopped up" feeling in my head. General health so impaired was not able to work. Used Aerial Medication in '92. It stopped the roaring, pain and soreness, fully restored my hearing, for five years have been free from Catarrh. — WM. F. BOWERS, Howell, Arkansas.



"Whereas I was Deaf, now I can Hear."



At the age of 69, after having suffered from Catarrhal Deafness 20 years, am truly thankful to state that I am entirely cured by Aerial Medication; my hearing, which had become so bad that I could not hear a watch tick, or conversation, is fully restored. I will verify this statement. — WILLIAM RITCHIE, Derby Centre, Vt.

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This very liberal offer having proved remarkably successful last year, I have decided to renew it, and will for a short time send medicines for three months' treatment free. For question form and particulars, address, J. H. MOORE, M.D., Dept. B 18, Cincinnati, O.

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REPRESENTATIVES OF FOUR RACES IN BURMA

# The Baptist

## Missionary



## Magazine

Vol. LXXVII. No. 11

NOVEMBER, 1897

**T**HE SEAL OF THE AMERICAN BAPTIST MISSIONARY UNION (found on this title-page) with its beautiful and appropriate symbol of an ox standing between a plow and an altar, and the motto "Ready for Either," has attracted much attention, and many inquiries have been made as to its origin. The records of the Union furnish no other information on this point than the following votes. At the meeting of the Executive Committee of the Union held June 23, 1846, immediately after the change of name from "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions and Other Important Objects Relating to the Redeemer's Kingdom," it was voted

That the Assistant Treasurer be authorized to procure a new seal adapted to the new name of this corporation.

And at the meeting on Nov. 29, 1847, the record reads

The Committee appointed for that purpose reported, and presented a design for a seal for the Union.

*Voted,* That the design for a seal presented by the committee be adopted.

It is evident that between the first action of the Executive Committee and the second as printed above, the matter of a suitable seal for the Union had been under further consideration and a special committee had been appointed who procured the design which now delights the friends of the Missionary Union; but although the editor has been over every item of the records of the committee from May 26, 1846, to the present time, no further record regarding the seal has been found. It is not known who composed the sub-committee which recommended the seal, or where they procured the design.

An application to the librarian of the Astor Library, New York City, by Miss Parsons, editor of "Woman's Work for Woman," elicits the information that this seal belonged to an Augustinian monk of the sixteenth century who was connected with the Vatican Library. The inscription was then in Latin. "Ready for Either," "Ready for service or sacrifice, as the Lord may call." Well might every follower of Christ adopt this as the motto of his life.

## THE COLOSSUS OF THE NORTH

THE rapid development of Russia is attracting the keenest attention of the whole civilized world. There is no other nation whose expansion is so much feared and whose progress is watched with so much solicitude as this nation, which covers the eastern half of Europe and practically the northern half of Asia. The mystery which attaches to its political movements adds immensely to the absorbing interest with which its operations are viewed. Russia is a nation of contradictions. Its government is the most despotic, yet its people are in some respects the most free, while otherwise the most oppressed of any nation in the world. It is also in its higher, as well as in its lower circles, one of the most religious of all nations. The Bible circulates freely throughout the Empire, and yet persecution is more severe and common than in any other Christian land. The attitude of Russia toward the Turkish question is acknowledged to be the deciding element in the present complications. Its influence in China has already become paramount, to the practical exclusion of all other political powers. It is conceded that the privileges which have been granted to Russia for railroads in China practically amount to the annexation of Manchuria to the Russian Empire; and its territory is greater than that of any other nation at the present time. It is reported that an agreement has been reached between Russia and Austria as to the partition of European Turkey, and now we read of the advance of Russian influence in Persia. The priests of the Greek or Russian church have established themselves in Urumiah, and multitudes from the old Nestorian church are uniting with the Greek church. This points to the paramount influence of Russia in Persia.

With all this advance it comes as a cheering ray of intelligence to learn that by a recent decree the Czar has positively prohibited all labor upon Sunday, and has established a system of courts of justice for Siberia, where hitherto the power of petty officials has been arbitrary and absolute. He has also decreed that persons who are not members, in marrying members of the Greek church shall not be required to sign a promise to bring up the children in the National church, a thing which has hitherto been demanded. This last information seems almost too good to be true. One of the severest trials of the Stundists and Baptists and other dissenters in Russia has been the forced separation from their children unless they would consent to have them baptized and educated in the forms of the Greek church. Families have been torn asunder, and children separated from parents for life, and placed in the care of monasteries or nunneries, or in families hostile to the religion of their parents, who would bring them up in the National church. This has brought greater grief and desolation to the dissenters than perhaps any other form of persecution. If this has ceased, a prayer of thanksgiving may well ascend from all interested in religious liberty, and it may well be believed it is but the precursor of a freedom which will in time do away with the severe and terrible persecutions which have afflicted dissenters and all in Russia who have not been in harmony with the Greek church.

The startling progress of Russia in influence and in power points to that nation as one of the most important factors in the world's future; and while there is much in the Russian government and hierarchy which cannot be regarded with favor, the inherent religiousness, good temper, and kindness of the Russians as a people, may be expected to cleanse the nation of the evils which now afflict it. Piety is universal. If with this can be associated purity and intelligence, Russia may become a most beneficent factor in achieving the greater good of man. The spread of evangelical views as represented in the numerous communities of Stundists, who are almost identical with the Baptists in doctrine and practice, is a prophecy of what Russia may become.



WOMEN OF BURMA

**A FAMINE ON OUR FIELD.**—India is a vast and greatly varied land, and during the late famine in Central and Northern India, the Telugu country, in which our American Baptist missions were located, was largely exempt. While there was considerable distress on account of the advanced price of food, and some suffering in particular localities, there were but few cases of real starvation. Now the conditions seem about to be reversed. Abundant rains have fallen all over the vast area covered by the recent famine, but they have been scanty in that part of South India occupied by the Telugus. The crops have withered in the intense heat, and multitudes of people on the verge of starvation are flocking to various stations, begging for food and work. Already several hundred people are employed on special work for the mission in order to preserve their lives, and if no rain comes a general appeal for famine relief will be necessary. We have refrained from appealing for funds for famine relief hitherto, preferring that the gifts of our American people should go to those who were in greater need. If the Missionary Union is compelled to make an appeal we trust the response will be as liberal as heretofore.



## THE TRIUMPH OF THE SUPERNATURAL

THE difficulty of raising funds for missionary purposes, which has been especially manifest the last few years, has beyond doubt raised an inquiry in many minds as to whether there may not be some serious errors in the present methods of carrying on work for the extension of the kingdom of Christ in all the world, as well as doubts as to the methods of raising funds. It must be true that where God has a work to be done he also provides the means for doing it, and any apparent deficiency of funds for carrying on missionary work cannot destroy the truth of this fundamental principle of divine sovereignty. The experience of every missionary society in the retrenchments which have become necessary for several years, while bringing much painful and distressing injury to missionary operations, has yet brought to light many instances in which the necessary economies have proved not only not injurious, but have been of actual benefit to the progress of true religion. Unworthy assistants in missionary work have been exposed by the reduction of salaries, and the absolute necessity of economy has enabled the missionaries in many instances to dispense with the services of helpers of whose character and value they have long been in doubt. This experience suggests whether there may not be still further reductions, in which saving of missionary funds can be effected without positive harm to the interests of the kingdom of Christ. Every true lover of Jesus Christ and of the progress of his reign in the earth shrinks from harmful retrenchment, and must view with much alarm the necessity for reductions even beyond the point which has already been reached. In view of the present situation we venture to raise some questions which have been suggested by a careful study of the history of the Christian church in the past, of missionary operations in recent years, and especially in regard to some features of religious development which have manifested themselves with special prominence in recent months.

The course of modern missions during the present century has been one of magnificent devotion, brilliant achievement and blessed success. It has been rightly considered as marking an era in the development of the Christian church. New life, new vigor, new devotion and new methods have characterized this modern missionary epoch. Beyond question the Great Commission has received a new emphasis in the minds of the Christian world, which has brought it approximately to its proper position as the last command and parting words of the Savior. New methods have been devised for promoting the extension of the religion of Christ throughout the world, and these methods are continually being improved upon. In the mind of any true lover of Christ and his religion the present century cannot be considered other than the very best in the history of the Christian church, and it may be confidently hoped and expected that it is but the beginning of a century of larger consecration and achievement for the establishment of the reign of Jesus Christ in all the earth.

It is, therefore, with no intention of seeking to lessen the glory of this age of

missions that we raise the question whether it may not be possible that in the missionary revolution of the present century the pendulum may have swung too far. It will at once occur to every one acquainted with missionary operations that some of the methods of missionary work are radical departures from those which obtained in the primitive ages of Christianity, and we may perhaps be surprised to find that these methods are almost uniformly found in practice where the missionary work has undeniably achieved the least success. If we were to characterize the difference between what may be called primitive methods and those methods which we have in mind, it would be the difference between boldness and faith on the one hand and timidity and want of confidence in the supernatural nature of Christianity on the other.

We do not question the piety or the devotion of those who have used the methods concerning which we raise these questions. Possibly they have in many instances been too much concerned for the gospel, and have not trusted enough to its inherent divine power. We have never been able to question the piety of Uzzah, but he was over concerned for the safety of the ark of the Lord which God had taken into his own care.

Is it not quite a usual thing, for instance, to read in letters from missionaries that certain applied for baptism, and that they had no doubt but they were sincere believers in the Lord Jesus Christ, but thought it wise for them to wait for further instruction? This will be recognized as a characteristic idea in a very large portion of the letters which are received from the mission field. We never read such statements as these without inquiring where in the New Testament has any one obtained the slightest encouragement or authority for withholding baptism from any one who gives credible evidence of being a sincere believer in the Lord Jesus Christ. Baptism is not established as a test of attainment but of discipleship, and is it not pertinent to inquire whether hundreds and thousands are not every year shut out from the privilege of Christian baptism, to the infinite harm of the kingdom? Every one so shut out becomes an obstacle in the path of other possible converts, and one such case, even though his own conversion may be sincere, may become a means of keeping many other of his friends and acquaintances indefinitely or finally out of the kingdom of Christ. The divine methods are the only true methods, and any departure from the scriptural standard for baptism must bring untold delay and injury to the progress of the gospel.

We call attention to the practice of the apostles and early preachers of Christianity to the contrary. All scriptural accounts of baptism represent it as prompt upon the profession of faith in Christ. We also believe that the history of the most successful modern missions confirms this view of scriptural baptism. In the early days of the Karen Mission it was conspicuously true that baptism followed immediately upon confession of faith. The thousands of Karens who were baptized in the Bassein District of Burma, or who flocked over the mountains to Arakan to receive baptism at the hands of the missionaries at Sandoway, the two thousand

baptized in a single year in the Toungoo District and in other portions of Burma, all received Christian baptism upon profession of faith, and it was this scriptural practice which laid broad the foundations of the glorious and successful Karen Mission of today. These converts were not perfect, were not instructed; they were ignorant, and like the church members in Corinth and other cities in the early days of Christianity, had not achieved final victory over the vices of their heathen lives; but the large majority of them were sincere Christians, and the blessing which has been granted to the work has proved the correctness of the method employed. Not to multiply instances, we find the same principle adopted to a certain extent in the great ingathering among the Telugus at Ongole and in the adjacent fields which surround that as a centre. Much care was exercised to learn whether the converts were sincere in their profession of belief in Christ, but the development of their Christian life was rightly left to the period subsequent to baptism rather than insisted upon as a requisite for baptism.

The most striking instance of the application of this principle is undoubtedly in the American Methodist missions in Northern India. Until within a few years the principle of probation, which obtains in the Methodist churches in this country, was adhered to in their missions in India; but many of the missionaries became dissatisfied with the slow progress of the mission, and were convinced that a period of probation, in the circumstances in which they were placed, was not only unscriptural but inexpedient. For the last few years the practice has been adopted of receiving at once into the Christian communion those who profess faith in Jesus Christ, and the number of baptisms reported in this field range in the neighborhood of fifteen thousand annually for the last few years. It is possible that in their practice these missionaries have gone to the other extreme, since it is reported that they receive multitudes who profess conversion or belief in Jesus Christ from a single hearing of the gospel, but certainly this revolution is affording great satisfaction to the missionaries, and has given a new and tremendous impetus to Methodist missions in Northern India. Other instances might be given, but these are sufficient to make clear the question which we desire to raise.

Another and even more important point in missionary work to which we call attention is the practice of missionaries devoting themselves to the building up of native churches on American models, rather than preaching the gospel, and leaving the churches in heathen lands to develop in lines which, while true to all the fundamental principles of the gospel, may yet vary in accordance with the life of different nations and peoples. Does the practice of many missionaries, in giving personal attention to the affairs of each native church, in examining the church rolls, and on their own personal authority or by their personal influence exerted through the church, disciplining the members of the individual churches, accord with the example of the apostles or the teachings of the New Testament? Unquestionably a vast amount of missionary time and energy is spent in these detailed labors, which represent a large outlay of missionary funds. If this detailed and exact

supervision of the native churches should not appear to be the wisest expenditure of missionary money and energy, it would unquestionably account for an unscriptural use of a very large portion of the funds which have been sent abroad to missionary lands. Must the standards of American churches be exactly those to which Christian churches in India, Africa, China and Japan must be conformed? Is there not a flexibility in the gospel of Christ which, while insisting on certain fundamental truths and principles, may adapt itself to the lives of widely varying peoples? Is the call of the Japanese Christians entirely unreasonable when they ask for a Christianity which, while true to the New Testament, shall be adapted to the customs of Japanese life? While the Christian converts in other nations have not shown the independence of those in Japan, there is undoubtedly a great amount of unrest in the Christian churches on every missionary field under the exacting requirements imposed by many missionaries. Although not as outspoken as in Japan, this discontent yet results in vast injury and delay to the progress of the gospel. Instances are found on every missionary field where missionaries have unquestionably gone to the verge of disobedience to the scriptural command, that they should not lord it over their brethren. The second question we raise, therefore, is whether a suitable independence on the part of the native converts should not be encouraged, and whether they should not be assisted rather than dissuaded in their efforts towards self-government and self-assertion as long as they are consistent with the main principles of the gospel. We know that this policy is heartily pursued by a very large proportion of the force of foreign missionaries on all fields, but every missionary official knows too well from sufficient and painful instances that in too many cases the opposite is the case, and that missionaries have steadied the ark of the Lord with a firm and unyielding hand, and so have checked its course toward the City of Jerusalem, lo, these many years. The single house of Obed-Edom may perhaps have received a large blessing, but the full blessings of the gospel have been withheld from the largest possible spread among all the nations. Have we shown enough boldness and faith in Christian missions? Have we had enough confidence in the supernatural nature of the gospel of Christ? How small and insignificant its beginning! How disheartening the scattering of the first Christian church by persecution! But "they that were scattered abroad went everywhere preaching the gospel," and in three centuries Christianity was the ruling religion of the whole world.

In the reconstruction of missionary operations it will be well to treat the religion of Christ less as a weak and helpless human affair, needing to be constantly steadied and bolstered by careful hands, and more as a divine revelation of truth, instinct with supernatural power and life, and able to make its own conquests over sin and ignorance in human hearts. If Christianity is so regarded there will be more time and men and money for making the gospel known to those who have never heard the word of truth, and for extending the knowledge of the truth to all races and tongues to the uttermost ends of the earth.

**THE MISSION PROPERTY AT LUKUNGA, CONGO**, is mentioned in an article in *The Century* for September, by the late Mr. E. J. Glave, which may be read by some of the contributors to the American Baptist Missionary Union. It is due to them to say that the printing press referred to is private property, over which the Union has no control. In regard to the house, Mr. Glave's information was incorrect, since the accounts of the Treasurer of the Woman's Society, which built the house, show that no damages were paid to the state as far as known. Certainly not such a sum as is named in Mr. Glave's journal. It is evident, however, that Mr. Glave did not intend to misrepresent the matter, since his references to the missionaries and their work are usually in terms of praise. He refers especially to Rev. Henry Richards of Banza Manteke as "a very determined, zealous and hard-working missionary," with a church which is rapidly growing, and now has "seven hundred members whom Mr. Richards can rely on as being earnest Christians, who live according to the teaching of the missionaries." "*Mulafu*, the native drink, is prohibited."

**NOTES.**—Two young Brahma ladies have been admitted to pursue their studies in the classes of the Presidency College, Calcutta. This great innovation is vigorously opposed by the Hindu papers, on the ground of the danger to the young men. One journal argues that "Boys and girls thus thrown together are sure to choose their partners themselves, and thus disappoint parents expecting to make money by marrying their sons!"—The American Baptist Publication Society has just issued a good story of adventure in the Himalaya Mountains, "On the World's Roof," by J. MacDonald Oxley. It gives a good idea of life and people in Northern India and Cashmere, and on the borders of Tibet, and is a capital book for the missionary department of Sunday-school libraries.—Rev. George Campbell, our missionary at Kayin, Swatow District, China, acknowledges a donation of Chinese scriptures from the American Bible Society, and a gift of Colloquial Scripture portions from the British and Foreign Bible Society.

**PERSONAL.**—Rev. H. Morrow, of Tavoy, Burma, reached Boston Sept. 19, returning to America for rest and the recovery of health.—Miss Gratia Clough sailed for India Sept. 4, for a visit to her father, Dr. Clough, of Ongole.—Rev. W. H. Leslie, M.D., and wife have returned to their field at Banza Manteke, Congo, from their stay in America.—Rev. J. N. Cushing, D.D., President of Rangoon Baptist College, sailed from San Francisco Sept. 16, returning to Burma by way of Honolulu and Australia.—Miss Ada L. Newell sailed from San Francisco Sept. 21, for Shaohing, China, and Miss Stella Relyea and Miss L. Minniss, for Kihwa, China.—Miss Elia Campbell sailed Sept. 13, returning to Kayin, China.—Rev. William Carey Calder, of Moulmein, Burma, was married on Sept. 23 to Miss Margaret Crozer Griffith, daughter of the late Benjamin Griffith, D.D. The impressive ceremony occurred in the Baptist Church at Upland, Pa., Rev. Henry G. Weston, D.D., President of Crozer Theological Seminary, and Rev. F. C. Woods, pastor of the Upland Church, officiating.

**THE CHINESE LITERATI** or scholars, are as a class solidly opposed to Christian missionary work. When one was asked why this was so, he replied, "The scholar is accustomed to regard the common people almost as his beasts of burden, and receive from them profound reverence; but as soon as they become Christians they cease to respect him." This is the case everywhere; the classes which lose most by the advancement of the religion of Jesus Christ are its greatest opponents. The scholars in China, the Buddhist priests in Burma, the Brahmans in India, the fetich doctors in Africa, the Mullahs in Persia, and the saloon-keepers in America, are found on the side of self-interest and at enmity with Jesus Christ.

**"CHRISTIAN MISSIONS AND SOCIAL PROGRESS."**—This important book, by Rev. James S. Dennis, D.D., author of "Foreign Missions After a Century," is a study of foreign missions, with reference to their sociological influence and value. The work consists of the lectures on missions, delivered by the author before five theological seminaries, but greatly expanded and enriched for the purposes of publication. There will be two volumes, of which only the first is yet issued, containing four lectures: "The Sociological Scope of Missions," "The Social Evils of the Non-Christian World," "Ineffectual Remedies and Their Causes of Failure," and "Christianity, the Social Hope of the Nations." The second volume will contain: "The Dawn of a Sociological Era in Missions," and "The Contributions of Christian Missions to Social Progress," with an appendix containing complete and classified statistics of foreign missions, a directory of missionary societies, a bibliography of missions, and an index.

This mere statement of the plan and scope of Dr. Dennis' latest book is sufficient to show the unique and vastly important field which it occupies. It is evident that it is a book which no one who claims to be well informed on missions can leave without a most careful examination, and the standing of the author is a guarantee that the results of the immense study and research which he has put into the preparation of these lectures will yield results of the utmost value to every student of Christian missions and of the social well-being of mankind. The first volume comes from the hands of the publishers, the Fleming H. Revell Company, in very agreeable and satisfactory style. We await the appearance of the second volume for a full notice of the statements and conclusions which Dr. Dennis has offered to the Christian public in this comprehensive study of the influence of missions on mankind.



**M. POBIEDONOSZEFF**, the President of the Holy Synod of the State church, is usually credited with the responsibility for the persecutions against the Jews and others in Russia. He now denies this, and says: "It does not enter my mind to persecute the followers of any religion. What religious and truly believing man could do this?" Now we would like to ask: Who *is* responsible for the severe persecutions of the pious and peaceful Stundists and Baptists in Russia?

**THE FLEMING H. REVELL COMPANY** have added to their already numerous and valuable missionary publications "Seven Years in Sierra Leone," by Rev. Arthur T. Pierson, D.D.,—the story of the work of William A. B. Johnson in Regents Town, Sierra Leone, from 1816 to 1823. Sierra Leone is well-known as an important political centre of British power in Northwest Africa, and also as a former place of refuge for the cargoes of slaves captured from slave-ships by British cruisers; but little is known in America of the successful missionary work carried on there. This volume will be welcomed by American readers for the information it gives on a little-known subject. Price, \$1.00.—They have also issued "The Gist of Japan," by Rev. R. B. Peery, which aims to give a comprehensive summary of missionary work in Japan. This will prove useful to those who desire to find in small compass a large amount of information as to Christian work in the Sunrise Kingdom. Price \$1.25.

**SPECIAL ATTENTION** is called to the very interesting article by Mrs. Packer, "A Cart Journey in Burma." It gives a rare view of country life in Burma, and touches on many features in the life of the people and missionary work among them.



PLOUGHING IN THE RICE FIELDS OF BURMA



A BURMAN VILLAGE

## A CART JOURNEY IN BURMA

MRS. J. PACKER, MEIKTILA, BURMA



UNGBINLE ASSOCIATION called us to Myingyan. This was my first visit to Myingyan, a city of fifteen thousand or more. A

good sized town packed full of Burmans was a pleasant sight to me. There are many Chinese and Kolahs also, with their substantial places of business. These enterprising foreign natives are already established in every accessible place in Upper Burma. The street preaching where a large crowd gathered to listen one evening, was an occasion of great interest.

On leaving Myingyan we did not take the M'Hlaing road, which would have brought us home — a distance of sixty miles — in four days or less. We went instead across the Myingyan district to Mt. Popah and up to the highest village, then down round to the east side and across our own district to Meiktila. It is a journey of about a hundred miles, and it took us ten days to make it. Verily there is a difference between railroad trains and Burman carts.

Much of our way was among the hills and on the mountain, and very hard, as the cartmen kept saying. At midday we always made a stop of about three hours, and after dark would pull up at some village for the night, not getting away till seven or later the next morning. These were our times for preaching and getting acquainted with the people, as well as for rest and meals. We had with us our preacher, Ko Po Zan, our Bible woman, Ma Pyngyee, our cook and two carts and cartmen.

Passing over our first noon rest at a village where a crowd of people about the zayat kept us talking incessantly, we reached at dark the little village of Kyouk-poo. Not being much of a jungle wallah I had looked forward to the luxury of a zayat, though at best it might be a rude one with only a thatch roof, where we might curtain off a room and eat our supper in peace and seclusion. But no such comfort as that. No zayat there; so the *th'gyee* (headman) hospitably allowed us to draw up our carts in his *win* (enclosure) and near his house, where his own cattle were put up for the



night, and where they were quietly eating from the heaps of millet stalks on the ground. Our camp chairs were unstrapped and set on the ground under the broad, low eaves of the th'gyee's house. The settles are an essential feature of Burman life. Some, like this one, are attached to houses, some detached and used in common by three or four families. Here and there you will find one under a tree by the village street. These are more public property. Some are roofed lightly with thatch or mats, some are open to the sky. Never serving the purpose of a stranger's zayat, they are the places where village gossips do love to congregate. This one was occupied by the th'gyee and as many of his friends as could crowd themselves onto it. Those who could not found place on the veranda and on the ground. A dozen or more men squatted on the ground in a straight line from the settle to the nearest cart. Our own lantern hung to the eaves was the only thing to throw light upon the scene. I noticed only two or three women, belonging probably to the house. The other women of the village would be at their own houses with their sleeping children.

Our supper was prepared on a hearth made by a few broken bricks placed on the ground so as to make a hollow for the fire. When ready it was put on a thin board about the size of an old-fashioned tea-tray and this placed across the long, flat arms of the Indian chair in which the "sayah" sat. I then drew up to the "evening board," and after a blessing we ate in the presence of this company, who watched us in silence.

Both before and after supper we sang hymns and talked with them of the way of life. At last we had evening prayers, Ko Po Zan reading from the scriptures and explaining. They were a very quiet, attentive congregation. As we were ready to break up, the old rotten floor of the settle with its contents fell to the ground. Nothing worse

happened than a good laugh. After they had picked themselves up they went home and we retired. Where? To our carts, of course. I would not ask for a better "sleeper" on the journey than a Burman ox-cart, provided it is stationary. I cannot say so much for it as a dressing-room. The next morning before we were off, the women and children came about and we told them of the way of life.

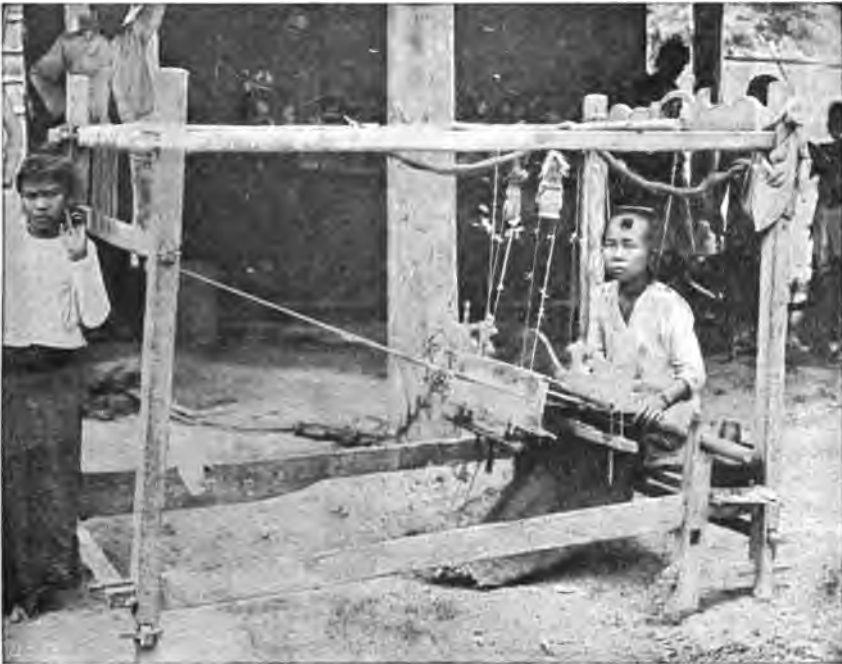
About noon that day we stopped at zayats just outside of Z'gyan, a large village of about two hundred houses. Slowly the carts had pulled us through dust and sand under a blazing sun and here we came upon a bit of lovely nature, created, it would seem, for wayworn pilgrims. A grove of tamarinds, some of them hundreds of years old, overarching a wide space made a cool, delicious shade. In a few spots the sun's rays pierced through and fell onto a brick wall about three feet high, plastered with cool, grey cement. This wall enclosed a square in the centre of which was a deep well with its cemented brick curb. The water filtered through the ground from a marshy place on the other side of a high bund which ran alongside of the road for some distance—a place where buffalo and other kine, including the human kind, wallows—a general bathing-tub for the whole community, men and beasts. From the well the water came cool and sweet and clear. Beyond the tamarinds was a garden of trees and a long line of palms.

These ancient tamarinds are worth seeing. Towering above everything except the palms, with trunks forty feet or more in girth, they spread out huge, protecting branches covered with foliage dense enough to shut out the mid-day sun, and made up of leaves small and delicate as the young leaves of a sweet-briar. This fineness of foliage is a characteristic of many of the forest trees here. Lovers of nature at home would covet them for their grand and pic-

turesque effect in a landscape as well as for their exquisite foliage.

We had scarcely set our chairs down on the ground (for the zayat had been newly smeared with earth oil) when a crowd of women and children, with a sprinkling of men, came about. Ko Po Zan had gone into the village to preach. Having had nothing but the coffee and bit of toast we took

them unkempt and filthy — the men clad in much the same style as the women but often minus the jacket. The children of twelve and under were untrammelled by a rag of clothing. We are used to unblushing nakedness in this country, but such a collective mass as stood before us here was rather oppressive. They were silently taking notes. Burmans are gifted at that. But



BURMAN WOMAN WEAVING ON HAND-LOOM

before starting in the morning, I felt too faint to speak. But there they stood gazing. They had never seen such specimens before, the ponderous sayah and the very small woman who sat opposite him. And what kind of specimens were *they*? The old jackets and petticoats hanging to the women had never seen soap and water and never would. When their time comes they will die in those dirty rags. Every one of

it troubles them very much that they cannot see our feet.

On one of my husband's jungle trips he had been talking to the Burmans who had gathered about him, when a woman spoke up and said:

"We are glad to see the teacher's face and to listen to his words, but we cannot see his feet."

Had we gone into the village we would

have found nothing very different from what had come out to us. The country folk of Upper Burma are scarcely changed in their appearance and ways from the old Burman days. Their clothes and few articles of household use and their food, they produce and manufacture within their own borders. Yet these people, so squalid, so poverty-stricken looking, have each their holiday suit laid away in the family chest and brought out on special occasions—beautiful soft silks, hand-woven on their own country looms, and exquisite Burman jewelry.

Since the opening of Upper Burma the old native trade roads have been much improved and the outside world has found its way to this secluded region, and the simple folk who you would think to look at them were grown to the soil, sometimes find their way out. Shans from beyond the mountains on the east come to villages on the west side of Popah to trade, and a th'gyee's wife of one village said to me:

"Yes, I have been to Meiktila and seen the ladies driving in their carriages." And had I seen this lady herself in Meiktila in her holiday attire I do not suppose I would have recognized her, for though there are distinctions of rank which they well understand among themselves, it does not appear in their every-day clothes. You could not tell the wife of a th'gyee from the commonest cooly woman, for any difference in personal appearance. Her clothes are as old and dirty and scant—her jacket flying open its entire length—a baby in her arms or astride her hips, and naked children of all sizes besetting her. But this woman knows her place and the villagers recognize it. She is, too, as good a manager of her husband's affairs as he himself, if not better.

Such were the people who came out to us at Zgyan, and as the breakfast delayed long I could bear their silent gazing no longer, so I at last asked them what they



wanted. The expected answer came from an urchin:

"We want nothing."

Then I laughed—"nothing to do—plenty of time—don't want anything—now tell me," I said, leaning forward in my chair and looking laughingly at them, "what have you come here for?"

One middle-aged, pleasant-looking little woman answered in a quiet voice, "we've come to see."

"All right," I said, "you've seen, haven't you? Now I'll tell you what we have come here for."

As simply as I could I told them of the one true God and his Son, Jesus Christ our Savior. They listened as they had gazed, in silence, except one man who plied me with a number of questions one after another, as I answered them, until at last he suddenly asked:

"What do you worship?"

I had been speaking about prayer, to whom and through whom we should pray, but I replied:

"This unseen, eternal God, our Creator, I have been telling you about."

But he repeated the question, "What do you worship?"

Then I saw his trouble and said to him: "This unseen God, our Creator and Heavenly Father—no image of him or any kind of substitute, but himself only. This is what He requires."

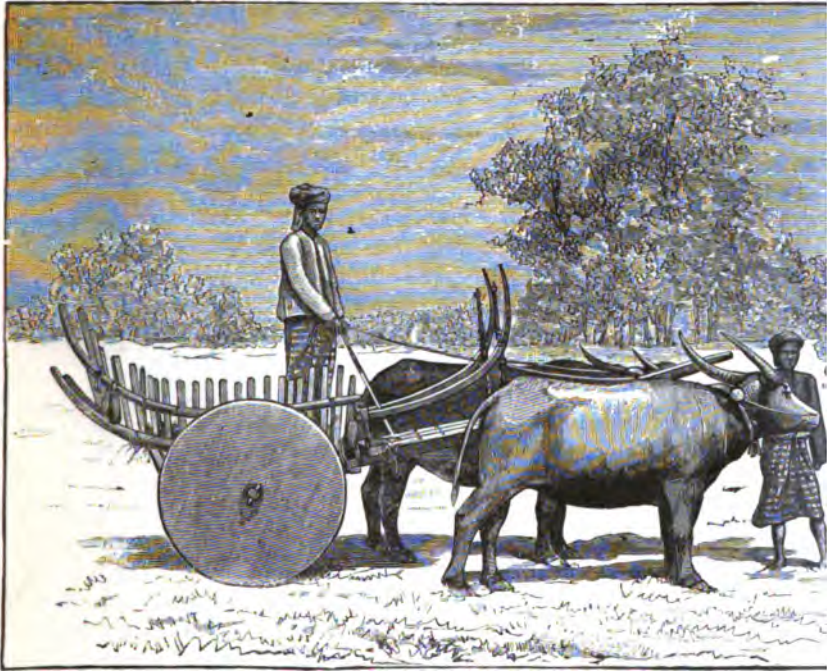
## *A Cart Journey in Burma*

"Don't understand!" and off he went before I could say another word.

So sensitive are these people about their idols — "joined to their idols" — and it seems impossible for their minds to take hold of the idea of worshiping a purely spiritual being. One would think that the doctrine of the Incarnation was specially adapted to meet this mental condition, and

ever — a spectacle for Burman angels.

We spent the night at We L we found zayats, and before le morning managed to gather qui gation to preach and sing to. where we made our noon st part of that little village asser th'gyees "to see." The sayal



A BURMAN CART

it is, but it is the one doctrine of all others most difficult for them to receive.

The man was gone, but three elderly women who had been standing behind my chair, came to my side and told me that what I had been saying was good, very good, and to go on talking, for they would like to listen more. I was only too glad to talk with any who were truly interested.

When our meal was at last served we were an object of more intense interest than

there before but the k'l'ma — foreign women of every description a new object of curiosity; especially she would not let them spend a seeing, but made them talk. V reach S'tane that evening, but i we encamped on the way abc from the town, not knowing we v It was a very solitary place, or of a deep gorge through which come, crossing a stream at t

There was a spreading tree by the roadside which evidently was a stopping-place for carts, and under this we camped. Taking down our chairs and putting on our wraps, for the night air was very chilly, we sat by the blaze of a fagot fire, thankful we were so well off. Supper being over, we went to our respective sleeping apartments—the Burmans being wrapped in their blankets on the ground—and knew nothing till the morning dawned.

Reaching S'tane early, we got a Burman to guide us to the mountain road. We would gladly have spent a day in that fine, large town but were in haste to get up the mountain and round to our own side. We were already far above the plain. The day before we had been coming over the hills which lie in irregular broken terraces at the foot of Mt. Popah, down into deep gorges and up again by narrow roads, merely the ways marked out by successive cart travel. Volcanic boulders of all sizes were lying about, round which the carts made many a sharp turn where they could not surmount them. You wouldn't believe these lumbering carts with their unshapely solid wheels could do it, or that those slow oxen who creep along the level road as if they were asleep, could dash themselves and all behind them down such steep, rough places in such gallant style, and then dash right up the opposite side like a battery charging up a height. They made noise enough for a dozen gun carriages, and the shrieking of the wheels heightened the effect.

At certain elevations on the road we had fine views of the mountain, especially as we approached Legyee-yua, the first village we come to on the mountain. From there on the scenery both before and behind is beautiful and grand. At Legyee-yua we were at least fifteen hundred feet above the plain. The highest peak of the mountain is said to be five thousand feet above sea level. The air was very clear and the mountain

rose before us, showing on its surface far above us not only rugged outlines of precipitous rocks and bare earth, but forest growth and the sear tints of fields of dry grass and stubble, as well as the soft green of distant plantain orchards. The irregular broken masses of earth and rock forming the edge of the crater are much lower on the side we were ascending—a little west of north—than on the east and south, thus disclosing the wall of the crater on that side to a considerable depth, and also the enormous rift opening from the crater toward us. The lower part of this is pretty well filled up with soil, and here is where most of the cultivating is done.

I turned to look out of the back end of my cart just in time to look down into a narrow gorge upon the tops of tall trees growing in its cool depth. Beyond and below were the foothills, tier below tier, some with rolling tops, but for the most part broken and irregular, tumbled together as it were, and covered with vegetation, sparse or abundant. From the hills stretched the seeming level plain to the river. The forms of the twin mountains, Toungha, were blue in the distance. Here and there groves betrayed the presence of villagers. The green by the water courses, the patches of light-colored stubble, fields of millet stalks, waste places covered with brown grass, and long reaches of earth and white sand were blended by the all-pervading thin, white haze suffused with the afternoon sun. We could not see Myingyan, but we knew by the Toungha hills where it lay.

The afternoon wore away and near sunset we passed along Kyouktgah, jealously concealed by its high hedge, through a lane cool and shady. The wailing wheels had announced our coming, and as we passed along, a scaffolding just as high as the hedge was crowded with naked urchins who looked for all the world like a troop of monkeys, watching our progress as though

we had been a traveling circus. We passed out of the lane onto the open side of the mountain, and when the sun set I got out and walked with the rest. We passed another village, and twilight deepened into gloaming. Still the cart-road could be distinguished. At last it seemed to turn into a millet field, and we turned in there, too — the carts lumbering after us — to our sorrow.

May my benighted feet never wander into a millet patch again. There were cart-tracks plenty, crossing and recrossing. We tripped and floundered and sprawled over the dry, slippery millet stalks strewn



BURMAN MOTHER AND CHILD



BURMAN CHILDREN

thick and strewn thin everywhere. It grew darker and darker. The wind swept down the mountain, chilling us to the marrow. Then we heard the clear tone of a K'zeek ringing from a Kyoung, and took heart. There was a village somewhere about. Presently one of our company found the right track and we soon walked into Toung-baw-yua (village on the mountain) a weary set. This is a village of forty houses, and the most important one on the mountain as well as the highest up.

It was soon known that strangers had come, and the th'gyee, a pleasant-faced man, met us very kindly. He was abundantly and marvelously clothed, and more definitely than this I cannot describe his appearance. His wife answered the description I have given above of the th'gyee's

wives. Both gave us a welcome, kind and courteous and most cheering to benighted travelers. They curtained off half of their veranda, making a little room and — believe my eyes! brought out a cot and placed it there for our use. The men of the village soon gathered on the premises to see us, and after I had gone to bed I could hear them talking with the sayah and the preacher about the things pertaining to eternal life.

The next morning early Mr. Packer with the th'gyee and several villagers as well as the men of our party, went up the rift into the crater and descended to the bottom, which is just a narrow gorge. The walls of the crater slope down in irregular, precipitous masses, covered in most places with luxuriant vegetation. They brought back no game and saw nothing more terrible than a deer at a safe distance from the gun. But they brought a little mountain honey, white and pure and most delicious. It was a pleasant excursion for any one who has strong back and legs, or better, a pony. But I had none of these, and so stayed at the th'gyee's with Ma Pyngyee.

During the morning numbers of women came at different times to see us. They were so pleased that a foreigner would make friends with them, as they put it. I was equally pleased with their confiding friendly ways. I felt it was an unusual opportunity



A BURMAN WOMAN IN HOLIDAY DRESS

and I was grateful that they listened patiently while I talked to them somewhat at length of the way of life, and then at odd times we had more informal gossiping chat, for they were curious to know about us — where we were from — where our children

were and what they were doing and all that. When I was tired Ma Pyngyee read and talked with them. She is always ready to speak to the women about the Savior, and they listen well to her.

As soon as the party returned from the

crater we had dinner cooked and the carts made ready, and then took leave of our kind hosts and those of their people who stayed by to see us off.

Sabbath morning we were at Kyouktagah and held services under a shed attached to the th'gyee's house, where a number of villagers, not a large company, gathered to listen. At nightfall we reached a village which had been deserted some time before when crops were bad and times were hard. Many of the villagers had returned, but the houses were still in a terribly dilapidated condition.

The next noon we encamped under an immense banyan across the field from Th'bin-yua. On sending to the village for water the th'gyee, a young man, invited us so cordially to his house, that after breakfast we had the carts made ready and all went over to the th'gyee's. His house was new and large for a village house, and it had a spacious veranda where a large number of his people were assembled. We sang for them a few times, a verse or two at a time, and Sayah or Ko Po Zan would speak to them on the theme contained in the verse. Then Ko Po Zan prayed, and after that I spoke to the women, the men remaining in their places and listening.

In this country men generally like to listen when a missionary preaches to women, and a good thing it is, for though the women are as free to listen as they are to work, they are generally indifferent hearers, for the reason that as their own religion holds out to them scarcely a shadow of hope, they naturally think that the advantages of the gospel are all for men. In this the men fully acquiesce. So we improve every opportunity to impress on them both that the privileges and requirements of the gospel are for men and women alike.

We took our leave after a few minutes' chat with the th'gyee and his wife, who with

their surroundings appeared much more civilized than anything we had seen on our way. But if we had taken these young people by surprise I cannot say that we would have found them different in any wise from their people, and they certainly looked like all the rest we had seen. As it was, with her handsome dress and powdered face, though a native of the district *she* looked as if she had "seen" Mandalay or some other large place. But her manner was pretty and shy — a marked contrast to the th'gyee's wife at Th'b'yay-gaing, where we spent that night, who was neither pretty nor shy, but when the men were discussing would put in a bright, sharp word, and notwithstanding "she had been to Meiktila," etc., was as slovenly and unkempt a th'gyee's wife as I ever saw, yet we remember our visit to Th'byay-gaing with pleasure. We were not greatly beholden to the hospitality of the th'gyee, but we were allowed to come onto his premises and use water for cooking; and being at his place, a goodly company of men gathered there even at that late hour, to whom the truths pertaining to eternal life were spoken in a simple, impressive way with questions and answers, Ko Po Zan sitting on a mat on the ground and they about him. A single light lighted up the faces of some, leaving the rest in shadow. They had never heard these things before. That was not true of most of the places we had been to. The next morning we did not get away early, as a great many women and children "came to see," giving us another good opportunity to preach. The next night we encamped on the road, having lost our way. From there we took as direct a line to Meiktila as we could, arriving after another night on the road, at noon of the tenth day from Myingyan. I have lived till now and this is my first real jungle trip among heathen. "Never say die."



## THE RANGOON BAPTIST COLLEGE

REV. J. N. CUSHING, D.D., PRESIDENT

AS long ago as 1867 the missionaries in Burma began to feel that steps ought to be taken towards the establishment of a school that should develop into a college



REV. JOSIAH N. CUSHING, D.D.

and meet the requirements of young men of the native churches for a collegiate education. After several years of discussion, in May, 1872, Rev. J. G. Binney, D.D., with the approval of the Executive Committee of the American Baptist Missionary Union, started a school which was styled the Rangoon Baptist College,—a name that fore-

shadowed what was aimed at rather than what existed. Owing to increasing age, and the care that fell upon him as President of the Karen Theological Seminary, after about a year's service he resigned, and was succeeded by the Rev. C. H. Carpenter of Bassein. A large compound with a dwelling-house directly across the street from the Karen Theological Seminary had been purchased and a dormitory had been erected. Mr. Carpenter had the conviction that the school should be transferred to Bassein as the best place for its development into a real college. He said that the Bassein district contained the largest number of Christians, and these would undoubtedly give much assistance to the school. Other missionaries felt that it would be a serious injury to remove the school from Rangoon, which was the capital of the province, as well as its commercial and educational centre. Finding that the removal of the school to Bassein received scarcely any support from the missionaries, Mr. Carpenter resigned after a service of two years.

Rev. J. Packer, D.D., was appointed President in March, 1875, and with the assistance of his cultivated wife developed a school of great promise. Many of their pupils afterwards became important helpers in the mission. At different times Miss Miller and Miss Chase were associated with them. Most unfortunately Dr. Packer met with a serious accident which, aggra-

vated by increasing physical debility caused by the climate, compelled him to return to the United States for recuperation in 1879. It was a grievous blow to the school that

no one was sent to fill his place. In consequence of this the school was closed until his return early in 1881. Near the close of Dr. Packer's second term of service the school was affiliated with the Calcutta University as a High School whose pupils were eligible for the Matriculation Examination of that university. For a time Rev. B. P. Cross was associated with Rev. Dr. Packer, but was subsequently transferred to the Karen Theological Seminary. In March, 1887, ill health again compelled Dr. and Mrs. Packer to visit the United States,

and Rev. J. N. Cushing, D.D., then served as a *locum tenens* for six months, until the arrival of Professor and Mrs. Roach in October, 1887. In 1890 Rev. D. C. Gilmore and Miss Gertrude Clinton joined them as

co-workers. Many things, however, growing out of past disagreements in regard to the school, prevented any great growth and prosperity; and perhaps the time for a



REV. JOSEPH G. BINNEY, D.D.

college was not yet ripe. But the patient and earnest workers of these years were laying a good foundation, without which any subsequent prosperity would have been problematical.

In May, 1892, Professor Roach accepted the responsible position of Superintendent of the Mission Press, and Rev. Mr. Cushing was asked to take temporary charge of the college, and Feb. 11, 1895, was appointed president. The school has prospered from year to year. In November, 1892, the Primary department was restored preparatory to the establishment of a Normal department, which was finally opened in January, 1893. Not only do most Indian colleges have schools with Middle and Primary departments associated with them for the purpose of having a nucleus of well-trained pupils for the High and College departments, but the Primary department was needed to furnish suitable opportunities for the Normal classes to learn the practice of teaching. The Normal department was imperatively required for the purpose of supplying certificated teachers for our Mission Schools, the orders of the Government Education Department prohibiting any schools from coming under the supervision of that department unless it had a staff of such teachers. A very liberal grant of salaries and stipends was made by the Government towards the support of this Normal department.

In August of the same year a Kindergarten department was opened, towards which also the Government made an appropriation for outfit and the salary of a teacher. From its beginning for a year or more this department was under the fostering care of Miss Frederickson, a trained kindergartener, who also lectured on the principles of Kindergarten to the Normal students. After her removal to Mandalay Mrs. Hicks took supervision of the work.

In 1894 the institution was raised to a first arts or second grade college, and affiliated as such with the Calcutta University. In March, 1894, Rev. L. E. Hicks, Ph.D., and wife arrived. He took charge of the Science course. He brought with

him a large experience as a professor in Denison University and the University of the State of Nebraska. Mrs. Hicks also has rendered invaluable aid in giving instruction to various classes. In 1895 Rev. W. O. Valentine arrived and assumed the direction of the Normal department, for which he was specially fitted by previous study and teaching in the United States. In March, 1896, Rev. Mr. and Mrs. Gilmore returned to the United States for the recuperation of their health, and in May of the same year Professor and Mrs. Roach and Rev. H. H. and Mrs. Tilbe joined the College, and at once entered enthusiastically into the work, Professor Roach taking Mathematics and Mr. Tilbe teaching English, and at the same time preparing himself to give instruction in the Pali language.

From 1892 the number of pupils has increased in the years respectively as follows: 122, 222, 322, 365, 438. One of the most interesting features of the recent growth is the interest which so many of the native Christians have felt in the prosperity of the College. This interest they have shown not only by sending their sons, but in gifts of money for the College.

The growth of the College made it desirable that the College should have the use of the former Seminary Compound. This furnished needed additional dormitory and recitation-rooms and houses for the professors. A large dormitory, a laboratory and a hospital have been erected on the College compound, and a dormitory for girls has been built on the old Seminary compound.

The needs of the College are many. A new dormitory is imperatively required to accommodate the increasing number of applicants. A permanent endowment of at least fifty thousand dollars ought to be raised at once to place this institution beyond the possibility of failure and to

allow the advance of the College to an institution competent to qualify students for the degree of Bachelor of Arts, when it will be fully equipped for its work.

In religious matters the College has a very decided character. Almost all the students in the High and College departments are Christians, and the per cent of non-Christians in the lower departments is comparatively small. The aim of the College is to take the promising young men of the native churches of all races in Burma and raise up an educated and intelligent ministry and laity for the future guidance of our churches. Not only is the Bible taught an hour every day in all the classes, but there are Sunday preaching services in three languages, and a Sunday-school which all attend. There is a weekly general prayer meeting and three societies of Christian Endeavor: English, Burman, and Karen. The College Church is an earnest missionary body, and contributes liberally for missionary work to the funds of the Burma Baptist Missionary Convention. The College thus bears a very vital

relation to the highest future prosperity of our churches in Burma. It has come into existence as the imperative outgrowth of the needs of our mission to keep hold of the young men who are the flower of our native churches, and educate them under evangelical influences with the avowed and constant aim that their energies shall be devoted to the good of the churches and the spread of Christ's kingdom in the regions beyond. It is thus the natural product of the growth of the Baptist Mission in Burma, and as such appeals to wealthy American Baptists for funds that will place it on such a permanent footing that it may without hindrance become the mighty factor in the future evangelization of Burma that it promises to be as the educator of intelligent native Christian workers. Its endowment would be a stroke of economy, for it would place the institution beyond all uncertainty in its work of supplying educated pastors, missionaries, teachers and laymen who would make the best of the present forces of the church in hastening forward the final establishment of Christianity in all Burma.



CHRISTIAN STUDENTS IN BURMA

## OUR GREAT SIGN TREE

MRS. M. B. INGALLS, THONGZE, BURMA

“MAY I come into your Kyoung?” (monastery) I asked an old Burman priest, who reclined on his divan. He did not reply, and so I ventured up the steps and then I saw that he was blind. I sat down on the floor with my Bible woman and began the acquaintance, but he was not civil till he had pulled out some cushions and raised himself much higher. He said he had been a priest twenty-five years, and had been blind five years. I tried to tell him about Jesus Christ, who had compassion on the blind, but when he heard that name he counted his rosary still faster, and waved his hand in anger. After a little silence he said, “I think you are the white teacheress who has come to Thongze, and I do not care to know you, for I am starving on your account; my best disciples have gone over to you; they no longer worship these gods, and they do not reverence me as they once did, and I am so blind that I cannot see to beat the boys for this, and you had better go away.”

A few days after that I passed the great banyan tree opposite the Kyoung, and I sat down on the grass and talked with the people. They had taken off their sandals, closed their umbrellas, and had their heads bowed down on the ground and their hands in the attitude of Buddhist worshipers, and after they had emptied their trays of rice under the tree they gathered about me and told me that this tree was more than a hundred years old; that the great *nats* (spirits) had their headquarters up in the tree, and if they did not revere them and present offerings, they would send great calamity upon them.

I began to tell them about the holy and good God who created the tree, when I heard “Ahem!” and “Ahem!” I looked up to see the old priest standing in the

doorway of his Kyoung, and at once the devotees disappeared.

My way seemed hedged up, but the Master had said, “Lo, I am with you always,” and so I got up courage and followed the old priest inside; and then I told him I was his friend, and to prove it, as I had nothing else in my bag, I gave him my smelling salts! He smelled it till the tears came from his eyes, and said, “There must be power in it, and perhaps might cure him.” And then, as it was warm, I gave him my fan, and he was refreshed and smiled.

“Oh,” I said as I sat down, “I cannot do what Jesus Christ did while he was here on earth.”

Then came the scorn on his face, so I turned the subject and said, “I will tell you about my grandfather who was blind many years.”

“Ah!” he said, “blind, was he? Speak on.”

So I told him about my dear grandfather, who tried very many doctors and was not cured, but the good spirit was guided by Jesus Christ and made him resigned, and we never heard a murmur from his lips.

Again the name of Jesus Christ was an offense to his ear, and my way seemed closed and we were silent. Then he got one of his boys to open the salts, and after a few minutes he asked, “How did your blind grandfather spend his time?”

I told him how he used to pat the great dog, smooth the gray cat, and hold the little children, telling them good stories, and that we used to bring him sweet apples and other fruit and flowers, and that he used to ask his God to bless us; and sometimes we would lead him about in the garden where the birds sang. And then I told him how I read to him out of a good book which had a gold edge and beautiful pictures.

"What were the words?" he asked.

Years have passed, but it seems to me as yesterday. Joy to my soul! the hedge broke away, and I told him if he would stop counting his beads I would repeat the very words we read over and over again, till my grandfather could say them. So I repeated in my English Pali, which gained his respect to such an extent that he ordered one of his men to get a mat for the teacher-ess, and when they had all lighted their



BANYAN TREE BY MRS. INGALLS' HOUSE  
AT THONGZE

cigars and I was resealed, I began Romans 5:7-8. "For scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die. But God commendeth his love toward us in that while we were yet sinners Christ died for us." And when I had put him to a little shame on account of my English Pali, I repeated it in Burmese.

Then as he seemed a little thoughtful over it, I repeated it again, and then the boys repeated it, till he had heard it four or five times. When I got up to go I saw people making offerings under the nat tree, so I sat down again and told him about the living God, and before he was aware of it he had an abridged story of the Creation. He had never tasted any kind of English food, so I sent him some, and went myself as often as I could. He was too proud to say he liked to hear the text, so he used to ask me to "repeat my Pali," and would then add, and "now the Burmese," but his mind was dark, and I had no evidence that he felt that he was a sinner. He was a Buddhist priest, and rested on that.

The Lord was with us in our message to the people, and we had converts and baptisms.

So for a year I continued my visits, and then he grew weaker and said his end was near and his coffin was made. Then his senses failed, but he did not forget me, and as he knew the Christians needed a better ground for my house, he called up witnesses and made his monastery and place over to me; and when the funeral was over, the head man of our village came and planted the flags at the four corners, and this was how I came into possession of this tree and the land for our chapel and mission house.

Ten years passed, and one day some Christian girls came running into my room: "Look, mamma, those men are taking off their sandals and are bowing down under our great tree." They could not understand how people could be so dark-minded as to believe in nats.

1896.—It is not the nat banyan tree now. It is my "poster tree." Look at it. There are Bible pictures and scripture texts in Burmese, and to call attention to these I have tacked about them many other pictures. In front of these three girls are pictures of Queen Victoria. The man at

the right is a Burman preacher, and just beyond him is a zayat with pictures and texts inside, and beyond the girls is a Hindu water man, looking up into the tree, and the man at his left is a heathen who is reading that text under Christ, John 3 : 16. Beyond him is just a glimpse of the new water shed, a donation from a dear lady in England. There the travelers come to quench their thirst, and in the zayat is a preacher to tell them of the waters of eternal life. They are told of the spirit God who created the great tree and the world. If you care to peer again through your glass you will see on the trunk of the tree the bright, flashing

notice of the Perry Davis Pain Killer, and on the side towards the water shed you will see the more modern one of Dr. Jaynes' medicines. They are a blessing to Burma, and go packed off with our Bible and tracts. Every day there are groups of men, women and children before this tree; some stand and read. From the window where I now write, I have seen some just look up and pass on, but another day I have watched and found those same persons reading the texts. I change the pictures now and then, when soiled or torn or wet by a beating rain. My greetings to all who look at my text-poster in Thongze.

## HOW WE BUILT THE STATION

REV. M. B. KIRKPATRICK, M.D., NAMKHAM, UPPER BURMA

[This article shows one phase of a missionary's life. What with preaching, doctoring, building, teaching and so forth a missionary must be a many sided man.]

FROM appearances there seemed but little prospect of getting timber for building, even enough for the casings, rafters, etc., which would be necessary for a brick building. I took several trips into the mountains in different directions, and found that there was some timber, but it seemed as if it would be very difficult and expensive to get it cut and brought in. The bamboo house, when it is finished, is so uncomfortable and unhealthy that I decided to try and get some posts and rough timbers for a frame if possible. I went to see some Kachin and Paloung chiefs, and by making them some little presents and helping some of their sick people, I got their help, and soon the word was sent all over the hills that I wanted timber and would pay cash for it. I was surprised at the way the people responded, and at the amount of very good timber which came in. There is no teak here, and I had to take the best that the country affords.

While getting the timber brought in, I had some men making bricks to try the different kinds of clay, and to find out what the cost would be if it was advisable to build with bricks. When I came up from Mandalay I brought a pair of bullocks and cart-wheels and soon had a cart to draw sand, stone and lumber with. While these things were going on I had a gang of coolies making roads to the river, to the place where the stone is, and to the foot of the mountains where I knew we must get our wood from. As soon as I found out what I could do, I wired Mr. McGuire to send me some carpenters and sawyers which I engaged when in Mandalay. Just as I got the cart nicely at the work, one of the bullocks was stolen from under the house and it has not been heard from since. It was a month before I could get another, and that part of the work was delayed. The carpenters were also very slow about coming, and I was getting anxious, for this old house will not

stand a hard blow and it will be no protection from a heavy rain. Finally I got things running altogether, and now there is every prospect of getting all of the necessary buildings up before the rains come. At present the house is under cover, and the floors laid, and a few days will see it all enclosed. The windows and doors are all made and ready to hang. The house has good hard-wood posts, hewed joists, rafters and sleepers, sawed lumber for flooring, walling and partitions, with a thatch roof. It has four large rooms, two bath-rooms and two store-rooms, and a large veranda in front, and a small one back of the dining-room. It is as comfortable a house as any mission house in Burma, but not as ornamental as some.

How long the timber will last is impossible to tell. I charred the bottoms of all the posts, then painted them with a double coat of coal tar, and all the wood from the floor, down has been soaked with earth oil. I think from what people here say, that the posts will last from five to ten years; all except the posts should last twenty years. "Time will tell." With the sun-dried bricks I built a cook-house 16 by 32, with a partition in the middle, so that one-half can be used for the missionary, and the other part for the girls in the school, whose dormitory is near the mission house. With some burned bricks I made a good oven in one corner and a good range for the cook. With more sun-dried brick I have built a stable, and store-room for tools, tent and a

work bench, where I have to do all kinds of repairing, soldering, repairing saddles, chairs, etc., also a fowl house with brick walls, for it is impossible to keep fowls from the leopards without a very secure house. I have also built the frame of a dormitory large enough for all the boys in the school and two rooms for a teacher. I have the materials all ready for the chapel, but am waiting till this old bamboo house is removed, for this is the best place for the chapel. I also have the materials all ready for the hospital building, but have already too much on my hands to give much time or attention to the medical work, although I have a number of patients every day.

The first work I did in preparation for building was to go to the foot of the mountains and make a dam and repair a water channel, which brings a fine stream of water into the upper corner of the compound, where it runs into a large basin which I dammed up and now have a lake of about an acre, several feet deep. The overflow runs through the compound and out at the lower side; it can be turned to any part for irrigation if needed. I had to get the water before I could make bricks.

The buildings are as follows: House all of wood with thatch roof, cook-house, stable and fowl house of brick, with thatch roof, girls' dormitory, boys' dormitory, chapel and hospital with good hard-wood posts, hewed rafters, and floor joists, bamboo flooring, matting siding of walls and thatch roofs.



KACHIN ENCAMPMENT



## KACHIN TRADITIONS

REV. OLA HANSON, BHAMO, BURMA

THE Kachins are rich in "traditional lore." They deal with nearly every phenomena of life as observed in their rude and savage state. Traditions exist regard-



KACHINS

ing the creation, the "fall," the flood and the origin of sacrifices. Long stories relate how the principal feasts, dancing, marriage, funeral ceremonies and different tribal and family customs, first came into observance. If all these traditions were collected they would make up a respectable volume, and many of them would no doubt be as interesting and instructive as some of their sister tales, whose only prerogative seems to be that they are called classical. Two or three of these will give an idea of their general form and character.

THE CREATION.—The main points in the lengthy account a native priest can give on this interesting topic, are the following: Originally, "before the beginning," only winds, clouds and a mysterious being, half human and half avian, existed in some

unaccountable manner, through its own power. From these elements by means of a generative process, were brought forth the first cosmical matter, and primitive spirits or *nats*. These nats brought forth vegetation, animal and human life. While the elementary parts of the world still existed in their rudimentary forms, a great nat named Chinun gave birth to a monstrous being, half spirit and half man, named Ninggawnwa. He held at his birth, which lasted through seven years, a hammer and a pair of tongs in his right hand. With these instruments he in due time gave form and order to the visible earth. As soon as the earth was completed Chinun brought forth a great pumpkin, which the "Omniscient" one (also a later son of Chinun) after the death of his mother, divided into two parts. From the part to the right the first man was created; from the one to the left the first woman. This human pair dwelt at the central part of the earth by a beautiful mountain, created from the head of Chinun. Man was created immortal, but because of a foolish desire to see a dead being, and having by a lie brought over himself the wrath of the Sun-nats, death was imposed upon him as a punishment. A number of cattle were sent to eat the "fruit of life," which would have served as a preventive of death. The first human pair gave birth to another, and so on, until the third generation, when nine sons and nine daughters were born to a certain Wachetwa. These are the progenitors of the different Kachin tribes, or as some would assert, of the Asiatic races in general. The pedigree of white people can be traced back to a certain kind of monkey, and according to some, were not found until after the great flood. Everything now exists through itself, and an over-ruling Providence

in the Christian sense is not recognized. The nats at times shake the mountains, thus causing earthquakes, or send a great frog to swallow the sun or the moon, which causes eclipses but are not otherwise interfering with the regular, and to their minds, unchangeable order of the universe.

**THE FLOOD.**—The Kachin version of this almost universal story runs in somewhat the following manner. Some time after Ninggawnwa had finished his creative work and appointed dwelling-places for the different races, an attempt was made by him to build a huge bridge at the central part of the earth over the mighty Irrawaddy. Nine jealous brothers determined out of envy to frustrate the work came one day and said to him: "Your mother is dead." This did not trouble him, as he thought it easy to find a step-mother. After some time the brothers returned, saying: "Your father is dead, come back." This caused him great sorrow; his heart was filled with anger, and he crushed in his wrath an adjacent mountain, after which he returned home. Now he discovered that he had been greatly deceived. In order to take revenge on the nine brethren, their relatives, and for some unknown reason, on humanity in general, he caused a great flood to overflow the whole earth, and intended to extinguish every form of life. Two orphans escaped, however, in a great oval-shaped drum. They took with them nine cocks and nine iron needles. A needle was dropped and a cock let free each passing day. On the ninth day hearing the needle ring against the stones and the last cock crow, they knew that the earth was dry. One of the orphans some time after this great catastrophe, was killed by a furious nat. The other married a half-nat, named

Ningcut. A child was born to this pair, which a nat named Chitong killed when its mother was absent from home. The liver was prepared for the mother to eat, and the body itself was chopped into small pieces and scattered over an adjoining field. From this seed the new race sprang forth, in everything like the antediluvian one, which is now inhabiting the earth.

**THE LOST BOOK.**—A third tradition deserving attention is the following: After the world was set in order and the different races had settled in their respective homes, Ninggawnwa at a great feast met with representatives from the most powerful surrounding races. At the close of the feast he was asked to become their ruler. This he refused, but gave to each of them a book. The Chinese book was of paper, the Burman of palm leaves, but the Kachin book was made of parchment. On the way home the recipient of the Kachin book prepared and ate it as food. (Some assign as a cause that the man was hungry and had nothing to eat; others, which I think are more numerous, do not attempt any explanation for this strange procedure.) Since then the Kachins have had no book, but the great nat-priests and professional story tellers are able to relate its contents. This is always done at their great feasts, when it takes three nights and days to rehearse it all. It contains the only authentic records known, regarding creation, the flood, the different human races, the origin of the nats, their work and worship.

A number of narratives in the same vein might be given, but the above will suffice to give a general idea of their contents. It would be interesting to know something about the sources from which these shallow streams have been flowing.



## TRIAL AND TRIUMPH

REV. W. BUSHELL, MOULMEIN, BURMA

**I**N a village on the Gyne River called Pothane was living a man by the name of Tuley, who had been a member of Don Yan church, but had been excluded seven or eight years before. He claimed to be a Christian still, and declared he would do better than he had done. He wrote a letter

wished to be baptized also. After due deliberation two were received. I went up, spent several days in their neighborhood and baptized these two, a middle-aged man and his wife.

It caused quite a little excitement in that section, especially among the Buddhists,



A JUNGLE CHAPEL IN BURMA

to the Church asking for restoration, but the Church said: "Wait until we see more of you." He waited for some months, then he went over to the church himself—a two-days' journey—and at his earnest request he was restored, his wife also having been baptized in the meantime. Then some friends of his living in the village of Cronquay, about eight miles from Pothane,

and they made up their minds that they must do something to show their displeasure. First they started some scandalous reports about the relations of the missionary to his female converts. This made our Christian people very angry, and they insisted that something must be done. The pastor of the nearest church declared that if the teacher did not prosecute those who

started the scandal, they (the Christians) would be very much ashamed, and other people would be afraid to become Christians. I referred them to Matthew 5:11 and 12, and begged them to try to act according to the Master's instructions, and I must say they made a great effort.

Then three of the Buddhist priests of that section agreed to ostracize these new converts, and any others who became Christians, and persuade all their followers to do the same. For a little while it looked as though the converts were going to have a real hard time. Again appeals were made to me by our Christians, and they begged me to go to the magistrate and obtain an order, commanding the villagers to be friendly with these new converts, and treat them as before. Again I pointed out that this would be contrary to our Master's instructions, and once more they yielded to scriptural instruction and went back resolved to do their duty, and if necessary suffer persecution for Christ's sake.

Now what has been the result? That was but four months ago; today there is a chapel built by the villagers themselves, right near the house of these new converts, the leading priest has left the village, and a school has been started with twenty children studying under a Christian teacher, and others expected to make up the number to forty. I would like it understood distinctly that these are movements of the people themselves; that there is no American money being spent in these schools; and that to me it makes the future bright with promise.

One fly there is in this ointment; viz., although both these movements are in purely Pwo sections, we have no Pwo preachers to take up the work. Both men sent out are Sgaws, who have a poor speaking knowledge of the Pwo language and a much worse knowledge of Pwo books. Nevertheless, I am glad to have even these men to begin the work, and I hope in the future to see this school produce good workers for both Pwo and Sgaw fields.

## POPULATION IN THE SHAN STATES

REV. W. M. YOUNG, THIBAW

THERE are no centres of population, properly speaking, in the Shan States, neither are there among the Karens or Chins or Kachins. Since I have traveled over both fields, this and Monè, I don't think there is much difference in population. Monè field reaches more states, but they are small. The population may be a little nearer, but travel is more difficult there. The Shan States must be worked by local outstations in local centres of population.

Namkham field is more compact, but probably on the whole with a somewhat smaller population; at least there is less call for outstations, and Thibaw has the strongest call, due to the location of centres

of population. The town is growing and will grow more rapidly from this time forward.

The census for this year gives something over twenty thousand houses in Thibaw state — that is, in the territory governed by the Thibaw Sawbwa — with an estimated population of a little more than one hundred thousand, or five inhabitants per house. The Paloung country must be worked from here and some other territory outside of Thibaw state. So there is no lack of opportunity for work. Thibaw town has a population of about four thousand. The railroad will make work some heavier for two or three years.

## BURMA

### THE THARRAWADDY KAREN MISSION

[The report of this mission for last year did not arrive in time to be inserted in the annual report of the Missionary Union, and we are glad to present the following report from Rev. D. A. W. Smith, D.D., the work of this field being carried on in connection with the Theological Seminary at Insein.— Editor.]

SINCE Mr. Calder, at the urgent request of the Executive Committee, left in 1893 to take charge of the Moulmein field, the care of the Tharrawaddy Mission has been committed to one of the missionaries connected with the Theological Seminary, not as a permanent arrangement, but to serve until a missionary could be sent to the Tharrawaddy Mission. Meanwhile, each year, the expectations of the Karen Christians have been awakened that the promised man for Tharrawaddy would come, only to be disappointed. During the year under review those expectations seemed almost certain of fulfilment in the appointment of Rev. B. P. Cross; but at the last moment Mr. Cross was sent elsewhere, and Tharrawaddy was again left to the care of the three resident Roman Catholic priests, to the great joy of the priests, no doubt, but to the sorrow of the churches, who, while themselves in no danger of being diverted from the truth by the Roman Catholic laborers, are no match for them in work among the heathen.

The missionary at the seminary has only three months to give to Tharrawaddy, and one-half of that time falling as it does in the hottest season of the year, is unsuitable for traveling in the district. Nevertheless, since Mr. Thomas left in March last eight visits have been made, in all of which I have been accompanied by Mrs. Smith and a few trained helpers. Moreover, in the vacation of 1896, seven, and in the vacation of 1897, nine young men, students in the seminary, were engaged as evangelists all over the district, supported by the seminary "pice-a-week" collections. In addition to these, other young men, also students in the seminary, who themselves belong to Tharrawaddy, have been employed in the same manner by the Tharrawaddy Karen Home Mission Society. A most favorable impression has thus been made in many heathen communities. At a council held on the 9th of March three Tharrawaddy pastors were examined and declared fit for ordination, the ordination

services being held the same day. It gives me great satisfaction to make this announcement, for each of these men is a tried and successful leader, and the number of effective ordained men in Tharrawaddy had become greatly reduced.

The station school has been under the most efficient management of Miss S. J. Higby. A report of the school will be given by her to the Woman's Board, and nothing more, therefore, will be said of it here, excepting that the contributions of the churches for the support of the school have aggregated a generous sum. If they had been given a little more promptly Miss Higby would have been saved much anxiety. Too much cannot be said of the cheerful, uncomplaining courage with which Miss Higby has endured much privation and lack of conveniences with which other station schools are provided, and to which Miss Higby has herself been accustomed during her many years of service in other districts. With a corps of teachers in full sympathy with her, she has by her presence and labors in Tharrawaddy town done no little to supply the place of a resident missionary. I am thankful both to the Woman's Board and to the Executive Committee for the means of making her a little more comfortable during the coming year. Such workers are scarce, and should be cherished and cared for.

### THE THEOLOGICAL SEMINARY.

The new year is fairly inaugurated. We have an attendance of 142 in the Karen, and 36 in the Burmese department. The class in Greek, after a year of foundation laying in Green's Handbook to the Grammar of the Greek Testament, is now studying with great enjoyment and profit Dr. Harper's Inductive Method with the Gospel of John. Next year, which will be their third and last, they will read passages *in extenso* throughout the Greek Testament. You will question my wisdom, I fear, when I tell you that this Greek class takes this study over and above their vernacular studies, from no one of which they are excused in view of their study of Greek. Greek studied and acquired under such circumstances will become the property of men with habits of diligence and manly self-application, which will ensure that their superiority in knowledge shall prove a real blessing to their brethren in the ministry and to the churches.

INSEIN.

D. A. W. SMITH.

**THE WORK AT MANDALAY.**

**Nothing so deadens** the spiritual nature as does idolatry, nothing so renders the soul unsusceptible to the highest truth. Sometimes one is almost tempted to think it as profitable to preach to the idols themselves as to the idolaters. But it is not so, and God, through his word, is stirring the hearts of this people. Many of them are beginning to think and are ready to acknowledge that there is no hope for them in Buddhism either here or hereafter; that their idols are mere piles of brick or logs of wood, and that their God is not. We joyfully seize the opportunity of showing all such persons the infinite superiority of the gospel of Jesus Christ to this man-made system, and of pressing home his claims upon them.

Several Chinese are now attending our Sunday services and have been for several months. They understand very little of the Burmese, but something, and they have the scriptures in their own language. We hold a meeting for Chinese once a week in the house of one of them. Two have been baptized, one of whom understands Burmese quite well, and acts as interpreter in these meetings.

I have a feeling that our churches out here, as well as at home, should give for world-wide evangelization, and the only way they can do this now is through the Missionary Union. For two or three years we have taken regular collections for this object, and the last one just taken amounted to more than 100 rupees, both the English and the Burman churches being represented.

JOHN MCGUIRE.

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**ABSTRACT OF PROCEEDINGS OF EXECUTIVE COMMITTEE.**

MEETING OF SEPT. 13, 1897. TWELVE MEMBERS PRESENT.

**T**HE Treasurer presented a financial statement, showing the receipts from donations and legacies from April 1 to Sept. 1 were \$60,733.72, or \$10,166.25 less than last year.

Miss Lillian Eastman was appointed missionary of the Union, and Miss Margaret M. Sutherland and Miss Eastman were designated to Bhamo, Burma, at the request of the Woman's Baptist Foreign Missionary Society.

At the request of the Woman's Baptist Foreign Missionary Society of the West, Miss Stella T. Ragon, of Macomb, Ill., and Miss Violetta R. Peterson, of Lake Crystal, Minn., were appointed missionaries of the Union, to be sent forward as soon as funds are provided.

The decease of Mrs. J. M. Carvell, of Nowgong, Assam, and Mrs. I. E. Munger, of Tura, Assam, was announced.

A list of the sub-committees standing over from last year was presented by the Recording Secretary, and they were reappointed.

MEETING OF SEPT. 27, 1897. TWELVE MEMBERS PRESENT.

At the request of the Woman's Society of the West, Miss Cora Spear was appointed a missionary of the Union and designated to Mandalay, Burma.

The share of the Missionary Union in the printing expenses of the Commission on Systematic Beneficence, \$125, was appropriated.

It was stated that an informal meeting of some members of the committee was held with Rev. Timothy Richard, Secretary of the Christian Literature Society for China. The members present heard a statement of his plans for much enlarged distribution of Christian literature in China, with cordial approval.

Mr. Joseph Booth, organizer of industrial missions in East Africa, was introduced to the committee and made a statement concerning his plans for the industrial and Christian development of Africa. The committee heard the statements with much interest, and a sub-committee was appointed to further investigate the matter.

# PROGRAM FOR MONTHLY MISSIONARY MEETING

(The references are to this number of the MAGAZINE.)

1. Praise Service.
2. Scripture, Prayer and Singing.
3. Selections from "A Cart Journey in Burma."
  - (1) "Passing over our first noon rest." p. 589 (one paragraph).
  - (2) "We had scarcely set our chairs down." p. 591 (four paragraphs).
  - (3) "We want nothing." p. 592 (twelve paragraphs).
4. Singing. "From Greenland's icy mountains." p. 597 (two paragraphs).
5. Trial and Triumph. p. 608.
6. The Work at Mandalay. p. 611.
7. A Famine on Our Field. p. 581.
8. Offering, Doxology and Benediction.

## DONATIONS

RECEIVED IN SEPTEMBER, 1897.

<b>MAINE, \$360.01.</b>		Greenville ch. ....	\$5 00	Lawrence, 1st ch. S. S., for	
Hancock Asso., per W. H.		Laconia, 1st ch. ....	10 75	Ko Nee, care Rev. C. L.	
Rice, Treas. Surry ch. \$2.40;		Seabrook ch. ....	3 20	Davenport .....	\$25 00
Sedgwick ch. \$6.46; Winter		Plaistow ch. ....	5 00	Newton Centre ch. ....	213 60
Harbor ch. \$4.40; Franklin		Keene ch. Y. P. S. C. E., tow.		" Soc. of Miss.	
ch. \$2.80; Ellsworth ch., 1st		sup. Dala, care Rev. E. G.		Inquiry of Theol. Sem. ....	8 75
quar., \$2.96; Ellsworth ch.,		Phillips .....	15 06	Petersham ch. ....	12 25
2d quar., \$3.30; Lamoine ch.,		Nashua, Crown Hill ch. ....	20 00	Dedham, 2d ch. Y. P. S. C. E.,	4 65
\$5.75; Brooklyn ch., \$5.60;		Franklin Falls, 1st ch. ....	11 82	North Scituate, 1st ch. ....	15 90
Trenton ch., 40c. ....	\$34 07			Woodville ch. ....	5 00
Penobscot Asso., per A. G.		<b>VERMONT, \$111.43.</b>		Easton, a friend .....	10 00
Ray, Treas. First Brewer ch.,		Burlington, 1st ch., for medi-		Everett, Mrs. H. A. Braun ..	2 00
\$12.50; Bradley ch., 74c.;		cal missionary work in China		North Adams, 1st ch., tow.	
Great Works ch., \$1.20; Lin-		under the direction of Rev.		sup. Samuel Taree, care	
coln Centre ch., 33c. ....	14 77	G. A. Huntley, M.D. ....	57 00	Rev. E. N. Harris. ....	100 00
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sup. Tau Hu, care Rev. W.		Miss Converse .....	2 00	Malden, 1st ch. ....	41 80
Ashmore, Jr. ....	32 00	East Hubbardton ch., tow.		Marblehead, 1st ch. ....	9 15
East Machias ch. ....	5 00	salary of Miss Converse...	9 00	Fall River, Temple Y. P. S.	
Washington Asso., coll. ....	4 50	Pittsford ch. (of which \$5.00 is		C. E., for sup. Bu-tha, care	
Sidney, 1st ch. ....	1 06	tow. salary of Miss Con-		Rev. D. A. W. Smith, Insein,	
West Gardiner ch. ....	5 00	verse) .....	8 00	Burma .....	10 00
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A. Leavitt, for sup. stu. in		Men's Bible Class, tow.		Lizzie Davis .....	1 00
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Rev. D. A. W. Smith .....	25 00	Rev. J. Dussman .....	6 25	Gardner, 1st ch. ....	7 50
Owls' Head, Mrs. Lizzie Rog-		Andover ch. ....	3 00	Brockton, Sw. ch., for Mah	
ers .....	1 00	Richford, Y. P. S. C. E., for		Lee, care Rev. F. H. Eve-	
Hallowell, 1st ch. ....	17 50	medical work of Rev. G. A.		leth, Burma .....	12 50
Penobscot Asso., per A. G.		Huntley, M.D. ....	5 00	Salem, Central ch. ....	27 79
Ray, Treas., Bangor, 2d ch.,		Brookline ch. ....	9 34		
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Passadumkeag ch., 60c.; East		pogu Henry, care Rev. W.		of Temple Chapel .....	7 00
Corinth ch., 70c.; Levant		R. Manley .....	7 30	East Providence, 2d ch. (of	
ch., \$2.00; South Levant ch.,		Fairfax ch. ....	4 04	which \$1.00 is from Miss	
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\$1.32 .....	47 40	<b>MASSACHUSETTS, \$811.82.</b>		Pawtucket, 1st ch. ....	50 00
Saco, Main-st. ch. ....	6 00	Winchester, 1st ch. ....	20 52	Newport, 1st ch. S. S. ....	6 61
South Paris ch. ....	7 34	Chelsea, Cary-ave. Y. P. S.		Providence, 1st ch. ....	21 36
South Waterloo ch. ....	16 50	C. E. ....	2 50	" Cranston-st. S. S.	
Hodgdon Y. P. S. C. E., \$1.80;		West Harwich ch. ....	16 71	tow. sup. Moug See Dee,	
a friend, 35c. ....	2 05	Somerville, Perkins-st. ch. ....	1 00	care Dr. A. Bunker .....	18 75
Alfred, 1st ch. ....	1 75	Winchendon ch. ....	20 21	Providence, Union ch. ....	128 09
Lincoln Asso., per Herbert		Methuen, 1st ch. ....	50	" 4th ch. ....	4 41
E. Thayer, West Rockport,		West Acton ch. ....	20 00	Pawtucket, Woodlawn ch. ....	32 26
\$1.56; So. St. George, \$3.17;		West Royalston ch. ....	4 25	" S. S. ....	14 85
Belfast, \$2.29; Warren, \$6.53;	13 55	Athol, 1st ch. ....	1 91	Jamestown Y. P. S. C. E.,	
Bowdoinham ch. ....	2 10	Boston, Tremont Temple ch.,		for sup. n. pr. Modunath	
Skowhegan, Bethany ch. ....	10 43	Miss Johanna Stewart .....	2 50	Momin, care Rev. E. G.	
" 1st ch. ....	12 18	Boston, Ruggles-st. ch., a		Phillips, Tura, Assam .....	7 50
Belfast ch. ....	81	friend .....	5 00		
Calais, 2d ch. ....	100 00	Boston, Ruggles-st. ch. B. Y.		<b>CONNECTICUT, \$250.</b>	
		P. U. in part .....	4 00	Waterford, 2d ch. ....	7 12
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Newport, 1st ch., for Mrs.		" South Asso., from a		Clinton ch. ....	14 25
Downie's Industrial School,	50 00	Western friend .....	35 00	New Haven, Grand-ave. ch. ....	27 88
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for Burma Mission. ....	50 00	Brookville S. S. ....	3 00	Tariffville ch. ....	5 00
Plainfield ch. ....	10 00	Holliston ch. ....	10 00	Bloomfield ch. ....	9 25
				Stratfield Y. P. S. C. E. ....	5 00

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New Baltimore ch. ....	3 00
Hoosick ch. ....	7 75
Brooklyn, Greenwood ch. ....	205 52
Albany, Tabernacle ch. ....	25 81
Westerlo, Mrs. H. M. Fisher, Cross River ch. ....	30 00
Beekman ch. ....	2 00
Beekman ch. ....	8 10
Buffalo, Lafayette ch. ....	10 45
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Jasper ch. ....	5 00
Olean, Miss Jennie Fowler ..	2 50
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Lima ch. ....	5 00
Canaseraga ch. ....	22 90
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Lower Dublin ch. ....	28 75
Willistown ch. ....	12 40
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Philadelphia, North ch. ....	8 61
Harrisburg, 1st ch. ....	10 00
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Jermyn ch. ....	5 00
Waverly ch. ....	20 00
" Y. P., for n. pr., care Rev. W. S. Davis, India .....	50 00
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ch. ....	1 00
Coudersport, Y. P. S. C. E. ....	1 50
Shingle House ch. ....	1 25
Turtle Point ch. ....	2 25
Alleghany River Asso. coll. ....	2 50
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New Brighton ch. ....	102 34
Mt. Zion ch. ....	26 65
Susquehanna ch. ....	7 00
Huntingdon ch., add'l .....	1 95
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Warrior's Mark ch. ....	25
East Brady ch. ....	2 26
Leatherwood ch. ....	2 00
Franklin, Union ch. ....	1 35
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Franklin ch. ....	358 16
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Olive branch ch. ....	3 00
Pennville ch. ....	1 00
Berwick ch. ....	13 00
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Jackson ch. ....	1 17
Warren ch. ....	17 90
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Fork Ridge ch. ....	13 55
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Mahanoy City Eng. ch. ....	15 00
Pigeon Creek ch. ....	1 25
Jefferson ch. ....	4 00
Waynesburg ch. ....	8 00
Mt. Zion ch. ....	3 34
New Freeport ch. ....	8 35
Blacksville ch. ....	3 05
Macedonia ch. ....	3 00
Goshen ch. ....	75
Beulah ch. ....	2 25
North Ten Mile ch. ....	4 25
Mansfield ch. ....	12 80
Bailey Creek ch. ....	1 51
Tioga ch. ....	1 00

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Harrison Valley ch., add'l ..	25
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Preston Centre ch. ....	2 00
Northumberland ch. ....	2 25

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Huntington, Fifth-ave. ch. ....	31 65
Various chs. in Guyandotte Asso. ....	43 01
Various chs. in Greenbrier Asso. ....	70 90
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Bingamon ch. ....	5 00
Flaggy Meadow ch. ....	6 00
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Hephzibah ch. ....	1 00
Jones Run ch. ....	1 26
Lumberport ch. ....	1 05
Middlebourn ch. ....	65
Olive Branch ch. ....	1 85
Sardis ch. ....	3 33
St. Paul ch. ....	1 73
Union Valley ch. ....	4 85
Ten Mile ch. ....	1 05
Wadestown ch. ....	3 03
West Fork ch. ....	2 66
Willow Tree ch. ....	5 20
Wilsonburg ch. ....	2 70
Worthington ch. ....	1 25
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Two ladies of Mt. Pisgah Asso. ....	25
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Meadow Creek ch. ....	3 70
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" Linden-ave. ch. Wom. Miss. Soc. of wh. \$11 is for sup. B. W., care Mrs. A. K. Scott .....	17 00
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Blanchard Valley ch. ....	1 50
White Eyes Plain ch. ....	7 80
Perry ch. ....	4 15
Thompson ch. ....	1 50
Adamsville ch. ....	5 12
Birds Run ch. ....	6 33
Macedonia ch. ....	11
Mount Zion ch. ....	5 04
Wills Creek ch. ....	3 06
Central ch. ....	2 00
Roscoe ch. ....	55
Salem ch. ....	1 52
Springfield, Obadiah Denny memorial for Martha Denny Coll. at Central Asso. ....	5 17
Bethel ch. ....	5 00
Cleveland, Euclid-ave. ch. ....	123 65
Cesar's Creek S. S. ....	5 00
Greenfield ch. ....	14 00
New Vienna ch. ....	9 25
Sugar Creek ch. ....	2 00
Wilmington ch. ....	15 95
Xenia, 1st ch., Miss I. F. King ..	25 00
Dayton, Central ch. S. S. ....	40 56





Brooklyn Center, Rev. D. Williams. \$6 25  
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 Mauston ch. 2 45  
 Brodhead ch. 5 00  
 La Crosse, 1st ch. 8 80  
 Verona ch. 11 10  
 " S. S. 1 31

Milwaukee, Tabernacle Boys' Farther Lights. 3 40  
 No Greenfield ch. 7 50  
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 Waupaca, Dan., S., for Rev. C. Nelson, Africa. 5 00

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Home and Foreign Board of Missions. 128 11  
 Kirkwood, B. Y. P. U., for Robert Harper, M.D. 5 00

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 Turon ch. 2 25  
 Walnut Valley ch. 1 70  
 Clearwater, Rev. A. D. Lewis. 1 00  
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 Climax ch. 1 50  
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 Howard. 3 56  
 Mt. Orum S. S. 5 36  
 Kensington ch. 1 25  
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 Jewell ch. 1 00  
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 Smith Centre ch. 2 50  
 Quenemo ch. 60  
 Louisburg ch. 1 25  
 " V. P. S. 3 69  
 Appanoose V. P. S. 1 00  
 Ruhamah ch. 75  
 W. C. 1 00  
 Baldwin ch. 1 00  
 Kansas City, 1st ch. 3 00  
 Kincaid, W. C. 1 37  
 Waverley ch. 25  
 Council Grove ch. 10 00  
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 Sabetha, Rev. S. J. Minard, tow. L. M. 50  
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 Caney ch. 2 55  
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 Fairport ch. 92  
 Pleasant Vale ch. 1 32  
 Downs ch. 3 17  
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 Cheyenne ch. 1 12  
 Blue Ridge ch. 4 50  
 Woodston ch. 50  
 West Union ch. 25  
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 " Y. P. S. ch. 1 00

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 " Beth Eden. 15 00  
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 Tekamah ch. 6 25  
 Marietta ch. 3 49  
 Stromsburg ch. 1 25  
 Estina ch. 3 39  
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 " Rev. A. L. Bayne. 1 75  
 Omaha, South ch. 4 82  
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 David City ch. 5 00

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 Trinidad ch. 8 82

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 Oakland, 23d-ave ch. 25 00  
 Armona ch., F. R. McFee, tow. sup. n. pr., A. Soo, care Rev. J. W. Carlin, China. 15 00  
 Middleton, Miss Ruby Dearborn. 1 00  
 Floreston, Miss Lillian Merrill. 1 00  
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 Portland, Calvary ch., Rev. J. O. Burroughs and wife, tow. sup. n. pr., A. He, care Rev. J. W. Carlin, China. 12 50

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SOUTH DAKOTA, \$6.21.

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MONTANA, \$3.00.

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 Blackwell, Mrs. J. B. Beattie, 50  
 Cash. 15

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Oshawa, B. Y. P. U., tow. sup. Robert Harper, M.D. \$5 00  
 No. Pinnacle Assembly, P. Q. for med. work of Rev. Geo. A. Huntley. 5 30

Total \$6,880 95

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 Library, Pa., Estate Ann Benson. 44 50  
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Donations and Legacies from April 1, 1897, to Sept. 1, 1897. 60,733 72

Donations and Legacies from April 1, 1897, to Oct. 1, 1897. \$71,075 87

Donations received to Oct. 1, 1897. 48,103 58  
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INDIA'S MILLIONS. — STREET SCENE IN SECUNDERABAD, INDIA

# The Baptist

## Missionary



## Magazine

Vol. LXXVII. No. 12

DECEMBER, 1897

### THE SITUATION IN THE TELUGU MISSION

**A**LTHOUGH the work of the American Baptist Missionary Union among the Telugus of India reports the largest membership of any of the missions of the Society, there are many circumstances which would show that in spite of the grand success of the work, as far as the ingathering of converts is concerned, the mission still requires arduous and long-continued labors by American missionaries before Christianity can be considered a fully established, self-supporting and self-propagating institution among the Telugus. The chief reason for this is that while the mission itself was begun in 1836, for many years Nellore was the only station of the mission, acquiring by that fact its celebrated title of the "Lone Star." It was not until 1866 that the rapid increase of the mission began with the opening of the station at Ongole, and even in 1877, only twenty years ago, there were but six thousand members in the Telugu Baptist churches. The great majority of the present church members are less than twenty years out of heathenism, and while undoubtedly as a whole true and devoted disciples of the Lord Jesus Christ, yet they are lacking in that matured Christian character which comes not only from a long personal Christian experience, but from long-established churches and the matured Christian graces which grow from the soil of several generations of Christians.

Accordingly, although the converts among the Telugus exceed those in Burma by nearly 20,000, the Telugu churches are far behind those in Burma in everything that constitutes the establishment of Christianity as an indigenous institution among the people. While of the 640 Baptist churches in Burma 441 are self-supporting, only 34 of the 108 among the Telugus are so reported. This disparity is also emphasized by the fact that while the Christians in Burma are fully organized into independent churches, as will be seen in the average number of church members, which is about 40, the great mass of the Telugu Christians are still far from that desirable point, since the average is nearly 540 members to a church. This average number of members in a church would not be a decisive proof of want of

organization in America, but in a mission field like the Telugus, where the 55,000 native Christians are scattered over a territory containing 18,000,000 of people, it is evident that many of these churches must include Christians from widely extended districts, where as a rule anything like organized church life as it is known among us or as it is known in the more compact churches of Burma, is impossible.

The situation in the Telugu Mission, then, is one requiring strenuous efforts to a more complete and independent church organization. The education of young Christians and the children of Christians, to prepare them for the duties of self-support and self-direction, and to train leaders adapted to lead the great multitude of babes in Christ into the mature development of men and women in Christ Jesus, is an urgent need of the mission. When we consider also that nearly all the Christians are from the lowest classes of the people, kept down by the customs and caste of India, to an undiversified sort of toil, it is evident that a great need of the Telugus is education, especially industrial, which will fit them for more diversified and remunerative spheres of labor, and enable them to take their stand as independent men and women among the whole population. Some beginnings in industrial labor have been made at Nellore, and a technical school is proposed at Ongole. Only the lack of funds prevents the immediate establishment of this greatly needed addition to the facilities of the Telugu Mission.

**THE ORIGIN OF THE TELUGU MISSION** is a remarkable story, and is given in full in the *MISSIONARY MAGAZINE* for November, 1889. We repeat it in a brief form to refresh the minds of our readers.

Amos Sutton was a street Arab of London, a homeless wanderer, without friends or visible means of support, and notorious for his lawless and daring recklessness. One Sunday while playing "pitch and toss" with boys, a young lady, a Sunday-school teacher, stopped and bade them a cheery good-morning and invited them to go to Sunday-school. At first the boys laughed, thinking it would be a good joke for Pudding Lane boys to wear clean pinafores and help to sing psalms. But after further urging by the teacher Amos agreed to go to Sunday-school once if the teacher would give him a shilling with which to play at "pitch and toss." As it was the only way to get him to Sunday-school the teacher agreed, and in short, he liked it so well that he continued to go and was converted. The young teacher, who was a seamstress, assisted him out of her slender means to acquire an education, and he became a missionary to Orissa. While in India he married the widow of an American missionary, Rev. Mr. Coleman, of Arakan, and in 1835 made a visit to his wife's home in America, being present at the meeting of the Triennial Convention. The singular fact about that meeting was that the convention had a surplus of funds in the treasury, and was looking for a new mission field. Mr. Sutton vigorously pressed the claims of the Telugus to the south of Orissa, and it was resolved to open a mission among them. By this remarkable and romantic combination of providential circumstances our great Telugu Mission was begun.

## A NEW MOVEMENT IN JAPAN

THE religious situation in Japan is continually changing and always interesting. The latest movement seems to be in the direction of an ethical development of the ancient Shintu religion. The most advanced leaders of the Japanese have become thoroughly dissatisfied with the moral condition of the people, since the incoming of Western civilization has largely overturned the former ethics, and Christianity has not yet obtained sufficient hold upon the people to supply their place. Under the circumstances it has been proposed by some that the ethics of Christianity should be adopted without its religious features; by others that the Confucian ethics should be introduced and taught to the people. But as a matter of fact the ethical teaching in Japan at the present time is simply chaos. In a review of the religious and moral situation of the people, the *Japan Daily Mail* states that the greatest dissatisfaction exists with the ethical text-books in use throughout the country. They supply the only moral teaching received at school by no less than 3,600,000 pupils, and the books are of the most unsatisfactory and insufficient character. In the emergency which has come upon the Japanese people they have been prepared by incompetent officials, at the instigation of publishers who saw a chance to sell books of this character. The preparation was so hasty that they have undergone a constant revision; the ethical standard has been continually changing, and no one has felt any confidence in principles so constantly varied. The books have no authority in themselves, as not being founded upon any religious basis, and are unworthy for use as books for teaching ethics.

In the recent revival of nationalism in Japan, the strong Japanese feeling has temporarily thrown into disrepute the proposition to adopt the Christian ethics. "Nationalism," says the *Japan Mail*, "at the present moment seems to lead scholarship, and even common sense, captive," and in the efforts to have something which is purely Japanese, many very highly educated Japanese minds are engaged in experimenting with all sorts of creeds and philosophies, and with the natural result that they are not able to come to any satisfactory conclusion. The Christian papers of Japan do not fail to call attention to the fact that Christianity is not opposed to Japanese patriotism, nor does it exalt the life to come at the expense of the life that now is, but the strong trend of the present movement prevents the people from realizing this truth.

The strongest movement at the present time is a reaction towards Shintuism as a religion and Shintu ethics. It is claimed by the *Japan Times* that the minds of the Japanese are so strongly rooted in the Shintu belief that they declined to receive even Buddhism, except as a graft upon the ancient religion, and only as it would accommodate itself to the Shintu religious forms; and as no similar compromise on the part of Christianity is possible, it has little hope of success in Japan. The *Daily Mail* rightly calls attention to the fact that this conclusion is inconsistent with the whole history of moral progress, and that there is hope, in spite of the present tendencies in Japan, that Christianity will ultimately dominate in morals and religion.





AMERICAN BAPTIST MISSION, NALGONDA, INDIA

**RAINS HAVE BROUGHT RELIEF** we are glad to say, to nearly all the portions of our Telugu Mission field, in which drought and famine were threatened. There are still a few places in which there is more or less scarcity and suffering, but it appears that no general appeal for famine relief will be necessary at the present time. May it be that it shall never again be necessary. As the means of communication and methods of agriculture improve in India the probability of famine is continually lessened.

**THE RIOT AT PODILI, INDIA**, in which Rev. Alfred C. Fuller was attacked by a mob while returning to his home from the magistrate's office, has been fully described in preceding numbers of the *MAGAZINE*. Our readers will be glad to learn that the case was promptly and energetically taken up by the government officials, and in spite of some delays incident to the operation of the Indian laws, has been carried through to a conclusion. It was tried at Ongole by the collector of the Nellore District, the highest official in that region. The natives brought forward sixty-one witnesses, one of whom testified that Mr. Fuller had with him fifty Christians, while he had only four companions. In spite of this false testimony offered by the heathen, the collector convicted thirteen of the rioters, as we are informed by Hon. Robert O. Fuller, of Cambridge, the father of the missionary, who received a telegram to that effect dated at Nellore, Oct. 27. Doubtless this swift and rigorous dealing with this matter will act as a strong deterrent upon the wrath of the heathen. The lives of the missionaries and the native Christians would not have been safe if this outrage had been suffered to go unpunished.

This whole matter has been a severe trial to Mr. Fuller, and his health has suffered much by the strain which he has endured for many months, but we are glad to know that he has been sustained by the Spirit of the Lord and cheered by the sympathies and aid of the missionaries, especially of Mr. and Mrs. Levering, so that he has not broken down under his trials. It will probably soon be necessary for him to return to America for a season of rest, to regain his strength before resuming his missionary labors.

**THE BAPTIST MISSIONARY CALENDAR OF PRAYER** is now ready; price twenty-five cents. It is handsomer than ever. Send twenty-five cents to Mrs. H. N. Jones, Harrison Building, Philadelphia, Pa., for a sample copy and the liberal offers for clubs.

**A** TELUGU BAPTIST HOME MISSION SOCIETY was formed at the first meeting of the Telugu Baptist Convention, held at Ramapatam in August. Four hundred rupees were subscribed, and it was voted to send two native missionaries at once to the Chenchus, an aboriginal tribe of people numbering about six thousand, living in the hills of the Nellore and Kurnool districts. This is the first movement of the Telugu Baptist churches toward missionary work for others, and is a gratifying and encouraging exhibition of growth in self-dependence and strength of Christian purpose.



BAPTIST MISSION HOUSE, KANIGIRI, INDIA

**A** CONFERENCE OF CONGO MISSIONARIES was held at Ikoko in August. Twelve members of our Congo mission were present. The fact that this gathering was possible shows how the appliances of civilization are advancing into the interior of Africa. Rev. Joseph Clark, the missionary in charge at Ikoko, writes that these twelve missionaries represented an average service of thirteen years on the Congo, and eleven children in Europe or America that were born on the Congo, and are now all doing well. This would seem to indicate that the Congo is not such a deadly place for white people as it has sometimes been represented to be.

**T**HE BAPTIST ACADEMY, TOKYO, JAPAN, has met with a crisis; the old rented building in which it was temporarily housed was unroofed by a high wind Sept. 9. The scholars had no occasion to call for "more light," but the school was compelled to seek other quarters. A place has been found, but it is exceedingly inconvenient and unsuitable. What the academy needs is a new home of its own, adapted for its purposes. Real estate is high in Tokyo, and getting higher. The present is the time to act.

**THE FIRST LEGAL MARRIAGES** of natives on the Upper Congo occurred at the end of last July. A recent change on the laws having made it possible for poor people to be legally married by the state, Rev. Joseph Clark of Ikoko, Lake Mantumba, sent five couples to be married by the state officer at Irebu. They were provided with certificates free.

**THE STIRRING NEWS FROM UGANDA**, Central Africa, intimation of which was received by cable, is confirmed by communications in the *Church Missionary Intelligencer* for November. King Mwanga fled from his capital, and organized a rebellion in Budu, another part of the country. There has been a strong reaction against the control of the country by the Protestants and the English, and the king, who has been secretly treacherous, became afraid of receiving punishment for his sins and tired of control, so he has raised the standard of rebellion against the English authority, with the twofold object of killing all the missionaries and Christians, and driving out all the Europeans. The English officers acted promptly and sent a force against him with Maxim guns. There was great danger for a time, as if the first battle had been won by the king, the whole country would have been unsafe for Europeans; three-fourths of the people would have joined his standard. The only ones who could be relied upon to fight him were the Protestant Christians, and nearly all those were called to go and fight against the king. The churches were for the time being almost deserted, but fortunately at the first battle which was fought, a decisive victory was gained by the Soudanese and natives, under the leadership of the English officers. The Maxim guns made havoc of the forces under the king, and, as one of the native messengers said, "The dead were as the sand upon the lake shore."

Perhaps another attack may be made by the king, but his prestige is gone; the victory will doubtless remain with the English, and the country will be safe again for missionary work. The history of the mission in Uganda has been a succession of thrilling episodes.

**"A CONCISE HISTORY OF MISSIONS,"** by E. M. Bliss, D.D., editor of the "Encyclopedia of Missions," has just been published by the Fleming H. Revell Company. By its title, its scope, its plan and its purpose, it invites comparison with Dr. George Smith's "Short History of Christian Missions," published by T. & T. Clark of Edinburgh. Of the two books Dr. Clark's has a much fuller discussion of the principles of missions and the early and mediæval development of the Christian church. Dr. Bliss, while not ignoring these topics, gives his book chiefly to setting forth the facts and methods of modern missions. The former is more scholarly but the latter will be found more practical for ordinary use in mission study and reference. In some respects the two volumes supplement each other, and it is quite evident that Dr. Bliss had it in mind to supply the defects of the Scottish publication as a practical book of reference. His work is an extremely handy book of reference on missions, and the low price of seventy-five cents brings it within the reach of all.

**FIRE AT KITYANG, CHINA.** We regret to learn by a letter from Rev. J. Speicher that a fire on Aug. 31 nearly destroyed his house at Kityang. Only two rooms are left which can be used. The mission work at Kityang has given much encouragement, but this disaster will oblige Mrs. Speicher to leave the station temporarily, leaving Mr. Speicher to carry on the work as best he can with crippled resources and in straitened circumstances. A new house is needed at once at Kityang. Who will furnish the money to build it?

**PERSONAL.**—A party of missionaries sailed from Philadelphia Oct. 16, consisting of the following: Rev. Robert Harper, M.D., Mrs. M. B. Kirkpatrick for Namkham, Burma, Miss Carrie E. Putnam for Moulmein, Burma, Miss Margaret M. Sutherland and Miss Lillian Eastman for Bhamo, Burma, and Miss Cora Spear for Mandalay.—Rev. Frank Peterson, District Secretary of the Missionary Union for the Northwestern District, requests that his address be changed to 711 Lumber Exchange, Minneapolis, Minn.—Mrs. Laura Crawley and Miss Annie E. Hopkins, of Moulmein, Burma, have returned to America.—Rev. F. W. Stait and wife have gone to India, to enter the mission work at Podili in the Telugu field.—Miss Annie L. Crowe recently sailed from England to join Mr. and Mrs. Adams in the mission work at Hanyang, China.—Miss M. A. Whitman, of Tokyo, Japan, arrived at San Francisco Nov. 4.

**THE AMERICAN BAPTIST PUBLICATION SOCIETY** has just issued an excellent book for the missionary department of Sunday-school libraries, "Carnico, the Little Indian Mexican Captive," by Miss A. M. Barnes. Price seventy-five cents. The books for the young which our Publication Society is now sending out in rapid succession are admirable in material, makeup and matter. They leave nothing to be desired. The Society has also issued a revised and enlarged edition of Dr. C. C. Bitting's pamphlet on "Bible Societies and the Baptists." This is the only form in which the various relations of Baptist to Bible translation, publication and distribution is told in one volume, and the book forms a valuable addition to our denominational historical literature. Price ten cents.

**THE NEW UNITED STATES TARIFF LAW** is somewhat complicated in its provisions regarding personal baggage, and we give an abstract for the special benefit of missionaries returning to America. Personal baggage is limited to "wearing apparel, articles of personal adornment, toilet articles and similar personal effects in actual use." All such articles purchased in this country and taken abroad can be brought back free of duty if properly identified to the satisfaction of the customs officials. Such articles *if purchased abroad* can be admitted free only when they accompany the owner. If the owner has resided abroad for two years or more the value of personal effects admitted free is not limited; otherwise all over one hundred dollars in value of personal effects purchased abroad will be subject to duty. Books printed entirely in a foreign language are admitted free.



STEAMER "BELGENLAND" LEAVING PHILADELPHIA  
WITH MISSIONARIES FOR INDIA

" Bear me on, thou restless ocean,  
Let the winds my canvas swell;  
Heaves my heart with warm emotion,  
While I go far hence to dwell.  
Glad I bid thee,  
Native land, farewell, farewell."

## SAILING OF MISSIONARIES FROM PHILADELPHIA

REV. FRANK S. DOBBINS, DISTRICT SECRETARY



ON Saturday, Oct. 16, 1897, at one P.M., the American Line steamer, the "Belgenland," pulled out into the Delaware River at Philadelphia, bearing in full sight of hundreds of Baptist friends on the pier-head, six of our missionaries just starting for Burma: Rev. Robert Harper, M.D., a graduate of Woodstock College and of the Detroit Medical College, Miss Cora E. Speer, of Indiana, Miss Margaret M. Sutherland, of Wisconsin, Miss Lillian Eastman and Miss Carrie E. Putnam, of Burma, and Mrs. M. B. Kirkpatrick, of Philadelphia. It is the first time within the recollection of those present that a party had sailed from Philadelphia for our foreign field. The farewell service at the First Baptist Church was largely attended and of deep interest.

Among the hundreds who thronged the steamer and the dock were many pastors,

some of whom had come from far out of town to be present. In a quiet spot on the dock prayer and song and kindly greetings were mingled. Mr. Dobbins, the District Secretary, presided. Dr. Wayland compared the sending of the "Indiana," with her cargo of wheat for the Russian famine sufferers, to this freight of those bearing the Bread of Life. Rev. Wm. Carey Calder, who with his wife—a daughter of the late Dr. Benjamin Griffith—long to be at work in Burma, assured the missionaries of the hearty welcome awaiting them in Burma. Dr. Wyeth, Dr. J. B. Gough Pidge (Mrs. Kirkpatrick's pastor), Rev. R. F. Y. Pierce and others participated. Mrs. H. N. Jones for the Woman's Society gave the farewell greetings. Then with many a tearful handshake the company sent forward the missionaries on their journey, as John says, "after a Godly sort." Mrs. Kirkpatrick leaves her two boys, aged about eleven and fourteen, at the Home for

Missionaries' Children in Newton Centre, not to see them again until they are young men grown. Dr. and Mrs. Kirkpatrick and the children, too, make the sacrifice willingly for Christ's sake. Who could refuse the alabaster box? Among the bystanders were Miss Slater and Miss Fay from Burma, each accompanied with a Burman woman. Mrs. C. H. R. Elwell, also of Burma, was present. Miss Goddard, who goes westward in a few weeks to join her father and mother in Ningpo, China, likewise was present. The Secretaries of the home and the state mission societies were among

those who laid aside everything to be at this farewell. Take it all in all, it was great occasion for Philadelphia Baptists, and, with a little more experience in caring for departing missionaries, such farewell occasions will greatly deepen the zeal and interest in missions. Philadelphia Baptists are readily brought together, and it is easier than in any other great city in the country to secure a large and enthusiastic gathering in the interest of missions, like that on the wharf this day. Philadelphia Baptists hope that many more such missionary parties may sail from the City of Brotherly Love.



## THE MEANING OF THE MAGAZINE

AS to the "Magazine," I have long wondered how pastors could do without it. I am amazed at the statement of a District Secretary that out of one thousand pastors on his field only seventy-five take the "Magazine." *That goes far to explain the heavy debt.* If they knew the value of it to themselves and their churches (to say nothing of the cause) they surely would not deprive themselves of so great a benefit. I have taken the "Missionary Magazine" for forty-five years and have ever found in it joy, comfort, inspiration, stimulus, and strength.

How could it be otherwise when it brought me into fellowship with such men as Judson, Boardman, Kincaid, Mason, Bronson, Brown, Dean, Clough, and Ashmore, and such women as the Judsons, Ingalls, Fields, Carpenter, and others? Some of these I have never seen, but their words, borne from afar on the pages of the "Magazine," have stirred and cheered my heart and sent me to my knees in prayer

and into my pulpit on fire with missionary interest. And so their tales of triumph in Christ, their accounts of conversions, baptisms, and revivals, their revelations of the darkness and degredation of the heathen, their reports of toils and perils and pains for Christ's sake have confirmed faith, rejoiced the heart, stirred up sympathy, and spurred on to help.

As a preacher and pastor I have found some of my best illustrations of Divine grace, best examples of heroism and martyrdom, best evidences of Christianity, and best "cases of conversion" in the foreign field.

The "Magazine" has been my right hand in stirring up and keeping alive the missionary spirit in the churches I have served, and calling out the contributions of the Lord's people. I am not a pastor now, but I feel that I must have the "Magazine," and if I get too poor to take it I will beg it.

C. A. VOTEY.

# THE FIRST TELUGU BAPTIST CONVENTION

REV. W. L. FERGUSON, RAMAPATAM, INDIA

THE first annual meeting of the above-named body should have been held in Secunderabad, Deccan, last January, during or at the close of the Annual Conference of the Telugu Mission; but the limited accommodations of our Secunderabad compound and, more than all, the prevailing high prices of food-stuffs in the bazaars, made the holding of a Telugu Convention impracticable at that time. Accordingly the Conference voted to request the Convention to meet in Ramapatam in August. This meeting has just been held, having begun on the 28th, and extended through till the night of the 30th of August.

The gathering was not so large as many of us had hoped it might be; but it was fairly representative. Delegates regularly elected by the churches, and bearing credentials, to the number of about one hundred, were present. Only about twenty of our missionaries could be in attendance, owing to the press of work in their stations and upon their fields. Brothers Hopkins, Newcomb, Kurtz and Stanton have for some time been engaged in famine relief, and Mr. Manley was just opening works about ten days prior to the Convention. Brothers Fuller and Levering were looking after the interest of Podili, and the remainder of the force was detained by high waters, sickness, and general business.

The Convention opened with a stirring devotional meeting, whose theme was the "Holy Spirit." Then came the election of officers: Mr. A. P. Veraswamy, of Bangalore, Chairman; and Mr. G. P. Samuel, of Ramapatam, Clerk. Delegates presented their credentials, were assigned special seats in the front of the chapel; letters of greeting from the churches were read, and a Constitution and By-Laws for the governing of the body were presented, amended, and discussed in a businesslike and thorough manner. The missionaries for a greater

part of the time simply looked on; but whenever the wrong track was about to be taken, offered their advice and uttered their warnings. Once or twice the body got into deep water, imagining that it could legislate certain things; but despite the slips and somewhat numerous parliamentary tangles, the result may be said to be very creditable to our Telugu brethren. I am sure it rejoiced the missionaries' hearts to see the brethren taking hold of their own affairs and making an attempt to solve some of the problems connected with them. If mistakes were made, they were of such a nature as usually attend the young when they are coming into the consciousness of the possession of power.

Among the topics discussed were: "The Filling of the Spirit," "How to Improve the Native Churches," and "Self-support." The open discussion of the last-named subject was decidedly animated at times. On Sunday Mr. D. Nursiah, of Nellore, preached a very practical and helpful sermon, and in the evening Mr. Bullard presented, by the use of maps and a short sermon, the religious condition of the world. An especial appeal was made for the fishermen along the coast of the Bay of Bengal, and for the *Chentsuwarn* living in Cuddapah and other districts to the west and north. Steps were taken for the formation of a Telugu Baptist Home Mission Society, and a considerable sum was pledged to carry on the first year's operations. It is proposed to send out two evangelists the present year, and to perfect the organization of the Society at the next meeting of the Convention.

Let not this action be misconstrued by anyone. It does not mean that missionary work among the Telugus where we are already operating is in any sense diminishing, or in need of less hearty sympathy or support than formerly; it does not mean

that the native churches have cut loose from missionary aid or control; it does not mean that they are strong and henceforth need nothing. It simply means that the Telugu churches are making a beginning in home missions. The more intelligent of the brethren are coming to see that the shortest way to self-support and self-governance is through the medium of helping

others. If the church becomes self-propagating, in proportion as it is composed of regenerate and spiritual men in large numbers, will it be strong? There are many perplexing questions yet to be wrought out in connection with the work in India; shall we not hope that the Telugu Convention and this infant society may help in the final solution?



A TELUGU CONGREGATION

## SPECIALLY SUPPORTED MISSIONARIES

THE Church Missionary Society of England has gone farther than any other in the plan of sending out missionaries supported by themselves or by their friends independent of the general funds of the society. The *Church Missionary* gives the following report of the present state of this movement: "Of the 63 (excluding wives) sent out since May 1, 4 are honorary, one partly so, and offers have been made for the support of 52, leaving only 6 to be a charge on the ordinary funds of the society. The total number of missionaries on the roll for whom special provision is thus made is 305, of whom 188 are men

and 117 women. Individual friends are responsible for 94, parochial and other associations in England and Ireland for 87, the Gleaners' Union and its branches for 43, various county organizations for 11, the Dublin University Fuh-Kien Mission for 8, other bodies of friends for 30, and Colonial Associations for 32. Besides the 305, offers are to hand for the support of 18 others, making a total of 323. The mission fields to which the missionaries thus supported are attached are the following: Africa, 80 (West Africa, 23; East, 57); Mohammedan lands, 23; India, 96; China, 73; Japan, 28; Canada, 5."



# THE PASSING OF THE FAMINE

REV. W. A. STANTON, KURNOOL, INDIA



REV. W. A. STANTON

WE understand now better than ever before that Old Testament scene of the Prophet Elijah and King Ahab and the assembled multitudes hurrying to their homes, while the heavens grow black with clouds and the land is filled with the "sound of abundance of rain."

The June rains came in scanty showers. Week after week went by and no rain. Crops began to wither and dry up. It seemed as if our hopes were to be dashed to the ground, and the terrible outlook of another year of famine stared us in the face. People flocked in crowds to the relief works. Not a work was being carried on with less than ten thousand people employed. The outlook was gloomy in the extreme. Even with money to buy it, grain cost like gold. The last date for rain, according to Hindu calculation, had come and gone. "The fatal three years' famine is upon us," was the despairing cry of all.

Then the whole scene changed. Man's extremity proved to be, as ever, God's opportunity. He, in whose hand are the clouds, rolled them up black with moisture and bade them pour out upon the parched and withered land their life-giving treasures.

The sound was like music to the hungry and despairing people. We realized anew the wealth and power of God. Down came the rain in mighty torrents. Tanks were filled in a night. Dry beds of long empty

streams rolled full with boisterous, rushing torrents. With open mouth the parched land drank in the refreshing waters and the heart of nature was glad once more. That was the last week in July. Through all of August up to the present time the glorious rains have continued, and we take courage and go on in the name of the Lord.

But I am not writing this simply to tell you that the famine is over, but rather to show what new labors have fallen upon us by reason of its end. I am speaking of course just for Kurnool, our own district. Conditions vary so greatly that what I am going to say may not apply at all to other parts of India.

During the famine government has been most active and energetic in opening relief works for the poor people. All who wished to come for the small wages offered were free to come. The wages was not sumptuous it is true. If it had been government would have had the whole population of India on its hands. It was famine wages. But it was calculated on the basis of what a man could eat. Thus, with every rise of grain there was a corresponding rise in wages. On this basis a working man received a certain wages, a woman a trifle less, a nursing mother considerably more, a boy of twelve as much as a full-grown man, children above seven three-quarters wages, and those below seven were sent to the kitchen. Thus whole families could come and every member earn something. In this way by the splendid work of the government during the long, weary months of the famine, when the poor people if left to themselves would have perished in frightful numbers, they were kept alive, and comparatively few I suppose, here in our district at least, have died of starvation.

Then the rains came. That meant seed sowing. But where was the seed? People who for the last six months have been going

to famine relief works earning barely enough for daily food, are certainly in no position to buy seed grain, neither will any one give us a loan. The timidest man on

open up business again. Government realized this condition of things, and since the rains have come has been distributing with lavish hand money for seed grain and for

ROGERS GOSPEL HALL, KURNOOL, INDIA



the face of the globe, I suppose, is the Hindu money-lender. In famine time he simply closes up his shop and waits in fear until good times come. No amount of rain will stir him. Not until the crops are harvested and he sees the stacks of new grain will he

open, in cases where they have died during the famine.

But government is not so successful in this department of work, which is peculiarly open to fraud. It is difficult to find out in a certain village who are the ones really in

need of this aid. And then, some headman in the village must speak for the poor people. And after the official has gone he is sure to come around and demand his commission, which usually is about one-half of the original sum.

Being on tour among the people we saw these things and heard the cries of the poor people whose lands were lying waste for lack of seed grain. Just about that time our MISSIONARY MAGAZINE came to hand, and in looking through the list of donations we saw contributions for the famine sufferers in our case from many givers. We made up the total, and found that it came to about one thousand rupees. We were delighted and overjoyed and thanked God for putting it in the hearts of Christian people at home to send us help just at that time. We were further cheered by a letter from the *Christian Herald* of New York, stating that they had cabled five hundred dollars to us for famine relief. We started out at once on tour and began our work. We have not given money, for that is subject to so much abuse. We have opened an account with some grain dealer in the village, and he has given them the amount of seed grain prescribed. Our preacher has seen the grain measured and sown in the fields, so that we are sure that every measure of grain given has actually been sown. We have not confined our operations to our Christians, but have given to all classes. The only condition we have made has been that they should be poor. Only those with from one to ten acres of

land and who were absolutely unable to get the seed grain from any other sources, have been aided. Even with all this care many have been turned away from sheer inability to give more. With the one thousand rupees that kind friends sent us from home we have distributed seed grain in about thirty villages, to more than five hundred persons. More than sixteen hundred acres of land have been sown with seed and are now waving with splendid crops. Two thousand measures of Indian maize and more than ten thousand measures of rice have been given as seed grain.

I wish I could tell the effect of all this on the poor people. They say, "God has sent us the rain, and now God has sent us the seed. Your God is the only God, and your religion is true." They can understand a deed like this, and they say that a religion that does such deeds as this is true. The people have been greatly stirred in heart by your kindness, and we believe and pray that a larger door will be opened for the gospel, and that the kingdom of God will come with power on this Kurnool field before many days. To the poor we gave of every caste, and it is the poor we want. Love alone can break down the hard barriers of caste and bring all the poor into the one fold of the one Shepherd. To all kind friends who sent the help we would send the heartfelt thanks and most affectionate salaams of all the Telugus who have partaken of your bounty, and pray God's richest blessing upon you.



## LIFE AMONG THE TELUGUS—II

REV. A. A. NEWHALL, NEW ORLEANS, LA.

LET us now take a look at the Telugu people. Here are some faces and costumes; how do you like them? You cannot judge of their color, but it is, generally speaking, a coffee brown, though for some reason not quite clear to anybody; some classes are a good deal lighter than that,

consists of from one to three pieces of cotton cloth, usually without seams, wound loosely around the body. A man, when fully dressed, wears, hanging widthwise from the loins, six yards of plain white cloth, so wound around the legs as to resemble loose pantaloons. Above this he winds a cotton



A COMPANY OF TELUGUS

and some are as dark as an African negro. But their features, you will notice, are neither those of the African nor of the Mongolian, and if it were not for their color many of them would be easily taken for Europeans. After getting well acquainted with them you may find yourself forgetting their color and their peculiar dress, and beginning to trace resemblances to friends at home.

Their dress I have called peculiar. It

sheet about his shoulders, and about his head he winds six yards more of thin, narrow cloth, or "mull," into the form of a turban. The shoulder cloth has in many places, under European or Mohammedan influences, given place to a jacket, longer or shorter according to fancy or rank, and the lower cloth to pantaloons. On the feet some classes wear sandals and some thick-soled slippers turned up at the toes. A Telugu woman's dress consists of a single

piece of cloth, nine or ten yards in length, wound partly into the form of a skirt and partly into a covering for the shoulders, leaving an end hanging behind, which can be easily drawn up over the head. Besides this there is usually worn a short waist, whose short sleeves, right shoulder and back are often ornamented with neat patterns, wrought with silk and beads and even jewels. Here, too, European influences have led to the adoption, occasionally, of some modifications of the native costume. Children of both sexes are seldom encumbered with any clothing before they get to be five or six years old.

The elaborateness of the dress depends upon the station and wealth of the wearer. Those natives who have been much in the service of Europeans acquire a fondness for cast-off European clothing. It would seem a natural thing to bestow such articles freely upon one's servants, but the grotesqueness of the combination, when the housemaid parades about the drawing-room in a flounced and ruffled skirt, or the table servant makes his appearance, before invited company, wearing in place of his white coat one of master's fine shirts with the flaps dangling outside, is rather dampening to one's generous impulses.

Another and very striking peculiarity in the dress of the Telugus is the abundance of jewelry with which they bedeck themselves. Men as well as women wear it, and the latter are sometimes hung with it in every available spot from head to foot, or if not they would be if they could get it.

Not having any savings banks until the British government of late years provided them in their postal service, and money lending being confined mostly to a special class of merchants, the Telugus, like all the Hindus, if they do not hoard up coin by concealing it in the earth about their houses, invest their earnings in jewelry. Gold, silver, copper and lead, precious stones and glass, pearls, shells, ivory and choice woods are all brought into requisition, and great

skill is displayed in their manufacture, considering the rude tools with which they work.

This jewelry is distributed liberally all over the person, men using it more sparingly than women and children. The hair, ears, nose and neck, arms, wrists and fingers, waist, ankles and toes are all supplied with one or more pieces for each locality. If nature does not provide a convenient support an attaching place is made artificially. The nose is pierced as well as the ears, and not only the under lobe of the ear but the rim all around is perforated. A mere puncture is not sufficient for the lower hole, but successive pegs of increasing size are inserted to stretch it, and afterwards springy coils of bamboo wood, until it gets large enough to admit an eyelet-shaped jewel, which is sometimes an inch or more in diameter. The sight of this mutilation of the ears and nose, differing as it does only in degree from that practised in Christian lands, is usually sufficient to cure an European missionary of any lingering fancy which may exist for pendent jewelry.

The traveler's first impressions on finding himself in a community of Telugus is quite bewildering. He seems to have been transported to another world, sights and sounds are so entirely different from anything ever before experienced. Some of the street scenes of an average Hindu city are well described by a modern poet in the following lines, which might have been written truthfully of Madras:

"Forth fared they by the common way  
afout,  
Mingling with all the Sakya citizens,  
Seeing the glad and sad things of the town;  
The painted streets alive with hum of noon,  
The traders cross-legged 'mid their spice  
and grain,  
The buyers with their money in the cloth,  
The war of words to cheapen this or that,  
The shout to clear the road, the huge stone  
wheels,

The strong, slow oxen and their rustling loads,  
The singing bearers with the palanquins,  
The broad-necked hamels sweating in the sun,  
The housewives bearing water from the well,  
With balanced chatties, and, athwart their hips  
The black-eyed babes; the fly-swarmed sweet-meat shop,  
The weaver at his loom, the cotton-bow

left. One motions another to come by lifting the hand, with the palm outward, throwing it forward and downward, and to motion one away they throw the back of the hand forward and upward. A gentle twist of the head to one side indicates assent, while dissent is indicated by rapid little shakes from side to side. They push the needle, often draw the saw and plane, and drive a screw (of native make) by turning it to the left. A garment with sleeves is drawn on to the left arm first. House servants persist in dusting before they sweep. A polite Hindu will, before entering your door, remove his shoes, but enter and sit with his turban on. But, with all their peculiarities, one cannot help being favorably impressed by their pleasant faces, respectful conduct and a degree of refinement in their manners which most foreigners are quite unprepared to find



BAPTISM AT RAMAPATAM, INDIA

Twanging; the millstones grinding meal,  
the dogs  
Prowling for orts, . . .  
The blacksmith, with a mattock and a spear  
Reddening together in his coals, the school,  
Where, round their Guru, in a great half-moon  
The Sakya children sang the mantras through  
And learned the greater and the lesser gods."

— SIR EDWIN ARNOLD.

Many of their movements and ways are strangely the reverse of our own. They are accustomed to passing each other on the

among the heathen.

As to moral qualities it is difficult to characterize the Telugus. They are curious mixtures of the good and the bad. Their politeness often degenerates into gross flattery; their desire for the "favor" of their superiors often leads them into excessive faithfulness for a season, only to be followed by the sudden commission of some great dishonesty; while generally appreciative of favors, they often exhibit a surprising degree of ingratitude. The average heathen Telugu is truthful only when it is for his interest to be so, and not always so then, and since the introduction of European wines and liquors intemperance prevails to an alarming extent.

## A PROPHECY

REV. J. HEINRICHS, RAMAPATAM, INDIA

COMPARISON, though not always, is frequently odious. The heart of many a missionary has been saddened by unjust comparisons drawn between the Christians in western lands and those in oriental countries. Hence it is not the purpose of these lines to make comparisons, but simply to record the conviction that both individual Christians and the churches of this country generally possess elements which betoken a glorious future. The future state of the Christian church in India will not be modelled after the pattern which the occidental church has assumed, but will conform more to the original ideal as found in the New Testament.

Each land and people have their idiosyncrasies, and there is a complexion of the Hindu character which, having entered into the composition of the Christian church, will produce this promising future. A great many truths, such as that of a supreme and omnipotent God, the Trinity, incarnation or *avatar*, anticipation of a new era or golden age, the idea of sacrifice as an atonement for sin and others are incorporated in the Hindu system of religion and philosophy. If these truths rise to live again in their regenerated and glorified state they will adapt themselves to the new circumstances of the time, and the old environments will and must be thrown away. Hence we may expect from this intensely metaphysical and speculative, yea, and religious people, a valuable contribution to Christian theology some day. The Hindu mind may not be especially emotional, and Hindu Christians will therefore, perhaps, never distinguish themselves by writing and singing hymns such as will touch our hearts, but who will deny that there are other elements which will amply compensate for this deficiency and also redound to the praise of God?

There is no more charitable nation in the world than this people. Even in their

heathen state, their deep poverty frequently "abounds to the riches of their liberality." Some facts which have come to our observation during this time of financial stringency at home and of extreme scarcity, if not famine, in this country, have touched and cheered our hearts, and they argue well for the future. If such things can be done in a dry time what may not be accomplished in a green season? The wealth of India has not yet been touched by Christianity. So far only one of the numberless princes of this fabulous land has believed, but already the gospel is permeating the masses and working its way upwards to the higher castes. The time will yet come when we shall have not only an indigenous Christianity in India but a self-propagating one, and one that will do credit to the Master of missions.

It may be asked, What is your reason for such sanguine hopefulness? It is not my intention to elaborate all the causes, but simply to cite a few instances of our Christian's implicit faith in God and prayer which have come under my own observation, and which prove that the Christianity at home and abroad is essentially one, and that the one Spirit is producing this result here as well as there. Faith is the key that will unlock that promising future, and among the many other excellent qualities of the Hindu this faith will rouse the country for Christ.

Two weeks ago Mrs. Heinrichs was very ill and utterly unable to attend to her work in the boarding school and compound. One evening after prayer meeting one of the seminary teachers with his wife insisted on seeing her. The request being granted, he told her that they had made her a special object of prayer that evening, and that she would be better the next day. She was then lying absolutely helpless in bed, but the next day my wife recovered and moved

about for the first time, and today she is as hale and hearty as ever.

This happened soon after the intelligence of Dr. Jewett's death had reached us. No one of our native brethren seemed more



THE TAJ MAHAL, AGRA, INDIA

affected by this news than Brother Daniel, the teacher in question, because he regarded Dr. Jewett his father in the faith. I cite this instance to corroborate what has been

said concerning Dr. Jewett's being pre-eminent a man of faith and prayer. While Daniel was yet a heathen lad he had heard that a white man had come to Ramapatam, whereupon he left his native village and out of curiosity came here and followed Dr. Jewett wherever he went. One evening Dr. Jewett saw this boy standing by him at the seashore to get a glimpse at him. A conversation ensued which ended in both bowing their knees in the sand and by Dr. Jewett offering this lad in faith to God, and with prophetic instinct consecrating him to His service. Truly, the fathers of our mission built wisely when they laid its foundations in faith, "and by it he, being dead, yet speaketh."

It is generally known by this time that the famine which is ravaging some parts of India now and which threatened also the Telugu country, has been graciously averted. But it is not so generally known what causes have produced this result. When this calamity was staring us in the face the Christians all over our mission banded themselves together to pray for rain. The monsoon, which was due the middle of October, did not set in until the end of November, thus giving us all ample opportunity for the exercise of faith. Repeatedly did I hear our brethren speak on James 5:18 in our prayer meetings during this time, and in Ongole the Christians gathered daily and prayed again and again, "and then the heavens gave rain, and the earth brought forth her fruit." So we shall have no famine in the Telugu country, though severe scarcity bordering on it, exists in some parts.

The above brings to mind a remarkable experience which the writer had when in charge of Ongole in 1891. The southwest as well as the northeast monsoon had completely failed, and we were facing a most serious problem that year. The middle of October passed and no indication of the longed-for rains. Tanks and rivers and many wells were already dry and the re-



maining few fast drying up. Deputations from all over the then undivided Ongole field came pouring into the station every day asking for help and famine allowance. November came, and still no sign of rain. This was the touring season, so we decided to go out and see for ourselves whether the distress was really so acute, and if so, try and exhort the people not to lose their faith in God. On the 8th of November we reached Darsi. On our approach to the village we were met by large numbers of people who called our attention to the withered crops and the desolate condition of the country. We invited them all to come to the meeting in the tamarind grove, where our tent was pitched, the next day, which was Sunday. Word had been sent to all the Christians in the neighborhood to meet with us that Sunday morning. Several hundred came, and with them a large number of Hindus and Mohammedans. The sermon under the trees over, we continued in prayer, the subject for consideration being, "According to your faith be it unto you," and the object prayed for was rain. And while we were thus sending our petitions heavenward the answer came in repeated peals of thunder. I shall not at-

tempt to describe the feelings that came over us that hour, or the fervency with which the Christians prayed in the presence of the heathen and the gladness which took possession of us as the rain began to descend, at first in a gentle shower and then in a downpour until our tent was thoroughly soaked through and further touring out of the question. Over an inch of rain must have fallen for several miles around, for the Podili tank, about twelve miles distant, received a supply of several feet of water that day. The next morning as we were getting ready to return to Ongole the *gramam-munsiff* (village judge) *kurnam* (accountant) and several other officials and influential *ryots* (farmers) came to implore us not to go away so soon; they wanted more rain, and their gods could not help them in their distress as our God could. When we had to leave they asked us whether more rain could be expected, and how they must go about to get it. They were, of course, directed to pray to and believe in the true and living God, who alone can hear and answer prayer. On our second and last visit to Darsi thirteen persons professed their faith in Jesus, but the above-mentioned officials were not among them.



MISSION HOUSE, ALLUR, INDIA

## DISTRIBUTING TRACTS IN BURMA

REV. L. H. MOSIER, PROME.

**A**FTER all these years of work by different missionaries there are still many people in the Prome district who have never read a tract nor heard the gospel presented.

### INCIDENTS OF THE WORK.

Shwedoung, eight miles south of Prome, is the second city in size in my district. An annual eight-day *pwe* (theatre) is held there in December. I commenced my jungle work by hiring a native house for a month in that city and distributing tracts within a radius of four miles. I hoped for great opportunities to preach to large companies, the most of whom would be somewhat prepared by having read the tracts distributed. I was disappointed, for there were no large crowds. The first day a few bazar stalls and two or three gambling stalls were set up across the road from Shwey Byoung Byoung, the pagoda near which we were living; these increased daily, but there was no perceptible increase in the number of worshipers until Sunday, the sixth day. There were two *pwes* nightly, although Buddhism as well as Christianity forbids such things. The rent for the gambling and bazar stalls was paid to the ruler of the *pwe dau* and he likewise hired the theatrical troops and the athletes who gave an exhibition nightly at nine o'clock.

### WANTS TO BE YOUNG AGAIN.

One zealous Buddhist more than sixty years old prayed all night soon after our arrival. Wondering whether he was really one of the seekers after God who will be saved without Christianity, I said to him: "You prayed all night; did you pray for us?" "No," he shouted, "I prayed for myself only and not for any one else." During the conversation he confessed that he had been a zealous Buddhist all these years for nothing, as he knew nothing of his fate after death. I tried to find out if he was hungering and thirsting after righteous-

ness, he replied: "I want but one thing; I want these white hairs to become black; I want to be fourteen years of age again."

### PREACHING TO PRIESTS.

In the vicinity of the city are many pongyi Kyoungs (priests' houses). When distributing tracts I go very rapidly. A boy came running after me from the Nga Su Kyoung saying his pongyi called me. I refused to stop then but made several visits to the Kyoung later, in response to his note asking me to come and converse with him and bring tracts for his pupils. This priest was a fat young priest; his former teacher, an old man, has retired to the Shwey Nat Doung jungle, four miles south of Shwedoung. When he was in the city he sent me a similar note inviting me to his Kyoung with tracts for his pupils. We gave our Sundays and the days of the *pwe dau* to preaching. As there were no multitudes to preach to I visited the Kyoungs and preached to some of the priests. Though speaking with the utmost plainness I did not forget the courtesy due the priests in their own Kyoungs. They saw that I believed the truths preached by me, and that I was thoroughly in earnest in desiring the salvation of themselves and their people, but nevertheless I have been greatly astonished at the way in which they receive my plain talk.

### TOO LAZY TO WORK.

To the fat young priest, in response to his statement that he was an example of a case in which Buddhism had made a good man out of a bad boy to offset my citation of cases in which belief in Christ had made bad men to become good men, I replied: "Nonsense, pongyi, you live here in the Kyoung, do nothing, people call you *pāyā* (God) say *go dau* (a term harmonizing with the *pāyā*) they must worship when they come before you and must feed and clothe you;

if you want people to think you are good, *twet* (start, that is, leave the Kyoung) work for your living; preach against sin; bestow favors upon those that hate you; dress like an ordinary citizen; nobody will call you *pāyā* if you do this; all people will be sure that you are a good man, that you've been born again.

He said: "If I stay here I get these robes and my food; if I *twet* will you feed and clothe me?"

I replied, "Yes, pongyi; I understand that it is different with pongyis than others, being very hard for them. If there should be evidence beyond doubt that you have truly repented and become a true disciple, I will help you until you can get work to support yourself."

He said: "I do not want to work, I am too lazy to work." In all my talks with him he never showed the slightest sign of anger, but sometimes listened with an amused smile at my earnestness and plain way of speaking and at other times with an expression of serious interestedness.

#### CHANGED HIS OPINION.

When we made Shwe Nat Doung the centre of our tract distribution, the old man, his former teacher, greeted us with the utmost friendliness, made no attempt to dispute anything, asked me one night to shoot him a pigeon, ate the same and pronounced it good, offered to show me where I could shoot deer near his Kyoung, invited my Burmans and said to them that he knew not why it is that whereas formerly he hated Christians, having previously abused and spit upon pastor Ko Nyo and pastor Ko Chin; now he is glad and it gives him a pleasant feeling to meet Christians. Afterwards as I was preaching in a desolate place several miles from Shwe Nat Doung, a newcomer to whom my listeners tried to explain about us, said: "O yes, I know, the Shwe Nat Doung pongyis praise this doctrine and pronounce it good."

I was talking with another pongyi at

twilight one evening and he said: "Slowly, slowly, teacher." I said: "Yes slowly, slowly, but I suppose it takes fifty years for this doctrine to become accepted by the Burman race. You will die before that time arrives, and if you wait you will be lost; I want you saved."

A pongyi named U Thu Tak was very friendly to us, having previously heard much of the doctrine from others; he received my preachers well and sent an invitation for me to come and see him. He listened to me for an hour or two, allowed me to pray at closing and then treated us to refreshments.

Many other pongyis have listened to my preaching. They are afraid to have prayer offered to the living God in their Kyoungs, but I prayed with the young Nga Su pongyi.

#### AFRAID OF THE GAMBLERS.

Speaking with the pongyis about the gambling, theatricals, etc., at their *pwe daws*, they pronounced it bad and said, "I preach but I get not." I said: "No, pongyi, you recite your law at funerals and on Sabbath days. If all the pongyis in the city should unanimously forbid these things and should reprove the gamblers as I do, they would not dare come and you would stop it; you should go to them and rebuke them."

U Thu Tak replied: "If I should do thus, they would stone me in the road." I said: "Let them stone; are you not a teacher of the law? Are they not your race? They are not my people, but I reprove them. If you must suffer for doing this work, then suffer." He could only confess his inability to do so.

As all Burmans acknowledge gambling to be bad, no one attempts any justification of it when I reprove them. From the outset, when passing the gambling stalls, I occasionally said to the gamblers, "You are not good," and to the young men, "not good, hell see" (a common Burman expres-

sion meaning that what is being done, leads to hell).

STONED.

On Sunday evening we assembled in a zayat, sang and preached until bricks, some of which struck the roof and some of which entered the zayat, quickly dispersed our audience. There was nothing left for me to do but go home after shouting, "This is Buddhism; is it good?"

The next evening not thinking it wise to hold another meeting, I sang before each of the gambling stalls, "Repent, repent, ye of many sins; why hasten ye to death. Without God, without law, without forgiveness of sins ye are lost."

They were evidently displeased and uncomfortable but offered no word of remonstrance and no personal violence, though I moved about freely among the people. The next day most of them changed their scene of operation to the other two pagodas, where they would not be subject to annoyance from either missionary or pongyi.

At the beginning of the *prue dau* I had twenty copies of a challenge to the pongyis to meet me for religious discussion at any time and place they might choose, either before the multitude or in some Kyoung, written and delivered to as many Kyoungs, but they did not respond at all. The incidents of my stay at this city furnished me strong arguments which I have not been slow in using in my preaching ever since, to show the deadness of Buddhism as compared to the living gospel of the living Savior.

While there Mrs. Mosier and Mah Thet Pu taught the children to sing "Come to

Jesus" and other songs, giving a picture tract to each who learned the song. Many learned it so that when I passed through the town afterwards, the children on seeing me would sing the first line. I myself distributed tracts each morning and sometimes evenings.

My satisfaction with my plan increased to the end. I have sent a wave of light over that section of the country, Christianity having been thought and talked about, for a time at least, by everybody.

#### BUDDHISM DECLINING.

To the most boastful pongyi, U Tha Ri, whom I have met I said: "Pongyi, Buddhism is decreasing; it will de and pass away."

He replied, "I know it. Buddhism will pass away. It is even now grown small." The country is full of doubt about Buddhism and the conviction that there is a living, eternal God, and a willingness to listen to the preaching of Christianity is taking the place of the former allegiance to Buddhism. A man said to me, "I like this. Myself and kindred do not drink nor gamble, we all wish to enter and will follow you wherever you go, to India or to whatsoever place it may be."

I replied: "You may follow, but at your own expense."

To show the superiority of Christianity is easy enough, but to cause an anxiety on account of their own sins, which shall lead them to desire to find one before whom they may confess and implore forgiveness, seems impossible. "'Tis easy to conquer the intellect, but the heart remains untouched."



## TOKYO BAPTIST ACADEMY

**T**HE work of the winter term has been so much interrupted that it has not been altogether satisfactory. On account of the death of the empress dowager, and the regulations of the mourning period, several days were lost in January and February, besides the regular national holidays.

However, we ought to be grateful for many blessings. We have had an attendance of the same number (twenty) as last term. On account of an unusually severe winter there has been a great deal of suffering from colds and fevers; once, indeed, we were dangerously exposed to small-pox, but were wonderfully preserved from an epidemic.

The principle of self-support has been maintained, so that several have been refused admittance on account of lack of work.

Books for the library have been received from Rev. and Mrs. L. C. Rowe, of Saxton's River, Vt.; Mr. D. O. Arnold, of Chicago; an unknown friend, who sent a full set of the new and valuable "American Commentary on the New Testament;" and Prof. J. W. Stearns, of the University of Wisconsin, Madison. The last-mentioned sent not only a great many of the latest and best school-books, but also a copy of Webster's International Dictionary. We are now waiting for some kind friend to make the academy a donation of a first-class encyclopedia. Who will take the hint?

We are, however, especially thankful for our spiritual blessings. A visit from Mr. John R. Mott, of the Young Men's Christian Association, was very helpful and inspiring, and led us to reorganize the association in the academy along the lines of the World's Christian Students' Federation; so that we are now in close touch with Christian students not only in Japan, but also in other parts of the world.

We are also rejoicing over the first-fruits of the work of the students in our preaching-station. A man about fifty years old dropped into the reading-room one evening to read the daily paper, and then picked up some tracts, which aroused a desire to know more about the new teaching. He was gradually led along and carefully instructed by students, and has recently been baptized by Professor Topping, who at the same time also baptized two of the students. A little while before that Mr. Fisher had baptized one of our day pupils, son of his evangelist; and since that another of our scholars has asked for baptism. Without counting the latter, seventeen of our students are Christians (sixteen Baptists). Of the regular faculty, all except one are Christians; and of the occasional instructors all except the lecturer on law are Christians. We have every reason, therefore, to be thankful for God's blessings.

E. W. CLEMENT.

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**W**HEN YOU RENEW YOUR CLUBS for the MAGAZINE, will you kindly arrange so that the money and names shall be forwarded all together? This will save much trouble to the subscribers and to the subscription clerk of the MAGAZINE.

# LETTERS

## ASSAM

### DEATH OF MRS. MUNGER

TURA, Aug. 20, 1897.

The past few months have seemed to be full of strangeness; the weather, the season, the great earthquake, with its continued smaller shocks and roars, even to the present — now ten weeks since the great shock — all tend to give a strange atmosphere and an unnatural feeling.

Last week we were shocked by the sad tidings that Mrs. Carvell had been called to heaven, leaving her husband and Mr. and Mrs. P. E. Moore in their out-of-the-way station to work on without her. It had been more than ten years since our missionary force in Assam had been broken by death.

But yesterday again our Heavenly Father reached down his arms and took Mrs. Munger from our little circle at Tura. Words cannot express the mingled sensation of surprise, loss and loneliness. She had been in Tura but nine months, but she had endeared herself to all of us, and had raised in us the hopes of having a most efficient worker for the salvation of souls among these Garos and for the upbuilding of character among their Christian young men and women. She was a woman of unusually clear thought, keen perception and logical judgment. With these were blended the graces of ladylike refinement, gentleness of character and Christian love. She was a woman upon whom her husband could but lean; her insight, her judgment and her Christian uprightness made her opinion and advice seem a necessity. In everything but physical strength and nerve power to execute, she was qualified to manage a household, to care for her beloved, to encourage, to comfort, and in a land like this, and for a work like this, to more than double her companion's usefulness.

We had the pleasure of spending weeks on the seas in her company, but only the best of qualities were discovered. The voyage seemed to improve her health; she was not at all seasick, and had been growing stronger since her arrival here, so that she was in much better health and strength than when in America last year. Her illness was short, her death unexpected and sudden, seemingly caused by an unchecked course of malarial fever.

The nine months here were months of planning and of learning, not only the language, but to love the people for whom she has given her life. And although she had as yet been unable to come much in contact with their lives they had learned to love her.

She leaves a sweet and beneficial remembrance, not only with her dear ones, husband, father and mother, brothers and sisters, with her school and college-mates, with the pupils of her schools, with the students of the colleges of Iowa, where she labored for two years as State Secretary of the Young Women's Christian Associations, but with the missionaries, the native Christians and some of the heathen of this benighted land.

Our prayers go up for those friends at home whose lives have been entwined with hers. May the Lord bring manifold life out of this death which "is sown in weakness," to be "raised in power."

M. C. MASON.

### REV. S. W. RIVENBURG, M.D.

KOHIMA, July 1, 1897.

THE past quarter has gone quietly and happily away. Our health has been excellent, and work performed along the old lines with more than usual joy. Two have been baptized and others "almost persuaded." The immediate outlook seems brighter than ever before to me.

### A DEGENERATE PEOPLE

A GREAT number of Miris from far and near come to us for medicine. In fact they are ready for anything if we would only leave them unmolested in their many sins. The opium-eaters abound in this neighborhood, and this drug deadens their minds to all that is good. Like the habitual drunkards, their greatest anxiety is summed up in "where shall I get more?" They frequently sell their own daughters into a life of shame solely to get this fearful thing. Three generations ago their fathers punished those found guilty of any act of unchastity by speedy death. But since they have been under the influence of Hinduism they have learned to wink at such sins. And yet the worldly in our own country try to defend that religion.

Pathalipam.

JOSEPH PAUL.

### THE EARTHQUAKE AT TURA

**The work** of our field has been heavy upon me today. In most of our Christian villages the religious interest has greatly increased, and among the heathen the conviction that the Christian's Bible is to be trusted, is increasing, and large numbers are attending services at Christian villages; where they can, others are calling urgently for instruction. We pray for and expect new converts to be gathered. At one place where the people were very much interested, where large numbers were holding meetings, and a good number professed faith but had not been baptized, the whole village, in fact, three villages, have been destroyed by the earthquake. A river was dammed and the water turned from its course, and the waters covered not only the cultivated fields but the villages. They report the water as still flowing over the place, from twenty-five to thirty feet deep. The people escaped to the mountain and for a time lived in booths in the jungle, and now they are scattering to other towns as they can, so that the place is entirely lost. At last reports hundreds of heathen were listening to the gospel with much interest.

The mission is still housing the government officials; little is being done to restore the place. The authorities are seriously discussing the removal of the station, but as yet without any definite idea of where to. This will seriously affect us.

As I write the earth shakes so as to make it difficult to write. It is four weeks today since the great quake, and we have not been free of shakes but an hour or two at a time since. Night and day the shocks occur, but rather of less frequency. Last night and today, however, they seem rather heavier than for some days before. These shakes are all the time weakening the buildings, and the houses now seem very sensitive to the shocks.

M. C. MASON.

### AFTER THE EARTHQUAKE

OUR three mission bungalows and our chapel and the compound well are all demolished by the earthquake. The schoolhouse and the press-house are also very much injured. We have but shared the common lot of those in Gauhati who lived in brick houses. A very large share of the native population who lived for the most part in bamboo and reed houses have fared almost as badly. I am much more fortunate than many of

my neighbors, in that I have a cook-house and a stable still standing. I am at present living in my cook-house (when it is not more comfortable here under a big mango tree). I take my meals with the Burdettes in their tent.

We have at last finished digging out from the ruins of our fallen bungalows whatever could be saved, either of our personal property or of old building material. I have saved the most of my books, though some of them are in a sorry condition; practically all my clothing, bedding, etc.; enough crockery for a lone man who must live in camp-fashion any way; three chairs, one or two cheap tables of sorts; a sewing-machine, which is perhaps not past being repaired; some other (broken) furniture; a large looking-glass and a lamp. And now what to do with all these things and where to bestow all my goods becomes an embarrassing question. My house (cook-house) is much too full for comfort or for artistic effect in arrangement.

Gauhati.

C. D. KING.

### AMONG THE MIKIRS

(Since the receipt of this letter the sad news of the death of Mrs. Carvell has been received.)

Our bungalows were injured but little by the severe earthquake that visited the greater part of Assam June 12. Inside our bungalows things were in one confused mass, yet strange to say, though things were churned about a good deal, but little damage was done. I think the things we shall miss the most are our American lamps; not so much their value in dollars and cents is taken into consideration, but the comfort of a good lamp.

The effects of the earthquake will not be felt very severely by the Mikir people. It is true that many of their villages have had nearly all their houses leveled to the ground, but a Mikir house is not a very extensive affair. In the fall of it there is but little danger of anybody being hurt, and can be rebuilt at small cost.

There is another side that is brighter than the picture of destruction. Many of the Mikirs have been greatly frightened by the earthquake. Caused by fear many have asked very serious questions, to which we could give the best of answers. The following are some of the questions: Does God have power over all things? Are Christians afraid of death? Why are not Christians afraid of death?

J. M. CARVELL.

**GOOD NEWS FROM NORTH LAKHIMPUR**

Pleasantly and quietly everything has gone along here the past three months, and the hand of the Lord has been manifest in many ways. We are studying Hindi every day, and it is a great joy to me that I am able to preach some. Forty-one have been baptized, making fifty-six for the first half of this year. These people are now singing the praises of Jesus, and learning from his word that which will enable them to grow in his grace. If Christ shall come soon, these people will be ready to meet him. Should He tarry, here will develop one of the bulwarks of the Kingdom of God.

A church was organized at Hulmari where eight of these were baptized, and eighteen of them are from a village where we had no Christians before. What the Lord is going to do here we cannot tell; but what he is doing now is to us greatly cheering, and to these ransomed souls it is life from the dead. When the darkness rolls back the blessed light comes in.

The past few months have brought to the tea-gardens in this part an unprecedented number of coolies. They have swarmed up here to us. Of course it is of God's ordering that we are here to give them the word of life, and we will gladly do it to the best of our ability. One morning on the road I met two hundred, all Santals, and all coming to one garden. We need more native preachers, need several dozen. Had we them, much could be done. As it is now with our few, we see a little done. Unless it be that the Lord will raise up some preachers we see no hope of having any, and we feel constrained to cry unto him.

JOHN FIRTH.

**ON THE NAGA HILLS**

In the Ao country the whole field is apparently whitening to the harvest. At Molung the good work is going on with increasing power. Men in middle life and older, who formerly scarcely ever attended chapel, are now constant at the regular services, and confessing Christ as their Savior and God. Young people are crowding into the kingdom eagerly. On Sabbaths, out of service time, the village rings with Christian songs. Some of the near villages are feeling this influence. Throughout the tribe the good seed has been sown; what we need is the spirit in power.

Impur.

E. W. CLARK.

**BURMA****RANGOON BAPTIST COLLEGE**

RANGOON, Sept. 6, 1897.

YESTERDAY I baptized fourteen of our boys; one was baptized before, and several are on trial and will be baptized if they approve themselves as true believers. We had a blessed feast in the observance of the Lord's Supper, when the hand of fellowship was given to the new members. I was deeply interested also, in passing around among the classes in the Sunday-school, to observe the close attention given to the lesson and the ready answers of the pupils.

L. E. HICKS.

**AFRICA****PROGRESS AT BANZA MANTEKE**

THE Christians here have been told of the financial difficulties, and they are making greater efforts towards self-support. If they continue to increase their contributions as they are now doing we shall soon be able to do with smaller appropriations. The total amount of native contributions since Jan. 1 is over two thousand francs. All the outstations are built by the natives at their own expense.

We are having more blessings than ever, and the work is extending so rapidly that it is quite a struggle to keep up with it. We have had more baptisms within the last few months than we have ever had in the same time before. If we continue as we are going this will be our greatest year. If you put a light to the dry bush grass the fire is soon beyond all human control, carrying everything before it and illuminating the country for many miles around. So it is with the gospel here. Mbonzo, that turbulent chief who burned the preacher's house down and did so much damage to the work here, has now become as gentle as a lamb, and has been asking me to baptize him for more than two months. He seems a changed man, but experience proves it wise to wait from six to twelve months before baptizing converts. Another chief would not mind being a Christian, but objects to baptism. That ordinance is a good test of humility as well as of faith. The number of schools and scholars continues to increase rapidly.

HENRY RICHARDS.



## ABSTRACT OF PROCEEDINGS OF EXECUTIVE COMMITTEE.

MEETING OF OCT. 11, 1897. FOURTEEN MEMBERS PRESENT.

A COMMUNICATION from Rev. Timothy Richards, giving further information regarding his plan for Christian literature for China was received, and an appropriation of \$500 was voted to the Christian Literature Society for China.

Robert Harper, M.D., of Detroit, Mich., was introduced to the committee, and gave a statement of his Christian experience and call to missionary work. He was appointed a missionary of the Union and designated to Moné, Upper Burma.

The resignation of Rev. W. H. Cossum, formerly a missionary in Ningpo, China, was received and accepted.

MEETING OF OCT. 25, 1897. FOURTEEN MEMBERS PRESENT.

A communication was received from a conference of the missionaries on the Congo, held at Ikoko, Lake Mantumba, Upper Congo, on Aug. 4, 5, 6 and 7. Present, Messrs. Harvey, Frederickson, Sims, Banks, Billington, Moody, Hall and Clark. Dr. Sims acted as Chairman of the meeting, with Rev. Joseph Clark as Secretary. The conference gave full and prolonged consideration to the condition of the mission on the Congo, and submitted to the Executive Committee suggestions as to the conduct of the mission, including changes in stations and missionaries; and a resolution was passed that from Oct. 1, 1897, the Congo Mission be placed upon the same basis of administration and finance as now obtains in the Asiatic Missions of the American Baptist Missionary Union. The plan submitted by the conference of Congo missionaries was approved by the Executive Committee, and adopted as the plan for administering the Congo Mission.

Permission to return to the United States was granted to Rev. W. S. Sweet, of Shao-hing, China, and Rev. C. H. Finch, M.D., of Suichau, China.

Notice was received by the committee that a large number of volumes from the library of the late Honorary Secretary, Rev. J. N. Murdock, LL.D., had been presented to the library of the Missionary Union by his son, Harold Murdock, Esq., and the cordial and hearty thanks of the committee were directed to be extended to Mr. Murdock for his valuable gift.

MEETING OF NOV. 8, 1897. THIRTEEN MEMBERS PRESENT.

The Treasurer presented a financial statement showing a falling off in donations and legacies, as compared with last year, to the amount of \$8,352.75.

Rev. Eric Lund, missionary in Spain, was introduced to the committee and gave an interesting account of the condition of the mission work in that country.

Mr. J. Harvey Randall of Leo, Jackson County, Ohio, was introduced to the committee and gave an account of his Christian experience and leadings towards missionary work. A portion of Mr. Randall's support is pledged by the students of Brown University, of which he is a recent graduate. Mr. Randall was appointed a missionary of the Union and designated to the Baptist College in Rangoon, Burma.

As it had been found impracticable to carry out at present the plan for a Union Secretary for the Missionary Union and Home Mission Society in the New York district to fill the vacancy, Rev. Charles L. Rhoades of Stamford, Conn., was appointed Secretary of the Southern New York District until June 1, 1898, and he will enter immediately upon his labors.

Permission was granted to Rev. J. Heinrichs, President of the Theological Seminary at Ramapatam, India, to return to America for the health of his family, and Rev. W. L. Ferguson was appointed trustee of the seminary in place of Rev. A. Friesen, who is in Europe.

Rev. W. W. Cochrane, of Namkham, Upper Burma, was transferred to the station at Thibaw in the Shan States.

Mrs. Mary M. Rose, widow of Rev. A. T. Rose, D.D., was appointed a missionary of the Union for the special work of training Pwo Karen women in Rangoon; and Rev. D. A. W. Smith, D.D., Rev. Walter Bushell and Rev. C. A. Nichols were appointed a Committee of Consultation in regard to the training school under the care of Mrs. Rose.

## PROGRAM FOR MONTHLY MISSIONARY MEETING

1. Service of Song.
2. Scripture and Prayer.
3. Singing.
4. The Origin of the Telugu Mission, p. 620.
5. The Riot at Podili, India, p. 622.
6. Rains Have Brought Relief, p. 622.
7. A Telugu Baptist Home Mission Society, p. 623.
8. Singing.
9. After the Earthquake, p. 644.
10. Among the Mikirs, p. 644.
11. Good News from North Lakhimpur, p. 645.
12. On the Naga Hills, p. 645.
13. Prayer.
14. Fire at Kityang, China, p. 625.
15. Progress at Banza Manteke, p. 645.
16. Singing.
17. The Baptist Academy, Tokyo, Japan, p. 623.
18. A Conference of Congo Missionaries, p. 623.
19. The Stirring News from Uganda, p. 624.
20. Offering for the Missionary Union.
21. Doxology and Benediction.

## DONATIONS

RECEIVED IN OCTOBER, 1897.

MAINE, \$200.41.			
Farmington ch.....	\$17 00	der the direction of Rev.	
Freeport ch.....	5 00	Geo. A. Huntley, M.D. ....	\$52 83
Kennebunk ch.....	2 00	North Springfield ch.....	9 25
Hancock Asso. per W. H.		Wallingford ch. tow. salary of	
Rice, Treas.: Hancock ch.	\$1.60,	Miss C. A. Converse.....	33 06
Penobscot ch. \$3.20,		West Rutland ch. for same....	6 35
W. Sullivan ch. 40c., Tre-		W. Pawlet, Rev. G. W. Sher-	
mont ch. \$1.84, E. Lamoine		man.....	5 00
ch. 30c., Lamoine ch. \$5.90,			
Northeast Harbor ch. \$3.60,		MASSACHUSETTS, \$1,593.46.	
North Sedgwick ch. \$6, W.		Cambridge, Broadway Y. P. S.	
Ellsworth ch. 80c.....	23 54	C. E.....	7 50
Jay ch.....	3 00	Cambridge, 1st ch. ....	72 00
Jefferson, 1st ch. ....	20 00	Malden, 1st ch. Y. P. S. C. E.	
South Paris ch.....	10 10	tow. salary Rev. J. E. Cum-	
Lewiston, Miss G. Webster....	1 25	mings.....	50 00
Harrington Y. P. S. C. E. tow.		Danvers, a friend.....	3 00
salary Willie L. Clark, care		Dighton, 1st ch.....	1 00
Rev. Jos. Clark, Congo.....	15 50	" S. S.....	75
Rumford Falls ch.....	2 64	" B. Y. P. U. ....	3 15
Piscataquis Asso. Ben System	17 45	Salem, 1st ch.....	200 00
People's ch. of Dover and		Boston, Clarendon-st. Y. P. S.	
Foxcroft.....	27 81	C. E. tow. salary Mr. Thos.	
Skowhegan Mission class of		Hill and wife, Africa.....	125 00
Miss Nash.....	64	Boston, Warren-ave. ch. Y. P.	
Belfast ch.....	4 48	S. C. E.....	5 39
Weld, Mrs. Roella Lamb, as		Boston, Ruggles-st. ch. B. Y.	
a memorial of her mother,		P. U., for Mrs. W. A. Hall's	
Elvira Lawrence, widow of		use at discretion.....	25 00
Rev. Seth Lawrence.....	50 00	Boston, Tremont Temple ch.	
		Miss. Con. coll.....	34 97
		E. Boston, Central-sq. S. S....	4 81
		" " Y. P. S.....	
		C. E.....	3 08
		Gloucester, Chapel-st. ch.....	10 79
		Framingham, 1st ch.....	32 70
		Dedham, 2d ch.....	27 54
		Millford, Pine-st. ch.....	11 74
		Watertown, Mrs. H. H. Bart-	
		lett.....	25 00
		West Somerville ch.....	48 85
		Somerville, Union-sq. ch.....	5 65
		Whitman ch.....	25 00
		Clinton, a friend, for mission	
		work in India.....	200 00
		Savoy, 1st ch.....	\$3 50
		Haverhill, 1st ch.....	24 31
		Allston, Brighton-ave. ch. Y.	
		P. S. C. E. tow. sup. Kin-	
		kano, care Rev. S. W. Ham-	
		blen.....	12 50
		Allston, Brighton-ave. ch.....	111 00
		New Marlboro ch.....	2 45
		Springfield, Carew-st. ch., a	
		friend.....	1 95
		Rockland ch., Mrs. Eliza	
		Avery.....	3 00
		Cliftondale ch.....	6 30
		Holyoke, Endeavor Chapel Y.	
		P. S. C. E., tow. salary Rev.	
		F. H. Eveleth.....	25 00
		Manchaug ch.....	2 10
		N. Middleboro ch.....	1 45
		Hyde Park, 1st ch.....	20 00
		Swansea ch.....	4 50
		Chelsea, Cary-ave. Y. P. S.	
		C. E.....	2 50
		Winchester, 1st ch.....	10 00
		Charlestown, 1st ch.....	30 20
		South Hanson ch.....	5 50
		" S. S.....	4 00
		West Boylston, 1st ch.....	12 63
		Chelsea, 1st ch., tow. sup. Siah	
		Oung Bong or Um Paw, care	
		Rev. W. F. Thomas.....	50 00
		Newburyport ch.....	35 03
		Marshfield, 1st ch.....	9 00
		Spencer, 1st ch.....	7 00
		Amesbury ch.....	33 00
		Wakefield ch.....	50 00
		" a friend, for sup.	
		nat. pr. care Rev. F. Kurtz,	
		India, in addition to other	
		appropriations.....	50 00
		Adams, 1st ch.....	14 66
		Worcester, Lincoln-sq. Y. P.	
		Miss. Soc., for sup. students	
		in Burma Theo. Sem.....	8 00
		Lawrence, 1st ch.....	33 81
		Everett, 1st ch. Y. P. S. C. E.	
		Springfield, State-st. ch.....	85 25

### NEW HAMPSHIRE, \$149.50.

Exeter, 1st ch.....	25 00
Laconia, a friend, to constitute	
Lewis N. Wilkins of Mil-	
ford, Mass., an H. L. M.....	100 00
Newport ch.....	4 50
Antrim ch.....	20 00

### VERMONT, \$106.49.

Burlington, 1st S.S. for Medi-	
cal Miss. work in China, un-	

<b>RHODE ISLAND, \$336.05.</b>	
Providence, Broadway ch.....	\$36 40
"    Manton-ave. Cha'l.....	3 60
"    Cranston-st. ch.....	19 43
"    "    Y. P. S. C. E., tow. sup. Saw Koo Keh, care C. H. Heptmstall, Providence, 1st ch.....	10 00
"    Stewart-st. ch. Y. P. S. C. E., tow. sup. nat. pr. care Rev. A. Bunker, D.D.....	57 63
"    Providence, Central ch.....	25 00
"    Newport, 1st ch., third quar. coll.....	19 11
"    Newport, Central ch.....	22 62
"    "    Y. P. S. C. E. for sup. nat. pr. Dzintzing-fong, care Rev. W. H. Cossum.....	49 70
"    Block Island ch.....	12 50
"    Central Falls, Broad-st. ch.....	3 80
"    Quidnessett ch.....	10 16
<b>CONNECTICUT, \$175.14.</b>	
Hartford, Mrs. Maria M. Perry.....	5 00
Hartford, South ch. for quar. ending Sept. 30.....	40 00
Hartford, Memorial ch.....	4 00
"    Suffield-st. Y. P. S. C. E.....	5 00
Deep River ch.....	64 14
Norwich, Central ch., for mission work, care Rev. G. H. Brock.....	50 00
Brooklyn ch.....	5 50
South Colebrook ch.....	1 50
<b>NEW YORK, \$1,353.56.</b>	
Millerton S. S.....	\$8 00
Mt. Morris ch.....	40 00
New York Central S. S., tow. salary of Chinese missionary, Po Jeng Seng at Swatow, care Rev. W. K. McKibben.....	16 50
New York, 1st Sw. ch., for sup. nat. pr. care Rev. Jno. Newcomb, India.....	33 35
New York, 16th Y. P. S. C. E., of which \$25 is for sup. nat. pr., Ko-Thahoh, care Rev. H. P. Cochrane; \$25 for nat. pr., care Rev. C. W. Taft; \$25 for nat. pr., care Rev. W. H. Cossum.....	75 00
New York, Geo. B. Forester, tow. the erection of the Hospital Building in China for Rev. Geo. A. Huntley, M.D., New York, Alexander ave. S. S., for sup. nat. pr., Ko Sheve Min.....	50 00
Brookfield, 1st ch.....	6 94
Rochester, Park-ave. ch.....	19 83
Jamestown, Sw. ch.....	10 00
Buffalo, Delaware-ave. ch.....	37 50
Brooklyn, Hanson-pl. ch., for missions in Japan.....	125 00
Brooklyn, 1st ch.....	78 88
"    Tabernacle ch. E. P. Brook, special for hospital and dispensary, care Rev. G. A. Huntley, M.D.....	3 00
Brooklyn, T. B. Freese, for do., "    Anon, for do.....	1 00
"    Spencer C. Hoag, for do.....	54 00
Oswego, 1st Y. P. S. C. E., for sup. Ha-lo-ai.....	25 00
Mt. Vernon, a friend.....	10 00
Amsterdam, 1st ch., to apply on salaries of Li Coo, Pai Law, Thah-Hai and Man-Wee, care Rev. A. V. B. Crumb, Burma.....	6 00

Sing Sing, Centennial Star ch., Corning, 1st ch., cash.....	\$50 50
"    "    Y. P. S. C. E.....	26 60
Brooklyn, E. D., 1st ch. S. S., Shenandoah ch.....	21 72
Spencer ch.....	8 69
"    Y. P. S. C. E.....	4 00
Lester Shire, Oakdale S. S., tow. nat. pr., care Rev. G. H. Brock, India.....	55 10
Eden ch.....	10 75
Yorkshire Centre ch.....	7 80
Wales Centre ch.....	3 00
"    Y. P. S. C. E.....	7 75
Holland ch.....	1 50
Hamburg ch.....	3 67
Alden ch.....	4 00
Buffalo, Michigan-st. ch.....	4 00
"    Glenwood-ave. ch.....	2 50
Genoa ch.....	1 00
Scipio ch.....	5 17
Sennett ch., add'l.....	3 00
Union Springs ch.....	6 00
Weedsport ch.....	17 50
Throopville S. S.....	10 37
Frewsburg V. P. S.....	1 52
South New Berlin ch.....	5 15
Coventry ch.....	10 12
New Berlin ch.....	5 00
Milan S. S.....	1 25
Hancock ch.....	35 98
Attica ch.....	22 10
"    Y. P. S. C. E., tow. salary of Rev. M. C. Mason.....	13 00
Warsaw V. P. S. C. E., tow. sup. V. Jacob, care Rev. J. Heinrichs, India.....	7 00
Cohoes, J. H. Wilson, tow. sup. nat. pr., care Rev. E. W. Kelly, Burma.....	25 00
Hudson River North B. Y. P. Asso'l Union, add'l tow. salary of Rev. A. F. Groesbeck, China.....	200 00
Madison B. Y. P. U. Asso'l Union, tow. sup. Chee Ka, care Rev. J. W. Carlin, D.D., Cazenovia, 1st ch.....	38 12
Little Falls ch., add'l.....	12 63
Mendon ch.....	6 00
Pittsford ch.....	1 25
Oneida ch.....	36 00
Cooperstown ch.....	46 89
Rensselaerville ch.....	28 11
Macedon ch.....	2 30
"    S. S.....	4 55
Williamson ch.....	2 34
"    Y. P. S. C. E.....	6 29
"    Wom. Soc.....	2 50
West Walworth ch.....	10 00
Marion S. S.....	1 00

**NEW JERSEY, \$432.54.**

New Brunswick, Livingston-ave. ch.....	48 30
Jersey City, Miss Eva Palmer, for sup. of nat. helper, care Rev. A. V. B. Crumb.....	6 25
Berlin Y. P. S. C. E., nat. worker, care Rev. W. M. Upcraft.....	7 50
Moorestown ch.....	38 00
Atlantic City.....	50 00
Camden, 1st Y. P. S. C. E., "    Tabernacle ch.....	4 34
Flemington ch.....	8 75
Atlantic Highlands, 1st Y. P. S. C. E., for Sau Hai Der.....	138 00
Keyport ch., Int. Leg.....	20 00
Trenton, Central Y. P. S. C. E., for Palipati Jacob, care Rev. W. A. Stanton.....	54 48
Cape May, 2d ch.....	27 75
"    C. H., B. Y. P. U., nat. pr., care Rev. C. L. Davenport.....	12 50

**PENNSYLVANIA, \$612.63.**

Pittsburg, Fourth-ave. S. S., Philadelphia, Chestnut Hill, Rev. R. M. Hunsicker and wife, tow. sending Robert Harper, M. D., to the foreign field.....	\$27 84
Pittsburg, Shady-ave. Y. P. S. C. E., for work in Japan.....	50 00
Lehigh-ave. ch.....	1 00
Newtown ch.....	1 00
Haddington ch.....	5 00
Rev. C. F. Winbigler, for Ler Plau, care Dr. Bunker.....	50
A Christian steward.....	6 50
Trinity ch. B. Y. P. U., special nat. pr., care Rev. A. E. Seagraves.....	100 00
Lehigh-ave. Y. P. S. C. E., nat. pr. or work, care Rev. L. W. Cronkhite.....	33 00
Montgomery ch.....	28 94
Spruce-st. ch.....	70 00
New Tabernacle S. S. class, No. 6, for nat. pr., care Rev. L. W. Cronkhite.....	14 03
Gethsemane ch., King's Daughters, nat. pr., care Rev. L. W. Cronkhite.....	12 50
Falls of Schuykill S. S.....	15 00
Macedonian ch.....	10 00
Fiftieth ch.....	1 00
3d ch., Germantown ch. in pt., Jenkintown, Farther Lights, India sufferers, care Rev. W. R. Manley.....	11 64
Green Ridge, Willing Workers, nat. pr., care Rev. W. A. Stanton.....	13 67
New Castle ch.....	6 00
Auburn ch.....	5 90
Wyalusing ch.....	2 00
Dimock ch.....	9 00
Gibson and Jackson ch. Y. P. S. C. E.....	7 00
Memorial, Altoona Y. P. S. C. E., student Rangoon Theo. Sem.....	5 00
1st ch., Norristown.....	15 00
Phoenixville ch.....	1 00
"    S. S.....	54 75
Springfield S. S.....	10 50
Cambridge ch.....	1 12
Bethel ch.....	21 03
East Mahoning ch.....	4 90
Georgeville ch.....	5 00
Picture Rocks S. S.....	1 50
Leliman ch.....	3 03
1st ch., Erie.....	4 30
Wylie-ave. Br. S. S.....	15 00
W. A. Nicholson and wife, nat. pr., care Rev. L. W. Cronkhite.....	5 23
Immanuel ch.....	30 00
	2 75
<b>DELAWARE, \$48.43</b>	
Marcus Hook ch.....	28 00
Delaware-av. ch., Wilmington.....	20 43
<b>WEST VIRGINIA, \$215.57.</b>	
Fairmount ch.....	1 00
Spencer ch.....	1 60
Various chs., Hopewell Asso., Shinnston ch.....	94 78
Old Kanawha ch.....	9 62
Various chs., Kanawha Valley Asso.....	10 25
Pleasant View S. S.....	39 76
Daniel ch.....	1 00
Guyandotte, Josiah Clark.....	1 00
Mossy ch.....	50
Various chs., Raleigh Asso., "    Twelve Pole Asso.....	1 50
Boothsville S. S.....	38 61
	7 00
	3 50

Elkins, Rev. Amos Robinson, \$1 00  
Fairmount ch. 1 25  
" S. S. 3 20

OHIO, \$1,815.36.

Cleveland, Superior-st. ch.,  
Y. P. S. C. E., tow. sup. 30 00  
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# The Baptist Missionary Magazine

Volume LXXVII

Number 12

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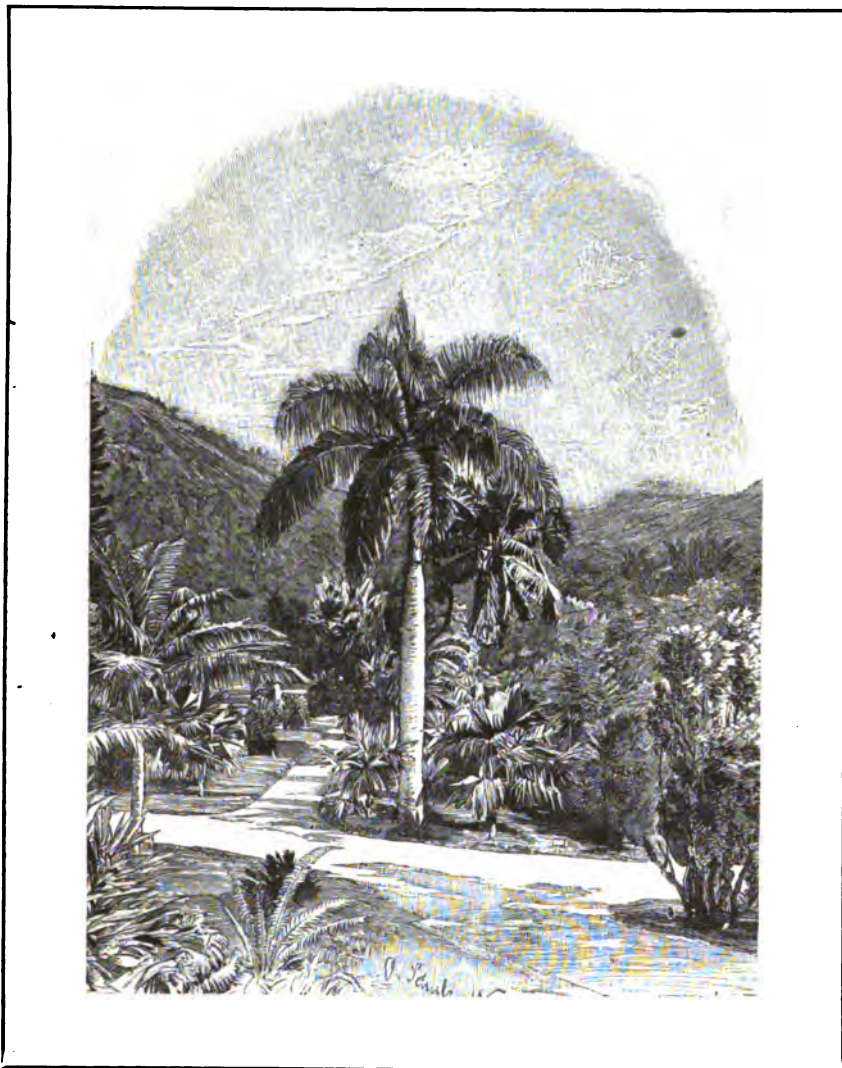
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NOJAMBI CANAL, COLUMBO, CEYLON  
"WHERE EVERY PROSPECT PLEASES AND ONLY MAN IS VILE."

# The Baptist

## Missionary



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### RELIGIOUS SUICIDE

**E**XALTATION of local interests at the expense of the world-wide extension of the kingdom of Christ is a policy of spiritual suicide. As soon as the Christian heart becomes too small to take in the whole world for Christ, the process of narrowing goes on in a rapidly increasing ratio. The outer circles of Christian benevolence are excluded one after another, until the circle becomes so small that it is not large enough to include anything but self. In this final outcome is seen the real spirit which excludes any portion of the world from the interest and efforts of any and every Christian. It is selfishness; and selfishness, we repeat, is spiritual suicide. An editorial in *Our Day* for October, refers to one who withdrew from the Reform Bureau, established for the reformation of the nation because, as he wrote, "Home calls come first." In this case provincialism took the place of patriotism, and it is but a preceding step when patriotism takes the place of that piety which has an interest in everything that is of interest to the great Head of the church Himself. When any church excludes the world-wide cause of Christ it soon becomes too poor to do anything for our country; then shuts out state mission work, then city mission work and then mission work of any kind. It then becomes too poor to support a pastor, or to carry on the activities of the church, and at last reaches the state of one church which the writer has in mind, where the few remaining members were simply waiting for one or two more to die off, and then they proposed to sell the church property and divide the money among themselves. It is a sad day for any church when they begin to sing:

" My town it is of thee,  
Home of my folks and me,  
Of thee I sing."

If *Our Day* will allow a slight change in its parody of a well-known hymn. A Christian and a church will do best for their own interests when they are doing their very best for the largest extension of the cause of the Redeemer in all countries and among all peoples, at home and abroad.

## MARCUS WHITMAN

THE memory of Marcus Whitman is at last being adequately honored. He was the man who saved the whole northwestern part of this country to the United States. A home missionary sent to Oregon, he was impressed with the future value of that country, and observing the encroachments of the English under the leadership of the Hudson Bay Company, he wrote to the authorities at Washington and urged that steps be taken for the settlement of the territory. No attention was paid to his letters. But when he saw a company of English colonists actually settling in Oregon, he mounted his horse, bade good-by to his wife, and in the depth of winter rode three thousand miles to persuade the authorities at Washington to take some steps to secure the northwest territory. Unable to cross the Rocky Mountains by the direct way, he was compelled to ride down through the great central valley as far as Santa Fe in New Mexico, but he reached Washington, and after much effort he was told that if he could persuade settlers to go to Oregon the country would be claimed and kept by the United States. He went all over the United States and gathered five hundred colonists, and personally led them across the deserts and the Rocky Mountains in their great column of prairie schooners. So what is now Oregon, Washington and a part of Idaho was saved to the United States. It is to this man, a missionary, and to him alone that it is due that these territories are not now British possessions. It has always seemed strange that more was not made of this splendid deed of heroic patriotism, but at last his day has come, and on Nov. 29, the fiftieth anniversary of the massacre in which Dr. Whitman, his wife and company were slain by the Indians at their mission station, services were held in his honor all over the country. One of the principal ornaments of the new Presbyterian building in Philadelphia is a statue of Dr. Whitman, and a column to his memory was unveiled on the 29th at Walla Walla, on the spot where he lost his life. A full account of Dr. Whitman's services, which must be counted as among the most worthy to this country of those of any single person, is found in the volume on "Oregon," by Dr. William Barrows. A very good story of the ride may also be found in the *Ladies' Home Journal* for November. Every American should be familiar with the story of Marcus Whitman's ride.

THE ORIGIN OF ATTACKS ON MISSIONS from those who have lived on mission fields is found in I. Peter, 4: 4. Peter had just described the abominable wickedness of the Gentiles, and says: "Wherein they think it strange that ye run not with them to the same excess of riot, *speaking evil of you.*" The great majority of white men who live in heathen lands are worse than the heathen in their lives. They are astonished and ashamed that the missionaries do not "run with them to the same excess of riot," and so they speak evil of the missionaries as the Gentiles did of the Christians in Peter's day. There are many white residents of heathen countries who are not immoral, but they are not among the critics of missions. There are some travelers who circulate adverse opinions of missions, but they have not formed these opinions from personal observation.

## THE DECLINE OF HINDUISM

WHILE there is a movement among a certain class of religious sentimentalists to exalt Hinduism in America, unmistakable evidence is received that it is declining in India. Even in the non-religious and non-partisan census report this fact is recognized and set forth by the plainest proofs. One of its chapters is headed with the title of this article. The first paragraph after the statistics begins: "This statement shows a great decrease of Hinduism, and an increase, generally large, of other religions, except the Sikhs." The next section begins: 'It thu



A CASTE FAMILY OF INDIA

SHOWING THE MARKS OF THEIR CASTE ON THEIR FOREHEADS

appears that throughout all the three great divisions of Bengal proper and in nearly every district, Hinduism has largely declined." The same census report of 1891 shows that while in 1872 in Bengal the Hindus numbered half a million more than the Mohammedans, in 1891 the Mohammedans outnumbered the Hindus by a million and a half. In the ten years ending with 1891 the increase of population in Bengal was 71% per cent, the largest increase in population being found among the Christians, who in one division more than doubled. After that came the Mohammedans with an increase of 91% per cent, while the Hindus increased only 47% per cent.



More important than statistics, however, is the testimony from many sources as to the decline of Hinduism as a religious and social power. Dr. K. S. McDonald, editor of the *Indian Evangelical Review*, in a recent address shows unmistakably that Hinduism is undoubtedly weakening in its hold upon the people. Whereas formerly the killing of a cow was regarded as a capital crime, it is now nowhere so regarded, Kashmir being the last province to abolish the penalty of death for such a crime. Caste also is declining in power, and in regard to this the testimony of



A HINDU GENTLEMAN

Dr. McDonald, drawn from consultation with many native sources, is most remarkable and astonishing. Sudras and outcastes are no longer debarred, as formerly, from the study of the Shastras on pain of having their tongues cut off. Sitting on the same seats in the colleges, and studying from the same text-books for the same degrees, side by side are found the Brahman, the Sudra, the outcaste and the non-caste peoples. As a pundit and as a priest in Hinduism, the age of the Brahman has gone forever. Even educated men among the Hindus themselves regard the caste rules with contempt, and while they may observe them in public for personal ends, they entirely ignore them in private. Restaurants have been established in Calcutta and other large cities, of which the Hindus of all ranks avail themselves, never stopping to ask whether

the food was prepared by cooks of their caste or not. At the well-known Hindu sanitarium at Darjiling the caste rules are practically disregarded by the visitors.

Hindu family customs are also being revolutionized by the progress of India in civilization and in Christianity. Polygamy is greatly on the decline. Polyandry, which was formerly legal, is dying out. The marriage of children is greatly decreasing, and the seclusion of females is rapidly passing away. From multitudes of sources, Hindu as well as Christian, it is evident that the ancient religion of India is in a process of dissolution, which though it may be long, is sure, and that it is being superseded by the pure religion of the Lord Jesus Christ.

**C**OMMERCE ON THE CONGO.—Hitherto the anticipations of trade with the Congo have been largely based upon the valuable woods, the ivory, rubber and other materials for commerce which the Congo country could supply. The world wants these; but more than these the civilized world wants a market for its manufactured products, and the leading commercial nations are just waking up to the possibilities of the Congo in these respects. The millions of interior Africa will become valuable purchasers of cotton cloth, agricultural implements and other products of our manufacturers as soon as they become known. Already the American Association of Manufacturers has this matter under consideration, and is anticipating the opening of Central Africa as a market for American goods.

## AN OBSTACLE TO BE REMOVED

**I**T seems to be time that attention was called to the diverse elements shown in the establishment of the Commission on Systematic Christian Beneficence. These were noted at the time of the meeting in Asbury Park in 1896, when the Commission was authorized; but attention has not been called to them before, since it was not desired to put the least obstacle in the way of the largest usefulness of the Commission. The time has now evidently come when the highest usefulness of the Commission can be aided by calling attention to some features manifested at the time of its organization, but which have not received due consideration.

Probably no proposition which has in recent years come before any national Baptist gathering was ever received with such an ardent spirit as the resolution for the establishment of the Commission on Systematic Christian Beneficence. Speech after speech was made commending the movement, and not a voice was raised in opposition. The project was carried through with tremendous enthusiasm; which, however, evidently proceeded from widely differing points of view. There were some speeches in which the Commission was advocated because of expectation that it would promote a greatly increased usefulness of the denomination in world-wide work for Christ; notably such was the fervid address of the late esteemed and honored Dr. Ellis of Brooklyn. The larger part of the arguments, however, were based not so much on the expectation of increased giving or enlarged usefulness of the denomination, as in anticipation of less perplexity for the pastors and the churches. It appeared that the enthusiasm of a large number of the assembly was not so much from the desire of advancing the kingdom of Christ as of avoiding a multiplicity of appeals. Nearly every expression of satisfaction heard at the close of the meeting at Asbury Park was on account of the anticipated result of the Commission in consolidating or abolishing of certain of our denominational benevolent institutions.

The Commission itself has conducted its work in the broadest spirit and with the most single and devoted purpose for the promotion of beneficence among the churches and the progress of the Redeemer's kingdom. But it is plain that the labors of the Commission have not continued that enthusiasm and interest which accompanied the vote for its establishment. And without doubt the best interests of the Commission itself will be advanced and its usefulness promoted by calling attention to the variance between the real purpose of the Commission, as manifest in its efforts, and the spirit which on the part of many at least prompted their interest in its formation. Whatever of indifference or even of dissatisfaction there may exist regarding the Commission is, we believe, because it has devoted itself loyally to efforts for increasing the gifts to missions rather than for reducing the number of objects for appeals. The Commission has done most excellent work, and has a vast and vastly important field for its further labors; but it must be recognized that its whole plan and purpose, in which we thoroughly believe, is

entirely different from what was expected of the Commission by many who at first most enthusiastically advocated it. The Commission has not suppressed or consolidated any of our national or local benevolent societies or interests. It has not, so far, reduced the number of appeals to the churches. Consequently there is a sense of disappointment on the part of many in the results of the Commission, and this disappointment must be increased if they expect the Commission to conform to that spirit of contraction and concentration which was to a degree manifest at the meeting in Asbury Park.

We thoroughly believe in the Commission on Systematic Beneficence in the Baptist churches. We expect great and useful results from its labors. What is needed now is that the air should be purified of all false anticipations as to its purpose and expectations regarding its plans, and that the whole denomination should unite in its support for the advancement of a pure and disinterested giving for the promotion of the best interests of Christ's kingdom in this and other lands.

The important thing now is to press the organization and the work of the local Commissions, both state and associational, and to continue to agitate the duty and the privilege of Systematic Christian Beneficence until every member of every Baptist church shall come to a realization of the high standard of Christian stewardship set by the Lord Jesus Christ himself.

**“MAN'S EXTREMITY IS GOD'S OPPORTUNITY”** finds manifold illustration on the mission field. We have often called attention to the difficulties which attend Protestant mission work in every land which comes under the control of France. While the principal difficulty arises from the insidious designs of the Jesuit priests, another important obstacle comes from the universal requirement that in every country under the control of France the French language shall be the medium of instruction in the schools. This caused the transfer of the Baptist and Presbyterian missions on the west coast of Africa to a French society, and is a very serious hindrance to Protestant missions in any French colony. This difficulty has, however, been used by God to arouse the Protestants of France to their responsibility in regard to the conversion of the heathen. Many French Protestants have entered the service of other societies in the French islands of the Pacific and in Africa. A partial solution of the difficulties of the London Missionary Society in Madagascar is being found by a greatly increased enthusiasm among the Protestants of France for work in that great African island. The London Society has turned over to the French Missionary Society five hundred schools in Imerina. The death of the two first French missionaries sent to Madagascar, *Monsieurs Minault and Escande*, has aroused the Protestant Church of France as nothing else, and numerous volunteers have been offered to take the place of these Christian martyrs. While the work of the English Society has been greatly hindered by the hostility of the French officials and priests, the work of French Protestants may partially serve to make good that which has been lost.

## THE FIRST BAPTIST CHURCH IN SOUTH AFRICA

THE incidental results of foreign missions are many and important. The most significant has recently been called to our attention. In Rev. Moses H. Bixby, a newly appointed missionary of the American Missionary Union, was on his way to Burma, he was obliged to leave which he had sailed from America, at Cape Town, South Africa, and there for six weeks while waiting for another ship to take him to Burma. In true missionary spirit he looked about him to see what might be done in Cape Town. He found two Baptist families, a Mr. Rawbone and



and gathered the people together for worship in the parlors of their dwellings. As a result of his preaching of the gospel several were converted. He led them in organizing a Baptist Church. This seemingly incidental and providential result of his first Baptist Church in South Africa was a work which has grown until the last annual meeting of the Baptist Union of South Africa reports 26 pastors, 7 missionaries, 35 chapels, and 1,000 members. Dr. Bixby is and has been for years pastor of the Cranston Street Baptist Church, Providence, R. I., and recording secretary of the Board of Managers of the American Missionary Union. He must view this successful result of his missionary labors with satisfaction, not only for its present results but for the brilliant prospects for the future

which he inaugurated. South Africa is even now witnessing the most rapid growth, and is destined to even more rapid development in the near future. Its temperate climate, diversified territory and magnificent resources it will be one of the important countries of the world, and the progress of the Baptist Union of South Africa may well keep pace with the rapid growth of the country and people. If, in the infinite purposes of God such great results from small efforts come, who shall fail under such encouragement to do something for God.

**A GREAT AFRICAN RAILWAY.**—On Nov. 5 a railroad was opened from Cape Town, South Africa, to Buluwayo, 357 miles north. Buluwayo was once the capital of cruel Lobengula's savage kingdom a few years ago; now it is a city. This railroad is the south link of the great English road which is to connect the continent of Africa from Cairo to Cape Town. The north link is the Sudan Railway from Cairo nearly to Khartum.

**“MISSIONS IN THE RIGHT PLACE”** is the verdict which must be pronounced on the new movement which has been inaugurated at the Dudley Street Baptist Church, Boston, Rev. A. S. Gumbart, D.D., pastor. Almost universally among the churches the great majority of the services are devoted to the spiritual edification of the members, to work for the salvation of the attendants on the worship of the church or to labor for the people in the immediate vicinity. The number of churches which observe the monthly missionary concert, or pay any systematic attention to the question of missions, is far too small. The Dudley Street Church is the first of which we have heard, to give missions the most prominent position in its whole list of services. In this large and strong church the morning service on the first Sabbath of every month is made a missionary service, with responsive readings and elaborate music and a distinctively and aggressively missionary sermon by the pastor. A special program is printed, headed, “Missionary Service and Celebration of the Lord’s Supper, by the Dudley Street Baptist Church.” Thus the last command of the Savior and the last ordinance established by him are most appropriately and impressively united. We hail this as a new and inspiring departure in the position given to missions in our churches, and we trust that this grand example will find a multitude of imitators.

**THE YOUNG PEOPLE’S SOCIETY OF CHRISTIAN ENDEAVOR** has just entered upon two new and good movements toward a systematic giving of money and time to God. One of the movements is the formation of the “Tenth” Legion, by which every member pledges himself to give not less than one-tenth of his income to the Lord’s work. Many thousands have already entered this Legion, and we are informed by Dr. Clark, the President of the United Society, that it is rapidly gaining in numbers and power. If all the young Christians connected with the society should join this Legion it would prove an immense benefit to every benevolent enterprise of the church of Christ. The second movement is the devoting of a quiet hour to personal communion with God. In our busy, active, modern life, religious meditation has almost fallen out of sight and out of mind, but it is one of the most important elements toward the cultivation of a pure and high spiritual life in Christ. We have no hesitation in saying that the devotion of an hour each day to personal meditation upon God and his truth will be a life-long blessing to all who adopt this practice, and will make them mighty in the hand of God for the advancement of his work and for the blessing of the world.

**“OUR MEDICAL MISSION WORK”** will be the special topic for this MAGAZINE for May, 1898. All medical missionaries of the Missionary Union, including those supported by the Woman’s Societies, and all others of our Baptist missionaries who are doing any medical work, are requested to contribute to that number. We desire to present in a series of brief articles a complete view of the medical missionary work being carried on under the auspices of the American Baptist Missionary Union.

**SPECIAL SERVICES FOR FOREIGN MISSIONS** are recommended by the Evangelical Alliance for Friday, Jan. 7 and Sunday, Jan. 9, the former to be observed as a day of prayer for the world-wide spread of the gospel, and the latter to be devoted to presenting of the duty and privilege of being witnesses for the Savior "unto the uttermost part of the earth." It is also urged that meetings of ministerial associations on Monday, Jan. 10, be given to conference and prayer regarding our relation to the world-wide mission of the Son of God. This recommendation of the Alliance is reinforced and emphasized by the Committee of the Joint Conference of the Boards of Foreign Missions in the United States and Canada, which appeals to pastors to take a strong and vigorous leadership in this movement for special mission services, and rightly says: "It cannot be too strongly emphasized that the colossal foreign missionary problem of the hour is the awakening of the church at home to the realization of its duty and privilege in giving the gospel to all men. The urgent need is for a missionary membership at home." We trust this appeal will meet with a large response from our Baptist pastors and churches.

**THE DEATH OF DEACON MIAL DAVIS** of Fitchburg removes from the Baptist hosts one of the most earnest and active advocates of foreign missions. Those who have attended for a series of years the annual meetings of the Missionary Union have become familiar with his tall, strong form, his benevolent countenance and his earnest words. Deacon Davis was a believer in the world-wide spread of the gospel of Christ in every place and in every way, and was a large and generous giver, according to his means and opportunity. When in the receipt of an ample income it was freely devoted to the service of God among the heathen. When in later years less means were placed at his disposal by the Heavenly Father, he yet continued to give as the Lord had prospered him. Above all, his deep and heartfelt interest and earnest prayers for missions were an inspiration to all who came in contact with him. Among the multiplicity of benevolent objects at the present day there is danger that those which are remote may fail of receiving the interest and attention which is their due. Let us have that far-away look of the Savior, which even from the shores of Galilee saw round the world and into the remotest ages, and may our hearts be enlarged to embrace every tribe and people, for they all come within the scope of the Savior's love.

**PERSONAL.**—Rev. E. T. Welles and Miss Gertrude Welles reached Banza Manteke, Congo Mission, about Sept. 1, and entered at once upon the work.—Rev. G. A. Whitman and Miss Elia Campbell of Kayin, China, were married at Hong Kong, Oct. 5. We extend most cordial congratulations and good wishes.—Rev. W. F. Thomas and wife reached Insein, Burma, Oct. 22, after an unusually quiet and delightful voyage from Boston.—Rev. D. C. Gilmore and wife have reached Tavoy, Burma, and at once entered upon the care of the Karen Mission work.

## OBEDIENCE VERSUS POLICY

REV. CHARLES H. HARVEY, MATADI, CONGO FREE STATE



FOR the Son of man is as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work, and commanded the porter to watch."

I had read thus far when a special application of the parable came to me. As no interpretation of scripture is private, I wish to pass it on.

There can be no doubt as to the identity of the owner of the house. The term "Son of man" fixes that. "But the porter," I asked myself, "do I know him?"

I think I do. Others will recognize him also, I believe, before I have done.

I thought that this watchman, or porter, was a very old and trusty servant of the Master, who had been many years in his service, when he received this particular charge on that occasion. To him had been intrusted previously, very important interests in connection with the Lord's estate, for he had charge of doors that admitted to fields in almost every part of it. It was his duty not only to guard these doors so that only the Lord's own servants and handmaidens should find entrance, but upon him also was the responsibility of receiving from the Lord's stewards supplies for the sustenance of the laborers in his harvest-field, and of distributing to the servants and handmaidens their portion of meat in due season. I thought that it was in answer to his earnest entreaties that the Master permitted him to undertake this duty of caring for the field now intrusted to him. He had longed and prayed for this day, and he rejoiced therefore the more that his prayers were at last answered.

The Lord went his way, and for a long time the porter tried earnestly to fulfill all his duties in such a way that should the

Son of man return ever so suddenly, he would find him watchful and faithful.

But hard times came, for the stewards of the household (for reasons that they deemed adequate) withheld a portion of the supplies, so that the porter became much embarrassed to know how to eke out the resources in hand so as not to allow the work in any one of the fields in his care to suffer damage. In the crisis he sought advice, which I thought was given most ungrudgingly. One said one thing and another another, but most blamed the poor porter for undertaking more than he could perform, and said that he ought to withdraw from the last post intrusted to him and abandon it altogether. (I felt a little surprised that apparently no blame was to be attached to the *stewards*—but let that pass.)

At length one adviser came along and lectured the porter for some hour or more. He told him that his troubles largely arose from his having distributed his efforts over too wide an area. That it was high time that he awoke to the fact that it was necessary in order to successfully fulfill his duties to concentrate his energies upon a few points, abandoning all other positions as he had opportunity.

Now it seemed to me that the porter was much perplexed after receiving all this advice. The words "withdraw" and "abandon" were quite new to him, and he could not feel sure as to what they involved, so he was truly puzzled. But the last advice given he found specially difficult to understand.

"For," said he in his simplicity, "how was it that the Son of man only commanded me to 'watch' when he installed me?"

He is still puzzled. I wonder what he will do, and what will the "Son of man" say, I wonder, when he returns?

The porter—who is he? His initials are A. B. M. U.

## A CHINESE SPEECH FOR THE DEBT

REV. JOSEPH S. ADAMS, HANYANG, CHINA



OUR Saturday night prayer meeting on the 14th inst. was an unusually interesting affair. It was held in our Chinese guest-room, the only place convenient for a quiet season. Our street chapel is too noisy, and fills too readily with out-

siders for any meetings other than preaching to the heathen. So we went into our prayer meeting expecting a *warm* time. We had it.

The men sat on one side the women on the other. This is the usual Chinese style. We began with a hymn, reading and short exposition of scripture. Then we welcomed back our brethren, Wongimeo and Tsao Han-Kin, who had that day returned from a long and dangerous journey. Prayer was offered daily during their absence. Praises for blessings received were now rendered. Then Mr. Tsao and Mr. Wong told of their adventures. A season of devotion followed. Then Tsao Han-Kin arose, and with a loud "hem," a flirt of his fan, a stroking down of his scanty beard, delivered his soul as followeth:

"You must not be ignorant, brethren, that the American Baptist Missionary Union has for many years been the greatest American Missionary Society. (I did not tell him so!) It has sent its men over seas and oceans to preach the gospel in many lands. In China there is Szchuan, there is Chehkiang, with the work in Ningpo, Shaohing, Kinhwa and other places; there is work in Canton, in Swatow. It is working in Japan. It has seen miracles in Burma and wonders in India, where thousands were baptized in a day. Its missions are found in Africa, where the natives are wild men, wearing no clothes and eating human flesh. It has missions in many European countries where the

people are intelligent but no better than the Buddhists who worship mud, clay and wooden idols.

"And this work has been greatly blessed. God has saved revolving thousands and myriads of souls year in and year out, and the work was never more promising than it is today.

"I do not know why, but this great and good society has got heavily into debt. For several years, I believe, trade has been bad in America; and they have their own people to look after. Because people cannot do what they want to when they are in debt, we cannot extend our work and have school, hospital and outstations at 'Puch,' and 'Hingkuehchow.'

"Evidently this debt must be paid as soon as possible, or else we shall all be ashamed before the heathen. You want to know how much it is? Well—er—it is—erh—quite a big sum—in fact er—you must remember it is several years deficit, and this is a big society, and there is an American society to their own unbelievers implicated in the affair—and there are a great number of missionaries—well, the sum is—so Mr. Adams tells me—forty-seven myriads, five thousand, four hundred and eighty-two dollars—and some cents, I forget how many."

"Ai-zah!" from the audience, meaning surprise.

"Yes, it is a lot of money, more than we can raise here to-night, but I have not done yet; wait—

"You all know the Beautiful Prosperity Oil Company, which sells American kerosene? Well, the owner of that concern is a member of our Baptist church. We are a small people here but we have some big relations. Well, I don't know this man's name, it is American, and he has not got a Chinese one, but God has touched his heart to pay twenty-five myriads of this debt—



twenty-five myriad gold dollars given by one man! This made me very surprised. If a man wanted twenty-five myriad stones from the river-bed, or shovelful of earth from the hill, the people would yell at him. How long would you be counting so many? Well, if Mr. Beautiful Prosperity Oil man pays so much, it is agreed that we pay the rest; not the few here to-night, but the whole of the converts in every land. This business made me sad; now I am happy. I see a rich man whose love to Jesus and the world must be very great, because he gives so much to the Lord. Perhaps that is the reason God has given him much; he uses it for the good of others. His faith as well must be great. He believes in preaching the gospel. Have you put any money in the gospel? I hope you will to-night. Moreover, I am pleased because this rich man's memory is so good. Most people when they get rich forget their poorer brethren. I suppose we must not grumble, because they even forget God! Well, this man with the riches is a man who remembers his brethren and his God too. What are you going to do? Hands up, all those who will help!"

In response to this appeal all the Christians and inquirers held up their hands.

"The pastor (Mr. Adams) has already sent his share. I promise five dollars; will Mr. Adams write it down." Then came a pause.

"Come," said Mr. Tsao, "we are not going to force anybody, or look sour if you don't give. If you are going to help, the quicker you do it the more agreeable you will look."

This brought up another brother who put down three dollars, expressing a hope that some one would come and do likewise.

I noticed a woman, named Mrs. Ma, holding up three fingers and nodding her head at her husband, who sat at the other side of the room, pursing her lips and frowning, while the poor man stared at her in astonishment at such conduct. In despair she roared out across the room, "Stupid, we will give three hundred cash!" So Mr. Ma got up and blushing stated that he and his wife were poor laboring people, but they gave three hundred cash with pleasure, equal to more than two days' pay.

Poor old Mrs. Tsao, the preacher's wife, who is afflicted with asthma, piped in, "I'll give a dollar."

"But," I said, "your husband has already given five dollars."

"I don't care; do you think I haven't got any money? Put me down a dollar."

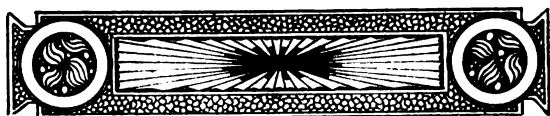
"That's all right," said Tsao, laughing, "you may have better health and save a dollar in medicine."

"God has been good to me," said the woman.

"That's so," said Tsao. "If God had not sent the Missionary Union to China, we should all have been worshiping idols and walking hell's road to-night."

After this gifts came faster, some in dollars and some in cash. When the total was reached, twenty-four dollars had been given or promised. The next day (Sunday) some who had not been present at the prayer meeting added their gifts. Today I send Treasurer Goddard for transmission to Brother Coleman, the sum of twenty-six Mexican dollars as the gift of the Han-yang Baptist Church.

With the exception of the preachers and their wives, these people were heathen three years ago.



# BURMA BAPTIST ANNIVERSARIES

REV. W. A. SHARP, TOUNGOO

## BURMA BAPTIST MISSIONARY CONFERENCE

THE meetings were held Oct. 14 in Amherstia Place, one of the buildings of the Rangoon Baptist College, formerly occupied by the Karen Theological Seminary.

The first hour was a devotional service, presided over by Rev. E. N. Harris of Shwegyin, who read Eph. iii, and spoke a few words emphasizing the greatness of God's grace in giving his word to men. Father Brayton led in a soul-inspiring

effective, which show what the missionaries are doing to teach the Bible in their schools.

Rev. Ola Hanson of Bhamo said he had just taken a class through one of the epistles; in doing so he had made a very clear outline, requiring the pupils to memorize it; afterwards they spent much time in study, connecting the vital truths to the outline given, whereby the pupils attained a good knowledge of the portion gone over.

Rev. John McGuire of Mandalay had followed the course of study outlined by the Convention some years ago, giving monthly examinations on it.

Rev. L. W. Cronkhite of Bassein spoke of the advantage of a school library for the use of teachers. Examinations on Scripture were given once in six weeks, in which creditable pass-marks were required. Scripture pictures, lessons in geology, astronomy, physiology,



BAPTIST MISSIONARIES IN BURMA

prayer. Rev. W. A. Sharp conducted the praise service the next hour, reading the praise Psalm, cxlv. There was a hearty response to the Spirit, calling forth praise from many lips.

The afternoon session was given up to the discussion of a well-written paper by Rev. F. H. Eveleth: "How shall Bible teaching be made most effective in our schools?" a question much discussed, and one which never shall be settled till the coming of the New Jerusalem. Some methods were presented which have proved

etc., were all used as supplementary helps. Personal teaching of some class by the missionary was a regular practice.

Rev. F. P. Sutherland of Sagaing spoke very highly of the ability of a Bible woman who taught the Bible to children by means of interesting stories, which gathered crowds of eager listeners.

Mrs. J. E. Case of Myingyan requires day pupils to study at night, and sleep in the dormitory with the boarding pupils. Prayer-meetings were held, in which the pupils were urged to pray to God for for-

givenness of sins, and for deliverance from temptation. It is not long before all pupils are willing to confess that they are sinners, and they do not call on the Lord long till he hears.

Mrs. W. F. Armstrong said she had always kept the Bible study in charge; she made a very clear distinction between knowing God, and knowing *of* God. Wherever the Bible is studied there should be a prayer-meeting, and whoever studies the Bible should do it reverently and prayerfully. She held prayer service with the pupils similar to those spoken of by Mrs. Case.

The results of the Bible teaching in these two schools commend the plan of work very highly, especially for those schools where many day pupils attend.

Miss Phinney gave the following outline which is followed in the Burman Girls' Bible School: Careful outlines, chapters studied sentence by sentence, brief outlines of chapters committed, emphatic examinations, use of blackboards and maps absolutely necessary.

Others suggested that it would be advantageous to have the preachers and Bible women to teach regularly in the school, which would not only supplement the teachers' work, but would enable the workers to become acquainted with the pupils, and would be the means sometimes of opening homes to them.

Special reference was made to the effectual way in which Miss Dyer was training her kindergarten teachers to teach the Bible. Her kindergarten work certainly presents the highest ideal of Bible study for children to which any school has yet attained.

Friday morning, the 15th, Dr. Corson gave a very helpful Bible reading, after which Dr. Kirkpatrick led in a devotional service of an hour.

The afternoon session was given up to business. The proposition for the organization of the Conference was referred to a committee. A committee was also ap-

pointed to revise the course of Bible study prepared for our schools some years ago. The annual sermon before the Conference was preached by Rev. E. W. Kelly from the text: "For we are laborers together with God."

The final meeting of the missionaries was held at Shady Dell, the home of Dr. and Mrs. Hicks. It was intended to be a sociable, and the latter part did not fall short of the intention in the least; but even the enchantment of ice cream and cake which awaited, could not prevent the formal expression of that which has burdened many minds for some months. I quote here from *The Mission News* of Burma and Assam:

"One resolution was passed with absolute unanimity: that expressing the regret of the whole mission that the Executive Committee should inaugurate the exceedingly unwise policy of sacrificing the small stations to add missionaries to those already in the large cities; and that, too, without any consultation whatever with the mission force on the field." Of course Dr. Wood's sermon at Pittsburgh came in for much "higher criticism."

Perhaps "devoted missionaries are not the best ones to formulate a policy wide enough for the conquest of an empire," but the missionaries of Burma would prefer to be controlled by facts rather than fancies, and the abandonment of the little, out-of-the-way place of Meiktila, with a population easily accessible, twice as large as Mandalay, looks to us like the turning back of the hand on the dial of missions.

There has perhaps never been a larger attendance of missionaries at our anniversaries than this year; and certainly never has there been shown a more beautiful spirit of devotion and brotherly love.

There were seventy-two missionaries present, besides the twenty-four children. Those who live in the outstations turned their faces homeward with joy, feeling that they were bearing with them the prayers of the brethren and the blessing of the Lord; while

those who were left in Rangoon feel that there has been left to them the cloak which yields a double portion of the love of the departed ones.

#### BURMA BAPTIST MISSIONARY CONVENTION

The thirty-second annual meeting of the Burma Baptist Convention met in the Baptist College, Rangoon, Oct. 16-18. The enrollment was large, though representatives of the Karen churches showed a slight falling off, probably owing to the closing exercises of the Seminary having taken place a few days previous; and but few of those who were in attendance at the Seminary were able either to remain in Rangoon or to return again after going to their homes.

There were seventy-one missionaries reported in attendance at the meetings, the largest number in the history of the Convention.

The work of the Convention this year, as reported by the Committee of Management, consisted in supporting or partially supporting workers at twelve different stations, besides contributing toward the expenses of two expeditions into Siam, one on behalf of the Karens in Northern Siam, and the other on behalf of the Talaings around Bangkok.

The Convention closed the year with a debt of three hundred rupees, which was provided for before the close of the sessions.

The work aided by the Convention was reported by those who received assistance. There were many features of encouragement, though in one or two instances the helpers in the work did not fairly represent the cause in the places where they were located.

Aside from the reports there was very little business of interest presented before the Convention.

One resolution, however, was presented, worthy of notice here. It was called out by the fact that in two or three places preachers who were not ordained had administered the Lord's Supper, and in one case at least, where an ordained brother, a member of the church in good standing, was present.

The substance of the resolution was: That we recommend that brethren who are not ordained refrain from the administration of the ordinances, when ordained ministers are available. After a long discussion the resolution passed by a vote of twenty-six to five. Some technical points with reference to the question were raised, but they seemed to have had little weight on the final decision.

## PLEA FOR AFRICA

Of all the world the darkest place  
Is found where lives the slave-cursed race;  
How sad to think that darkness reigns  
Where Christian nations forge the chains.

At first where *mah* was seized and sold  
To fill their coffers full with gold,  
Now *souls* for drink are sold again,  
And Christian nations reap the gain.

Not slaves most base are they who toil  
Beneath the rod and till the soil;  
But they whose souls are lost in greed  
Will find at last the greater need.

Erstwhile on them the curse recoils  
Like canker rust, consumes the spoils;

And they who toil beneath the rod  
Are freed at last to serve their God.

E'en now gleams bright the dawning day;  
Though martyrs' tombs must mark the way,  
The Sun of Righteousness shall rise  
And make this land a paradise.

Give up this work! The Lord says "go."  
Give up this work! The dead say "no."  
The living, too, in turn reply:  
"Oh, send me there to serve and die."

Give up this work! Then must we stay?  
Give up this work while yet 'tis day!  
Give up this work! Oh count the cost:  
A dying race forever lost.

—W. A. S.

# WHAT RETRENCHMENT MEANS TO A MISSIONARY

REV. I. S. HANKINS, ATMAKUR, INDIA



RETRENCHMENT is distasteful to any ambitious person. Especially is retrenchment unwelcome in the work of Jesus. No true soldier retreats joyfully; neither does a soldier of the cross. Laboring for the advancement of his Master's kingdom, he dislikes the idea of a backward movement, or even a standstill campaign. A Christian once having put his hand to the plough is afraid to look or turn back for fear of being considered by his Lord as unworthy of the kingdom.

Defeat in any battle affects none as it does those who take part in it. It is quite natural that missionaries feel the sting of retrenchment more keenly than those on duty at home. As a missionary I desire to show how last year and this, retrenchment affects a good many of us.

## IT HAS THE EFFECT OF DEFEAT

Retrenchment may not really be defeat, yet it has this effect upon us. We are human and cannot help but be affected by retrenchment. We may believe that eventually God will intrench the gospel; nevertheless, the present aspect and effect is defeat. We have attempted to conquer territory and have been compelled to withdraw our troops.

Having entered mission work at the call of duty, and having inaugurated, it may be, a new work or made advance in an old work, as one sees the work beginning to bear fruit to be compelled to cut down and curtail, to withdraw workers and give up outstations, has the effect upon many of a crushing defeat.

India at the present is in a state of re-

ligious excitement and doubt. The belief is prevalent from one end of the land to the other that Hinduism is passing through a prophetic epoch: that changes are going to occur. Changes in caste, in government, and in religion it is believed will take place within the next two years. Mohammedans, elated at the victory of their coreligionists in Turkey over Christian Greece, are especially active, and are causing the English army no little trouble.

For all Christian missions in India to be compelled to retrench mission work at this critical time, is unfortunate and inopportune. If ever there was a time when all Christian missions in India should be active and alert to press the claims of Christ upon Indians, it is at this present crisis. But sad to say, every mission is being crippled for lack of support, and are curtailing their work.

Christians have no faith in Hindu prophecy concerning their Kahuga and the things about to come to pass, and as little faith in Mohammedanism; therefore the Church of Christ ought to be extra active and ready to take advantage of the present situation, and drive home to the Hindu the falsehood of their gods and prophets, and hold up the truth of the true gospel powerfully before both Hindu and Mohammedan. Christians of the world ought to be extra active and liberal at this critical time.

There are strategical points and times which to gain or lose means often to change the course of events perhaps for centuries. Such a place is India. The present is the critical period. To retrench our work now may be interpreted as a loss of vitality and a decline of Christianity by Hindu and Mohammedan. The present is no time for retreat. Retrenchment to missionaries in India just now is like ordering a retreat at a most critical time when victory or an advance movement is in sight.

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to withdraw workers, to give up outstations, to have people at his very door and be unable to give them the gospel, or having begun a good work to curtail it, adds heavy burdens to an already overweighted heart.

#### IT MEANS GREATER SACRIFICE

There always have been great sacrifices connected with mission work. To the people of the nineteenth century the sacrifices that were made a century ago seem far greater than we are compelled to make. But when the difference of the times is taken into account, the difference in the sacrifice is not so much in the favor of earlier missionaries. A missionary must sacrifice home and people to live in isolation among a people who take the very life out of him, and can give nothing in return. To leave the comforts of America, to leave behind kindred, to see them no more, to be deprived of the priceless joy and affection of our children, ought to be all that the Baptists of America should ask of a missionary. These things he can count but loss, if he can establish the kingdom of Christ in a heathen land. But if for the lack of support he must retrench the work, his sacrifices will be far larger and more real.

To enter mission work many missionaries have sacrificed double the salary they receive as a missionary. A person might be willing for the sake of making money to live among a heathen people, but no other motive than to advance the kingdom of Christ could induce a person to leave his beloved native land and live among a heathen people for a salary of \$600 or \$800 per year. No missionary entered the work for the salary. He entered it at a sacrifice; much less will he shrink from making sacrifice after he has entered it, if the work requires it. But the sacrifice should not all be his. The necessary sacrifices are great enough; they should not be unnecessarily increased. Retrenchment means to many that the reduction in appropriation is a reduction of so much in a missionary's salary.

It is not thus understood nor expected, yet this is in fact what it in many cases amounts to.

A missionary wrote to the rooms in Boston, stating the financial difficulty he was in, caused by a reduction in his appropriation, and receive the reply: "Cut your pay-roll down to your appropriation." This was, under the peculiar embarrassment of the Union, the only reply it could give. The Missionary Union can give only what it receives. The Executive Committee must work by a schedule. But the position of a missionary is a peculiar one. If he was a hireling or a treasurer, simply dispensing mission money, he might be able to make his pay-roll and his appropriation exactly correspond. If he had a heart of stone he might possibly be able to shut up his bowels of compassion and let the work go undone, or do only so much work as he has been given money for; but with the great harvest field in full view, with its needs staring him in the face, with the cause weak and waning, Christians needing care, heathen in the depths of sin and ignorance, or poor people starving around him, can a God-sent missionary see the work lag and die, and make his pay-roll exactly correspond to his appropriation?

The Missionary Union may be compelled to cut down his appropriation, but he has not the heart or the conscience to cut down the work. He is in the midst of the battle: he sees the great need; he hears the cry for help; he is in the midst of the darkness, and these things appeal to him so strongly that he will not retrench the work even though he has to make good the balance out of his own salary. This is really what many are doing; above his bare necessities of living, all the salary is given to keep the work going, that the gospel may be established in a most needy field. For a year one missionary has borne half the load himself. Retrenchment bears down heaviest upon the missionary at the front of the conflict for the cause of our Redeemer.

### LIFE AMONG THE TELUGUS. III

REV. A. A. NEWHALL, NEW ORLEANS, LA.

THE masses in the Telugu country are not at all evenly distributed. They do not live scattered about upon the land they cultivate, but huddled together in compact village communities, located in the center of the farm lands of the whole community, which are unincumbered with either

Around these villages there are few detached collections of house lowest castes, but all are bound together by the mutual relations of the whole community.

What are these relations? Simple relations of interdependence which nature



TELUGU HOME AND FAMILY OF THE WEAVER CASTE

hut or fence. These villages are often separated from each other by miles of arable land or forest, and sometimes are so close together that, standing upon a slight elevation, one can count twenty-five or thirty within the circle of the horizon. A landscape view of the latter is an interesting sight just before harvest, with the waving fields of grain between. Fine views of this kind can be seen in many parts of the Telugu country.

upon any considerable collection of beings. They all need food; farming is the principal occupation, combined with raising of cattle to supply milk and butter. All must have a little clothing, and there must be enough weaving done to supply this want. Houses and wagons must be built and repaired, so a few carpenters are needed. A few must devote themselves to making earthenware for domestic use, and others to making shoes for the rest to wear.



others to making jewelry and the molten and graven images for all to worship, the makers included. And, finally, some one must see that order prevails, justice is administered, the innocent defended and the guilty punished.

An average Telugu village then, is, in its primitive state, a combination of agricultural, pastoral, manufacturing and religious elements, all mutually dependent upon one another and all directly or indirectly deriving their support from the products of the soil; in short, a microcosm. Such villages are still to be found in districts remote from foreign influences, in which very little money is ever used, exchange being carried on by barter, and debtor and creditor coming to a full settlement three or four times a year, at the harvests of the different kinds of grain. Should there be any particular want that the village does not supply, the article is sought for in a neighboring village. Should there be an overproduction of any article, the surplus is carried away to be sold; but beyond occasional traffic of this kind everything that is needed is made or raised upon the spot. Most Telugu communities, however, are at the present day so affected by modern civilization that they are more or less given to trade, producing some particular articles far in excess of local needs, and selling them for money with which they purchase more advantageously from abroad other articles which they totally neglect to manufacture. For instance, the weaving of native cloth is no longer profitable in some parts of India, except for those special lines of goods which are still unobtainable elsewhere. For all ordinary purposes English and American goods are preferred, and the weaver finds farming or some other business more profitable than trying to compete with the mills of foreign nations.

Communities of this kind seem to have a natural limitation in size. They must be maintained large enough to supply comfortably their own wants or else the families

will remove to other communities; and they must not be allowed to grow so large as to create divisions or emigration from injustice or oppression or the overdoing of any line of occupation. It is, perhaps, in consequence of some natural limitation like this, that the population of these villages generally ranges between fifty and five thousand and a small number of them reach eight thousand or ten thousand. Anything larger than this has generally been the result of foreign influence, holding together for political purposes or for trade elements that would otherwise have been kept apart. The city of Madras for instance, is a collection of native villages that have grown together with the growth of trade and the requirements of the capital of the presidency, and have been consolidated by the British government. But the various original names, such as Vepery, Pursewakum, Nangambankum, Chintadrapett and Royapooram, still adhere to the old localities.

The size of villages is constantly fluctuating, new ones are appearing and old ones disappearing, but these changes are gradual and not numerous in a single year, except in times of severe epidemics. The cholera, which accompanied the famine of 1878, nearly depopulated many good-sized villages. In these cases the survivors would generally join some neighboring community, wholly abandoning the old site, after taking along everything movable. In 1884 the writer witnessed the effect of labor trouble on a village. He went with a fellow missionary to visit some Christians in the low caste section of a village near Secunderabad. On arriving we found the houses all empty, except here and there an old or sick person who was looking after the cattle. From these we learned that this whole section of the community had gone away to stay until their employers in the village would give them the wages they had been earning for months past but had ineffectually asked for repeatedly. In fact they were on a "strike," not for higher wages but for their

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maintaining at his own expense a formidable military force and deriving revenue from large personal possessions in various parts of the dominions. These chiefs, in turn, sell or lease upon a feudal tenure the villages in their domains to "Nabobs" and land owners of various names, who attend to the cultivation of the land through their subordinate farmers. Somewhere in this series may be found surviving descendants of some of the ancient "rajas," who still bear direct rule over portions of their an-



THE NIZAM, RULER OF THE DECCAN, INDIA

cestral possessions, lease out the lands and collect the revenue. From the lowest to the highest in the series all pay taxes or render equivalent services, military or otherwise, to their superiors; the Nizam at last, out of his revenue, feudal and direct, discharging his obligations to the British government through the Resident.

In those parts of the Telugu country directly governed by the British the revenue comes into the treasury through a system of collectors and sub-collectors, who reside in the capital of the districts of which they

have charge and have a certain degree of magisterial power.

Under both native and British rule in India great deference is paid to the ancient laws and customs of the Hindus and Mohammedans, and many of them are incorporated into the government legal codes. In some parts of the Telugu country small causes, such as religious disputes and questions of inheritance, are decided now according to Hindu law, now according to Mohammedan law, or again, according to English law. Thus the rights of all classes are justly regarded.

But in order to really understand the state of society in a Telugu, or indeed in any Hindu community, we must not pass over another feature, shall I call it social or religious? A feature always present, active, conspicuous, determinative, separating, inexorable. I refer to the feature of caste distinctions. If industrial and commercial interests on the one hand and governmental relations on the other, render it mutually beneficial for all to be closely united in friendly and helpful social intercourse, this other force demands that the various caste divisions be separated by rigid lines and be isolated as far as is possible without destroying the existence of the community itself. If the other two forces essentially promote community life, the spirit of caste seclusion would, if unchecked by these limitations, utterly disintegrate every Hindu village community, compelling each caste to live and die by itself; as it does, in fact, send them to separate abodes in the other world. The other two forces are centripetal, and if allowed to act freely between communities, districts, states and provinces, the people of India might today be a great nation and take a respectable place among the nations of the earth. But the spirit of caste is centrifugal and fatal to the social coherence of any community larger than the caste itself, except so far as its operation is hindered and overborne by the necessities of a low type of civilization. Even

the religion of the Hindus is permeated with it and dominated by it, and receives from it its characteristic of unmitigated selfishness.

It is the greatest obstacle to the progress of Christianity in India, greater than idolatry. It stands in the way of the development of any true national life among the Hindus. It smothers all patriotic feelings and impulses at their birth. A Hindu's first allegiance is to the rules of his caste. He can suffer no greater calamity than to lose position in his caste. He would risk

his life to preserve it sooner than he would to save his country. He may abjure his religion today and curse his gods and then tomorrow take his offerings to the temple and receive from the priests all "the consolations of religion," so far as his religion has any. But let him eat with a European once, or marry into an inferior caste, or break caste in some other way and he would be forever disgraced and cast out of the midst of his people; a thousand purifications might not restore him, and life as an outcast might hardly be worth living.

## THE JUBILEE IN MANIPUR

REV. W. PETTIGREW, UKRUL

AFTER the earthquake, the Diamond Jubilee. Such is the way of the world; after the storm, the calm. As a loyal subject of Her Majesty, the Queen, it was thought something in the way of rejoicing might be shown even in this out-of-the-way place. Accordingly we decided to give the school boys and the six head men of the village a feast. It was a beautiful day, and about 9 A.M. the nineteen school boys, with Raicho, the most influential chief in the village, also a scholar and a chief as my pundit, came to the school with the "Khullakpa" (head chief) and four other minor chiefs of the village. Before going into the school their photos were taken, and then they entered and partook of "something they had never had in their lives before"—rice and chicken curry, with a plentiful supply of tea to drink. They all said that the tea was nicer than their rice beer, but this remark was taken *cum grano salis*, for I am sorry to say they are too fond of the "zu" they make. Like the

disciples they did not forget to gather up the fragments, and take them to their friends and neighbors in the village. During the afternoon the boys were introduced to a



A HOME IN THE HILLS OF ASSAM

few British sports. In the evening there was a crowded schoolroom to see the magic lantern and to hear the story of Jesus. The Jubilee day thus ended with the preaching of the gospel, and we trust the seed sown that evening will bring forth fruit.

## AFTER THE FAMINE

REV. W. E. BOGGS, SATTANAPALLI, INDIA

THE famine that has been so widespread over India, and that has cost so much of suffering and sorrow, while not actually touching us here as it has in many parts, has nevertheless had an influence upon us and left marks that it will take time to rub out. I have seen no actual distress. That is to say, I have come across no one who has not been able to get at least one square meal a day, but a people that are accustomed to three good meals, as most of our people in this taluq are, make a great fuss when they are reduced to one meal. I have seen no cases of emaciation. I know here has been scarcity; but the worst effects of the scarcity here, provided the coming season is a good one, will be that very many are run almost hopelessly into debt, and in many cases they have lost cattle, which it will take years to replace. The people as a rule thatch their houses (mud houses), with the stalks of grain such as they use for fodder for their cattle. And so it happens that in a time of scarcity, such as we have just passed through, after all their fodder has been spent they begin by degrees to feed the roofs of their houses to save the lives of their cattle. Then the next rain that comes simply melts the exposed walls away, and their houses are gone. Grain has been very high and at times almost impossible to get. The Indian merchant makes hay when the sun shines, and it shines very brightly in famine time. So our people have not come through unscathed, and their straitened circumstances will not have passed for some time.

The prospects for the present and coming season are so far not known. We have had a superabundance of rain, but it has come

at such times as to make the crop they are now harvesting, below the average. It came up well, but rain held off, until in many cases it had withered and died, and some were obliged to sow two or three times; that which was fortunate enough to get pretty well along, as soon as it came into blossom was partially destroyed by heavy rain. So the present crop is under the average, and prices still stand very high. The hope for the coming year now lies in the crop that is being sown now; if that is good, then things will brighten up; if that fails altogether, or in part, the prospect will be exceedingly gloomy.

At our last quarterly meeting we had a very interesting time. Among the Hindus there is a widespread belief that the end of the present age, the Kaliyugum, which comes within the next two years, is to bring some remarkable changes. So we had the question up at our quarterly meeting, examining the Scriptures to see what they had to say on the question. Two papers were read by two preachers, and much discussion and many questions followed. We did not of course finally settle all difficulties on this great subject; but we found it a source of much interest and profit to look into the matter as far as we were able. I have been much pleased with the evident growth in our workers. They are not content, as too many of the Telugu workers are, to accept as final whatever the missionary says. I have encouraged them to question everything, and find out for themselves, and they are getting into the way of it in a manner that is highly pleasing and encouraging to me.



# LETTERS

## INDIA

### FIRST BAPTIST TELUGU CONVENTION

THIS was in many respects a memorable meeting at Ramapatam, Aug. 28 to 30, and as some of us believe, epoch making and historical in our mission among the Telugus. Hitherto our brethren had met with the missionaries at the time and place of conference, but this never proved satisfactory to either party. Until quite recently such a convention as this was impossible, because there were not enough churches to send delegates. But there was a royal response when the invitations were issued. Upwards of one hundred and fifty delegates had signified their intention to come, but some were detained on famine relief duty and a few others by the heavy rains that God sent us just at that time after weary months of waiting. Our hearts were cheered by the rains, since they meant a speedy termination of the famine, and they came like a promise of spiritual showers of blessing.

Thirty churches sent one hundred and thirteen delegates, and perhaps again as many visitors. What special sacrifice this involved at this time of scarcity and famine will probably never be known. Nineteen missionaries were present to witness the consummation of this new union. They had come not to rule or to dictate, but as the writer said in his address of welcome, the missionary's relation to the convention was like John the Baptist to Christ (John 3:29, 30): "The friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. This my joy, therefore, is made full. He (the Telugu) must increase, but I (the missionary) must decrease." The rivers between here and Ongole threatened to cut off the Ongole and northern constituency, but love is inventive, and I wish you could have shared the vision which presented itself to us when Dr. Clough came marching into the compound at high noon heading a procession of about sixty delegates and visitors, the majority of whom he had taken into his own boat and brought to the convention.

Sunday with all its various meetings was a memorable day, but the crowning blessing came in the evening after Mr. Bullard had preached a missionary sermon in which special attention was directed towards the needs of the many

jungle tribes of Southern India who are still practically without the gospel. Others took up the subject, enthusiasm ran high, the necessity of the formation of a home missionary society became evident, pledges were made by both Telugus and missionaries, upward of two hundred rupees were subscribed on the spot, and all that remained to be done was to formally launch the enterprise by the election of the necessary officers, Executive Committee, etc. This was done on Monday, and the Telugu Baptist Home Mission Society became an accomplished fact.

Ramapatam with its beautiful and spacious compound and the theological seminary seemed the proper place not only for holding the first convention, but for the birth of the new society. Ramapatam in the address of welcome was designated "the heart of the Telugu mission," inasmuch as Nellore to the south of it is the foundation and Ongole to the north has been called "the headquarters."

J. HEINRICHs.

### MORE NEWS FROM KAVALI

LAST Sabbath we held our first regular meeting of workers and deacons since occupying the new bungalow. Brother Heinrichs preached from the text, "Thy kingdom come." Nineteen candidates were baptized (out of twenty-three) and one of two penitent backsliders was restored. This makes thirty-one baptisms so far this year. Next Sabbath I am to meet the people in a village about ten miles off, to baptize the head man of the village, and hope soon after to baptize another head man in a village west of this. Both are Malas, while most of the previous baptisms were from Madagas. Praise the Lord with us for his great mercies. Several Sudras are inquiring earnestly the way.

EDWIN BULLARD.

## BURMA

### A REMARKABLE CONVERSION

Our Association was held in March. We had stirring evangelistic reports from our workers among the heathen. We have sent out an unusually strong force for the coming year, both as regards number and quality. We have had to

tell them that our keeping them at work will depend upon funds. The calls are numerous and urgent, and it will be hard to pray for open doors among the Pwos, if we are unable to enter these. Just after Association came a notable and unlooked for gathering in a seemingly hardened portion of the field, a large section. A Christian man living alone in one of the villages there died recently. His wife had strongly opposed his faith. He left a request that they make no heathen funeral, but use the cost in gathering the heathen about to listen to Christian preaching. The wife, nevertheless, planned a heathen festival. Suddenly she changed her purpose, in some mysterious way, and instead, made a Christian gathering, calling together the heathen from many heathen villages about, together with some fifty Christians called from a distance. The wife and children entertained them all, the number estimated as I have heard it, at from three hundred to six hundred Pwos, besides Burman heathen. The decorous attention given was wonderful. One Burman, who seemed a leading man, I am told listened till nearly daylight on Saturday night, as a preacher opened to him the truth. Christian women called the large number of heathen women together in a special session on Sunday in addition to the general sessions. The wife is almost a Christian now. It is all very marvelous. In spite of our increased force of evangelists—and they are a noble body of men—we have been able to detail only two men to all this whole *large* section—and one of them gets only one-third of his support (60 rupees) from the Association. The rest is assumed by the bare handful of Christians, perhaps six or seven of them, in the only Christian village, save one, which we have in the section. I should not speak of it as a Christian village though, as it is overwhelmingly heathen, but it has this handful of Christians. The other village mentioned has a similar handful. The preacher referred to gets 60 rupees from the Association, and the balance of 150 rupees, or possibly 180, from the villagers above. But the calls from the southern part of our field, below Bassein city and from the northern part, which is marvelously opened—ten or a dozen Christian communities where a few years ago there were none—and in a less degree from other sections, are such that we cannot spare more than the two men for the region where this notable gathering has just been held.

L. W. CRONKHITE, *Bassein*.

## PROGRESS AT BASSEIN

**Medical Work.**—We have thus far got along better than we had expected without a doctor on the place; but we have had the benefit of the services of one of our girls who had been carefully trained as nurse by Dr. Côté, and who is now married to one of our teachers. She is very efficient; and with the aid and advice of Mrs. Nichols and myself, and occasionally of one of our Karen doctors in town, we have steered thus far, without any deaths, through two attacks of cholera, dysentery and other epidemics which have been very trying this year.

**The strain** here is very sincere and incessant, with the financial cares, the discipline of the school, and care of the churches, together with the constant pull of always being accessible to the thousands of so large a "constituency," with their varying wants, to say nothing of the demands of the work among the heathen. All of this has to be done, too, in a country where suspicion is a part of the atmosphere; where you labor at the disadvantage of being a foreigner, which always exaggerates and distorts perceptions out of their just relations; which makes it more than ordinarily necessary that all should be done with the utmost tact and wisdom, picking your way through prejudices and petty jealousies, which, though they may be part of human nature everywhere, yet seem especially accentuated here. Mr. Carpenter used to say that no missionary working in this department in Bassein had ever lived beyond forty-six years old, and that he did not think that anyone could pass that limit, if he bore the full responsibilities incident to the work. This was when I was new to the work, and thought that he put it rather too strongly, but I think that I can realize about how he felt when he said it. Probably the things that wore on him the most, as well as anyone in his place, would not be those which would be embodied in a report, but are none the less real.

**Among the Heathen.**—I hope to be able to accomplish more than ever among the heathen this season. Most of these villages are in remote and comparatively inaccessible parts of the districts, and I can only visit them during certain parts of the year. Satan contests the progress of the work inch by inch, from every and often most unexpected quarters.

CHARLES A. NICHOLS.



## PROGRAM FOR MONTHLY MISSIONARY MEETING

- |                                       |                             |
|---------------------------------------|-----------------------------|
| 1. Praise Service.                    | 11. Commerce on the         |
| 2. Scripture and Prayer.              | 12. Man's Extremity is      |
| 3. Singing.                           | p. 8.                       |
| 4. First Baptist Telugu Convention,   | 13. Plea for Africa, p.     |
| p. 27.                                | 14. Prayer.                 |
| 5. More News from Kavali, p. 27.      | 15. Singing.                |
| 6. After the Famine, p. 26.           | 16. The Origin of At        |
| 7. The Decline of Hinduism, p. 5.     | p. 4.                       |
| 8. Singing.                           | 17. Obedience <i>versus</i> |
| 9. Prayer.                            | 18. Religious Suicide,      |
| 10. The First Baptist Church in South | 19. Offering for the M      |
| Africa, p. 9.                         | 20. Doxology and Ben        |

## ABSTRACT OF PROCEEDINGS OF EXECUTIVE

THE MEETING OF NOV. 22, 1897. TWELVE MEMBERS PRESENT.

REV. JOHN THOMAS PROCTER of Chicago, Ill., was introduced, and gave an account of his Christian experience and work. After the presentation of various letters of recommendation he was appointed a missionary of the Union.

The committee had an interview with George Thomas Leeds, M.D., in reference to his going abroad as a medical missionary, and also with Whitmore, M.D., of West Union, Iowa, on the same subject.

The following were adopted as the rules in regard to the examination in the vernacular languages of the country in which they may be located:

1. All missionaries are required to learn the vernacular of the district in which they are settled, so as to converse fluently, and to be able to deliver sermons in the vernacular. Pastors of English-speaking churches, or teachers in English-speaking churches, if instruction is given in English, may be exempt from the operation of these rules, even in such cases it is most desirable that one vernacular at least, be learned and used.

2. There shall be two language examinations to be passed by new missionaries in their fields subsequent to January, 1899, called respectively the first and second examinations.

3. (a) The first examination shall test the ability to read, write and converse in the vernacular. The candidate shall present himself for this examination within six months after his arrival in the country. If he should fail at his first trial, he shall present himself for a second trial within six months thereafter.

(b) The second regular examination shall include a higher standard than that required in the first examination, and shall in addition test the ability to



deliver addresses in the vernacular. Every missionary shall present himself for the second examination within twelve months after passing the first examination.

(c) If at the end of two years after his arrival in the country a missionary shall not have passed the first examination, or if at the end of three years after his arrival in the country a missionary shall not have passed the second examination, the Examining Board shall report on the case to the Executive Committee of the Missionary Union. Failure to pass these examinations within the term above specified may be regarded by the Executive Committee as a reason for discontinuing the services of a missionary.

4. The appointment of a competent Examining Board, and all other arrangements for conducting these examinations shall be entrusted to the conferences of each mission, subject to the approval of the Executive Committee; in cases where no such conferences exist, to the missionaries of any district who may be called together for this purpose.

#### THE MEETING OF DEC. 6, 1897. THIRTEEN MEMBERS PRESENT

The Treasurer presented a statement showing that the receipts from donations from April 1 to Dec. 1 were \$68,082.88, a decrease of \$5,119.48 from last year, and the receipts from legacies for the same time were \$25,940.93, a decrease from last year of \$3,778.88; total falling off from last year for the first nine months of the current financial year of the Missionary Union, \$8,898.36.

The Treasurer also informed the committee that \$100 in gold has realized the following values: in East China, \$198.30 Mexican; in South China, \$197.06 Mexican.

Letters of commendation were presented in regard to Dr. Leeds, with whom the committee held an interview at the last meeting, and he was appointed a missionary of the Union and designated to Thibaw, Burma. Dr. Whitmore was also appointed a missionary of the Union, with the understanding that he is to continue his studies in America for the present.

Intelligence was received by the committee of the destruction by fire of the mission-house at Myingyan, Burma, and it was voted that Rev. J. E. Case be transferred to Prome, and that the work at Myingyan be placed under the supervision of the missionaries at Sagaing and Meiktila.

Rev. Abraham J. Huber of Russia, a graduate of the Baptist Theological Seminary in Hamburg, was appointed a missionary of the Union. Mr. Huber's support will be largely provided by the Mennonites of South Russia.

## MISSIONARIES OF THE AMERICAN BAPTIST MISSIONARY UNION

### WITH POST-OFFICE ADDRESSES

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*The first date to each name is the date of appointment; the second, where there is one, of last return to field. Postage is 5 cents a half ounce or fraction thereof. Postage should always be fully prepaid.*

Rev. J. S. Adams and wife, Hanyang, *via* Hankow, China, 1888, 1893.

Rev. Thomas Adams, 534 Haverhill street, Lawrence, Mass., 1892.

Rev. H. Adamsen, M.D., and wife, New See Kak, Bangkok, Siam, 1896.

† Miss Johanna Anderson, St. Cloud, Minn., 1888.

Rev. W. F. Armstrong and wife, Rangoon, Burma, 1884, 1893.

Rev. William Ashmore, D.D., and wife, Swatow, China, 1860, 1896.

Rev. William Ashmore, Jr., and wife, Swatow, China, 1879, 1891.

† Miss Flora E. Ayres, La Porte, Ind., 1893.

- Rev. A. L. Bain and wife, Box 175, Mead, Neb., 1893.  
 Rev. J. M. Baker and wife, Ongole, Madras Presidency, India, 1895.  
 Rev. B. A. Baldwin and wife, Thayetmyo, Burma, 1895.  
 Rev. C. B. Banks and wife, Equatorville, Congo, West Africa, *via* Antwerp, 1882, 1895.  
 S. P. Barchet, M.D., and wife, Kinhwa, *via* Ningpo, China, 1875, 1893.  
 \*Miss D. D. Barlow, 47 Shimotera machi, Himeji, Japan, 1894.  
 \*Miss Sarah B. Barrows, Yarmouthville, Me., 1872.  
 Mr. W. F. Beaman and wife, Kiating, *via* Chungking, China, 1893.  
 Rev. W. H. Beeby and wife, Fidelity, Ill., 1891.  
 Rev. A. A. Bennett and wife, 67b Bluff, Yokohama, Japan, 1879, 1892.  
 †Miss E. A. Bergman, Vinukonda, Madras Presidency, India, 1891.  
 Rev. Philipp Bickel, D.D., 98 Mittelweg Borgfelde, Hamburg, Germany.  
 Rev. A. Billington and wife, Bwemba, Congo, West Africa, *via* Antwerp, 1881, 1893.  
 †Miss J. M. Bixby, M.D., Swatow, China, 1894.  
 †Miss Lilian Blair, 1896.  
 Rev. Wheeler Boggess and wife, Kundakur, Madras Presidency, India, 1892.  
 Rev. S. A. D. Boggs, Goalpara, Assam, India, 1891.  
 Mrs. S. A. D. Boggs, Akron, Iowa.  
 Rev. W. B. Boggs, D.D., and wife, Secunderabad, Deccan, India, 1878, 1895.  
 Mr. W. E. Boggs and wife, Sattanapalli, Madras Presidency, India, 1890.  
 \*Miss L. H. Booker, Grand Forks, N. Dak., 1892.  
 †Miss Ella M. Boynton, Ningpo, China, 1894.  
 Rev. F. J. Bradshaw, Kiating, *via* Chungking, China, 1893.  
 Rev. J. C. Brand and wife, 9a Tsukiji, Tokyo, Japan, 1890.  
 Rev. D. L. Brayton, Rangoon, Burma, 1837, 1872.  
 \*Mrs. L. M. Breed, M.D., Nalgonda, Deccan, India, 1895.  
 Rev. K. O. Broady, D.D., Bethel Seminary, Stockholm, Sweden.  
 Rev. George H. Brock and wife, Kanigiri, Nellore District, India, 1891.  
 Rev. Aug. Broholm, Kristuskapellet, Baggensgade, Copenhagen, N. Denmark.  
 Mrs. M. R. Bronson, 1266 Curtis avenue, Cleveland, Ohio, 1872.  
 Rev. Edwin Bullard and wife, Kavali, Nellore District, India, 1870, 1896.  
 Rev. Alonzo Bunker, D.D., and wife, 64 Willow street, Providence, R. I., 1865.  
 \*Miss Zillah A. Bunn, Zigon, Burma, 1882, 1892.  
 Rev. C. E. Burdette and wife, Gauhati, Assam, India, 1883, 1894.  
 Rev. Walter Bushell and wife, Moulmein, Burma, 1878, 1895.  
 \*Miss Sarah R. Bustand, under appointment, 1897.  
 †Miss A. S. Buzzell, 27 Nakajima cho, Sendai, Japan, 1892.  
 Rev. William Carey Calder and wife, Upland, Pa., 1886.  
 Rev. George Campbell and wife, Swatow, China, 1887, 1895.  
 Rev. J. W. Carlin, D.D., and wife, Swatow, China, 1889.  
 †Mrs. H. E. Carpenter, Nemuro, Hokkaido, Japan, 1862, 1895.  
 †Miss M. M. Carpenter, Nemuro, Hokkaido, Japan, 1895.  
 \*Miss Melissa Carr, Mission Rooms, Tremont Temple, Boston, Mass., 1890.  
 \*Miss M. Elizabeth Carr, Moulmein, Burma, 1890.  
 Rev. A. E. Carson and wife, Kearney, Neb., 1886.  
 Rev. J. M. Carvell, Nowgong, Assam, India, 1894.  
 Rev. John E. Case and wife, Myingyan, Burma, 1882.  
 \*Miss Ella L. Chapman, Kemendine Girls' School, Rangoon, Burma, 1896.  
 Mr. A. Christopher, Bwemba, Congo, W. Africa, 1896.  
 \*Miss Ella R. Church, 47 Shimotera machi, Himeji, Japan, 1888, 1896.  
 Rev. Elbert Chute and wife, Palmur Janumpett, P. O. Deccan, India, 1882.  
 \*Miss Annie M. Clagett, 10 Fukuro machi, Surugadai, Tokyo, Japan, 1887, 1894.  
 Rev. E. W. Clark and wife, Impur, Assam, India, 1868, 1886.  
 Rev. Joseph Clark and wife, Ikoko, Congo, West Africa, *via* Antwerp, 1880, 1892.  
 Prof. E. W. Clement and wife, 43 Tsukiji, Tokyo, Japan, 1894.  
 Rev. J. E. Clough, D.D., and wife, Ongole, Madras Presidency, India, 1864, 1892.  
 Rev. H. P. Cochrane and wife, 513 Tompkins street, Syracuse, N. Y., 1885.  
 Rev. W. W. Cochrane and wife, Thibaw, *via* Mandalay, Burma, 1890.  
 \*Miss F. A. Cole, 5 The Triangle, New Barnet, Herts, Eng., 1892, 1896.  
 \*Miss Clara A. Converse, Orange, Mass., 1889.  
 †Miss H. L. Corbin, Ningpo, China, 1888, 1894.  
 E. S. Corson, M.D., and wife, Toungoo, Burma, 1896.  
 †Miss Marie M. Côté, M.D., Rangoon, Burma, 1888, 1892.  
 \*Miss Julia G. Craft, Kemendine Girls' School, Rangoon, Burma, 1896.  
 Rev. F. D. Crawley and wife, Moulmein, Burma, 1895.  
 \*Mrs. Laura Crawley, Sidney, Cape Reton, 1853.

- Rev. L. W. Cronkhite and wife, Bassein, Burma, 1881.  
 Rev. B. P. Cross, Bassein, Burma, 1872, 1896.  
 Mrs. B. P. Cross, Westfield, Mass.  
 Rev. E. B. Cross, D.D., and wife, Toungoo, Burma, 1844, 1869.  
 \*Miss Annie L. Crowl, Hanyang, *via* Hankow, China, 1897.  
 Rev. A. V. B. Crumb, Toungoo, Burma, 1876, 1896.  
 Mrs. A. V. B. Crumb, 2 Grace court, Brooklyn, N. Y.  
 †Miss E. L. Cummings, 168 Innai, Chofu, Yamaguchi, Ken. Japan, 1889, 1897.  
 Rev. J. E. Cummings and wife, Henzada, Burma, 1887, 1896.  
 Rev. A. H. Curtis and wife, 2 Cook's road, Perambore, Madras, India, 1892.  
 Rev. J. N. Cushing, D.D., Rangoon, Burma, 1866, 1897.  
 Mrs. J. N. Cushing, 702 South Tenth street, Philadelphia, Penn.  
 †Miss Lolie Daniels, Nowgong, Assam, India, 1896.  
 \*Miss Katherine Darmstadt, Nellore, Madras Presidency, India, 1894.  
 \*Miss Mary M. Day, Tondiarpetta, Madras, India, 1878, 1891.  
 Rev. C. L. Davenport and wife, Sandoway, Burma, 1895.  
 Rev. W. S. Davis and wife, Allur, Madras Presidency, India, 1892.  
 Rev. J. L. Dearing and wife, 67a Bluff, Yokohama, Japan, 1889.  
 †Miss Amelia E. Dessa, Ongole, Madras Presidency, India, 1891.  
 Rev. Alexandre Dez, 22 Ave. de Bellevue, Sevres, Seine et Oisè, Paris, France.  
 \*Miss M. A. Dowling, 48 E. Upsall street, Germantown, Philadelphia, Pa., 1893.  
 Rev. David Downie, D.D., and wife, Nellore, Madras Presidency, India, 1873, 1893.  
 Rev. A. Drake, D.D., Bethel Seminary, Stockholm, Sweden.  
 Rev. William Dring and wife, Tura, Assam, India, 1890.  
 Rev. T. P. Dudley, Jr., and wife, Vepery, Madras, India, 1892.  
 †Miss Florence A. Duffield, 26 Concession, Osaka, Japan, 1892.  
 Rev. John Dussman and wife, Gurzalla, Madras Presidency, India, 1891.  
 \*Miss L. M. Dyer, Moulmein, Burma, 1893.  
 Miss H. N. Eastman, Rangoon, Burma, 1872, 1895.  
 \*Miss Lillian Eastman, Bhamo, Burma, 1897.  
 \*Miss Etta F. Edgerton, Nalgonda, Deccan, India, 1896.  
 \*Mrs. C. H. R. Elwell, Holyoke, Mass., care A. J. Rand, 1872.  
 \*Miss Katherine F. Evans, Thongze, Burma, 1871, 1893.  
 Rev. F. H. Eveleth and wife, Insein, Burma, 1873, 1890.  
 \*Miss Ellen E. Fay, 3203 Spencer Terrace, Philadelphia, Pa., 1889.  
 \*Miss Mary D. Faye, Nellore, Madras Presidency, India, 1892.  
 Rev. W. L. Ferguson and wife, Ramapatam, Madras Presidency, India, 1895.  
 Rev. J. G. Fetzer, Baptist Theological Seminary, Rennbahn Str. Horn, Hamburg, Germany.  
 \*Miss Nellie E. Fife, 19 Nakacho, 3 Chome, Yotsugaku, Tokyo, Japan, 1887, 1895.  
 Rev. C. H. Finch, M.D., and wife, Suifu, *via* Chung King, China, 1891.  
 Rev. John Firth and wife, North Lakhimpur, Assam, India, 1893.  
 Rev. C. H. D. Fisher and wife, 30b Tsukiji, Tokyo, Japan, 1882, 1891.  
 \*Miss L. C. Fleming, M.D., Irebu, Congo, W. Africa, *via* Antwerp, 1887, 1895.  
 Rev. M. E. Fletcher and wife, Maubin, Burma, 1893.  
 \*Miss Alice L. Ford, Moulmein, Burma, 1893.  
 Rev. John M. Foster and wife, Swatow, China, 1887, 1896.  
 Mrs. J. M. Foster, Burton, Wash.  
 †Miss Mary C. Fowler, M.D., Redlands, Calif., 1890.  
 †Miss A. E. Frederickson, Mandalay, Burma, 1892.  
 Rev. P. Frederickson and wife, Kifwa, *via* Gongola, Inkissi, Congo, West Africa, *via* Antwerp, 1881, 1891.  
 Rev. A. Friesen and wife, Kol Kitschkas, Post Chorittza, Gom, Jakaterinoslaw, South Russia, 1889.  
 Rev. A. C. Fuller, Podili, Nellore District, India, 1892.  
 †Miss Naomi Garton, M.D., 18 E. Twelfth street, Des Moines, Iowa, 1881.  
 Rev. George J. Geis, Myitkyina, Burma, 1892.  
 Mrs. G. J. Geis, 9 Harvard street, Rochester, N. Y.  
 Rev. D. C. Gilmore and wife, Tavoy, Burma, 1890, 1897.  
 Rev. C. B. Glenesk and wife, Bwemba, Congo, West Africa, *via* Antwerp, 1884, 1894.  
 Rev. J. R. Goddard and wife, Ningpo, China, 1867, 1894.  
 \*Miss O. W. Gould, M.D., East Douglass, Mass., 1893.  
 J. S. Grant, M.D., and wife, Calais, Me., 1889.  
 Rev. W. F. Gray and wife, Rangoon, Burma, 1892.  
 Rev. Ernest Grigg and wife, Chatham, Ont., 1892.  
 Wm. C. Griggs, M.D., and wife, Bhamo, Burma, 1890, 1894.  
 Rev. A. F. Groesbeck and wife, Swatow, China, 1897.  
 Rev. A. K. Gurney and wife, Sibsagor, Assam, India, 1874, 1894.

- Rev. F. P. Haggard and wife, Impur, Assam, India, 1892.  
 Rev. H. W. Hale and wife, Tavoy, Burma, 1874, 1894.  
 Rev. Wm. A. Hall, Irebu, Congo, West Africa, *via* Antwerp, 1888, 1893.  
 Mrs. W. A. Hall, 101 N. Main street, Scranton, Pa.  
 Rev. S. W. Hamblen and wife, 49 Nizaka-dori, Sendai, Japan, 1889.  
 †Mrs. H. W. Hancock, Mandalay, Burma, 1874, 1896.  
 Rev. I. S. Hankins and wife, Atmakur, Nellore District, India, 1892.  
 Rev. Ola Hanson, Bhamo, Burma, 1890.  
 Mrs. Ola Hanson, 711 Lumber Exchange, Minneapolis, Minn.  
 Robert Harper, M.D., Monè, Southern Shan States, Burma, 1897.  
 Rev. C. K. Harrington, 2 Bluff, Yokohama, Japan, 1886, 1895.  
 Mrs. C. K. Harrington, Sydney, Cape Breton, Nova Scotia.  
 Rev. F. G. Harrington and wife, 185A Bluff, Yokohama, Japan, 1887, 1895.  
 Rev. E. N. Harris and wife, Shwegyin, Burma, 1893.  
 Mrs. N. Harris, 1858.  
 Rev. C. H. Harvey, Matadi, Congo, West Africa, *via* Antwerp, 1880, 1896.  
 Miss Susie E. Haswell, Amherst, Burma, 1867, 1881.  
 \*Miss H. E. Hawkes, Shwegyin, Burma, 1888.  
 \*Miss M. A. Hawley, 34 Bluff, Yokohama, Japan, 1895.  
 Rev. J. Heinrichs and wife, Ramapatam, Nellore District, India, 1888.  
 A. H. Henderson, M.D., and wife, Monè, Southern Shan States, Burma, 1893.  
 Mr. C. H. Heptonstall, Toungoo, Burma, 1893.  
 Prof. L. E. Hicks and wife, Baptist College, Rangoon, Burma, 1894.  
 †Miss S. J. Higby, Tharrawaddy, Burma, 1876, 1887.  
 Rev. G. W. Hill and wife, 168 Innai, Chofu, Yamaguchi ken, Japan, 1893.  
 Mr. Thomas Hill and wife, Lukunga, Congo, West Africa, *via* Antwerp, 1892, 1896.  
 Rev. T. D. Holmes and wife, Kinwha, *via* Ningpo, China, 1893.  
 \*Miss Annie Hopkins, 529 Yonge street, Toronto, Can., 1891.  
 Rev. W. E. Hopkins and wife, Raichur, Deccan, India, 1892.  
 \*Miss Clara A. Howard, Spelman Seminary, Atlanta, Ga., 1889.  
 Rev. A. J. Hüber and wife, under appointment, 1897.  
 \*Miss Lisbeth B. Hughes, Moulmein, Burma, 1896.  
 Rev. G. A. Huntley, M.D., and wife, Hanyang, *via* Hankow, China, 1897.  
 Mrs. M. B. Ingalls, Thongze, Burma, 1851, 1891.  
 Rev. E. Jansson, Wasa, Petalax, Finland.  
 Rev. H. Jenkins and wife, Shaohing, P. O. Ningpo, China, 1859, 1886.  
 Mrs. E. Jewett, D.D., 24 Hartwell street, Fitchburg, Mass., 1848.  
 Rev. Truman Johnson, M.D., and wife, 43 Susan street, Providence, R. I., 1886.  
 Rev. E. H. Jones and wife, 27 Nakajima cho, Sendai, Japan, 1884, 1895.  
 †Mrs. Ellen M. Kelly, Ongole, Madras Presidency, India, 1887.  
 †Miss Sarah Kelly, Ongole, Madras Presidency, India, 1890.  
 Rev. E. W. Kelly, Rangoon, Burma, 1882, 1893.  
 Mrs. E. W. Kelly, 511 E. Fayette street, Syracuse, N. Y.  
 Rev. H. A. Kemp and wife, Swatow, China, 1893.  
 \*Miss Anna H. Kidder, 10 Fukuro machi, Suruga dai, Tokyo, Japan, 1875, 1889.  
 Rev. C. D. King, Gauhati, Assam, India, 1878, 1892.  
 Mrs. C. D. King, Box 1107, Travers City, Mich.  
 Rev. M. B. Kirkpatrick, M.D., and wife, Namkham, No. Shan States, *via* Bhamo, Burma, 1888, 1896.  
 \*Miss Kate Knight, Shwegyin, Burma, 1891.  
 \*Mrs. L. A. Knowlton, 33 Elaine Place, Chicago, Ill., 1853.  
 †Miss L. B. Kuhlén, Ongole, Madras Presidency, India, 1893.  
 Rev. Frank Kurtz and wife, Vinukonda, Madras Presidency, India, 1892.  
 \*Miss S. I. Kurtz, Tondiarpetta, Madras, India, 1892.  
 Rev. M. Larsen, Griffenfeldtsgade 20.4, Copenhagen, N. Denmark.  
 †Miss M. M. Larsh, Henzada, Burma, 1894.  
 \*Miss Elizabeth Lawrence, 1 Oxford Place, Worcester, Mass., 1873.  
 Geo. T. Leeds, M.D., under appointment, 1897.  
 Rev. Joseph Lehmann, Horn Seminary, Hamburg, Germany.  
 \*Miss Annie M. Lemon, Sandoway, Burma, 1893.  
 W. H. Leslie, M.D., and wife, Banza Manteke, Congo, West Africa *via* Antwerp, 1893, 1897.  
 Rev. F. H. Levering and wife, Nellore, Madras Presidency, India, 1892.  
 \*Miss Anna M. Linker, under appointment 1897.  
 Rev. E. Lund, Calle Ancha 10, San Gervasio, Barcelona, Spain.  
 F. P. Lynch, M.D., Mukimvika, Congo, Portugal, *via* Lisbon and San Antonio, West Africa, 1893.  
 †Miss M. E. Magee, Box 313, Redlands, Cal., 1894.

- Rev. W. R. Manley and wife, Udayagiri, Madras Presidency, India, 1879, 1890.  
 Rev. M. C. Marin and wife, Calle Ancha 10, San Gervasio, Barcelona, Spain.  
 Rev. C. R. Marsh and wife, Markapur, Madras Presidency, India, 1892.  
 Prof. L. E. Martin and wife, Ongole, Madras Presidency, India, 1890.  
 Rev. G. L. Mason and wife, Huchau, care 1 Seward Road, Shanghai, China, 1880, 1892.  
 Rev. M. C. Mason and wife, Tura, Assam, India, 1874, 1896.  
 \*Miss Stella H. Mason, Strykersville, N. Y., 1888.  
 \*Miss E. F. McAllister, Rangoon, Burma, 1877, 1891.  
 Rev. John McGuire and wife, Mandalay, Burma, 1891.  
 Rev. W. K. McKibben and wife, Swatow, China, 1875, 1895.  
 Rev. John McLaurin, D.D., and wife, 7 Primrose Road, Bangalore, Madras Presidency, India, 1869, 1891.  
 †Miss Lavinia Mead, 27 Nakajima-Cho, Sendai, Japan, 1887, 1890.  
 \*Miss G. Milne, Gillibrands, Newtonhill, near Stonehaven, Kincardineshire, Scotland, 1893.  
 Mr. R. R. Milne, Ikoko, Congo, West Africa, *via* Antwerp, 1894.  
 \*Miss L. Minniss Kinhwa, *via* Ningpo, China, 1897.  
 \*Miss Ellen E. Mitchell, M.D., Moulmein, Burma, 1879, 1890.  
 \*Mrs. H. W. Mix, Monè, Southern Shan States, Burma, 1879, 1891.  
 Rev. Thomas Moody and wife, Irebu, Congo, West Africa, *via* Antwerp, 1890, 1895.  
 Rev. P. H. Moore and wife, Nowgong, Assam, India, 1879, 1890.  
 Rev. P. E. Moore and wife, Nowgong, Assam, India, 1890.  
 \*Miss Henrietta F. Morgan, Gauhati, Assam, India, 1895.  
 Rev. Horatio Morrow and wife, West Newton, Mass., 1876.  
 Rev. L. H. Mosier and wife, Prome, Burma, 1890.  
 Rev. I. E. Munger, Tura, Assam, India, 1896.  
 Rev. Christian Nelson and wife, care C. F. Tolman, 69 Dearborn street, Chicago, Ill., 1892.  
 Rev. John Newcomb and wife, Cumbum, Madras Presidency, India, 1884, 1893.  
 \*Miss H. D. Newcomb, Box 26, Marlboro, Mass., 1891.  
 \*Miss Ada L. Newell, Shaohing, P. O. Ningpo, China, 1897.  
 Rev. C. A. Nichols and wife, Bassein, Burma, 1879, 1893.  
 Mr. H. J. Openshaw, Yachau, *via* Chungking, China, 1893.  
 Rev. Wm. C. Owen and wife, Bapatla, Madras Presidency, India, 1891.  
 Rev. John Packer, D.D., and wife, Meiktila, Burma, 1872, 1889.  
 †Miss F. E. Palmer, Spencerport, N. Y., 1880.  
 †Miss Emily A. Parker, St. Clair, Mich., 1890.  
 †Miss Julia A. Parrott, Toungoo, Burma, 1895.  
 Rev. W. B. Parshley and wife, Newton Centre, Mass., 1890.  
 Rev. S. B. Partridge, D.D., and wife, Potsdam, N. Y., 1868.  
 Rev. Joseph Paul and wife, Pathalipam, Assam, India, 1894.  
 \*Miss Emily H. Payne, Pegu, Burma, 1876, 1893.  
 †Mrs. L. P. Pearce, Ootacamund, Madras Presidency, India, 1871, 1888.  
 Rev. S. A. Perrine and wife, Impur, Assam, India, 1892.  
 †Miss Violetta R. Peterson, under appointment, 1897.  
 Rev. C. E. Petrick and wife, Sibsagor, Assam, India, 1889, 1896.  
 Rev. Wm. Pettigrew, Ukul, Manipur, Assam, India, 1889, 1896.  
 Rev. E. G. Phillips and wife, Tura, Assam, India, 1874, 1893.  
 Mr. F. D. Phinney and wife, Baptist Mission Press, Rangoon, Burma, 1881, 1895.  
 \*Miss Hattie Phinney, Rangoon, Burma, 1885, 1892.  
 †Miss R. E. Pinney, Secunderabad, Deccan, India, 1893.  
 Rev. William E. Powell and wife, Nursaravapetta, Madras Presidency, India, 1886, 1894.  
 Rev. W. I. Price and wife, Henzada, Burma, 1879, 1893.  
 Rev. J. T. Procter and wife, under appointment, 1897.  
 \*Miss Carrie E. Putnam, Moulmein, Burma, 1886, 1897.  
 Mr. J. H. Randall, Baptist College, Rangoon, Burma.  
 †Miss Stella T. Ragon, under appointment, 1897.  
 \*Miss Ruth W. Ranney, Rangoon, Burma, 1884, 1892.  
 \*Miss Stella Belyea, Kinhwa, *via* Ningpo, China, 1897.  
 Rev. H. H. Rhees, D.D., and wife, 5 Hill, Kobe, Japan, 1878, 1891.  
 Rev. H. Richards and wife, Banza Manteke, Congo, West Africa, *via* Antwerp, 1879, 1891.  
 G. H. Richardson, M.D., and wife, Mandalay, Burma, 1895.  
 \*Miss C. E. Righter, Kinhwa, *via* Ningpo, China, 1888, 1894.  
 Rev. S. W. Rivenburg and wife, Kohima, Assam, India, 1883, 1894.  
 Prof. E. B. Roach and wife, Baptist College, Rangoon, Burma, 1887, 1896.  
 Rev. W. H. Roberts, Bhamo, Burma, 1878, 1892.  
 Mrs. W. H. Roberts, care H. R. Buel, Jacksonville, Ill.  
 \*Miss Eva L. Rolman, 30a Tsukiji, Tokyo, Japan, 1885, 1894.

- \*Miss Alice J. Rood, Tura, Assam, India, 1894.
- Mrs. Mary M. Rose, Rangoon, Burma, 1853, 1896.
- Rev. R. Saillens, 4 Rue Angot, Bourg la Reine, Seine, Paris, France.
- Rev. C. A. Salquist, Suifu, *via* Chungking, 1893.
- †Mrs. A. K. Scott, M.D., Swatow, China, 1862, 1889.
- †Miss Mary K. Scott, Swatow, China, 1890.
- §Rev. J. H. Scott and wife, Bangai 59, Kogawa cho, Osaka, Japan, 1892.
- Rev. A. E. Seagrave and wife, Rangoon, Burma, 1888.
- Rev. W. A. Sharp and wife, Toungoo, Burma, 1893.
- \*Miss Martha Sheldon, Moulmein, Burma, 1876, 1892.
- †Miss E. R. Simons, Hutchinson, Minn., 1887.
- Rev. A. Sims, M.D., Leopoldville, Congo, West Africa, *via* Antwerp, 1882, 1886.
- Rev. E. V. Sjoblom, Sweden, 1892.
- ‡Miss Ida A. Skinner, McMinnville, Oregon, 1891.
- \*Miss Sarah R. Slater, 34 No. 40th street, Philadelphia, Pa., 1889.
- Rev. D. A. W. Smith, D.D., and wife, Insein, Burma, 1863, 1888.
- \*Miss L. A. Snowden, Shaohing, P. O. Ningpo, China, 1893.
- †Miss Cora M. Spear, Mandalay, Burma, 1897.
- Rev. Jacob Speicher and wife, Swatow, China, 1895.
- †Miss Harriet E. St. John, Swatow, China, 1895.
- Rev. F. W. Stait and wife, Podili, Nellore District, India.
- Rev. W. A. Stanton and wife, Kurnool, Madras Presidency, India, 1892.
- \*Miss E. C. Stark, Millport, N. Y., 1884.
- Rev. A. E. Stephen and wife, Goalpara, Assam, India, 1893.
- Mrs. E. L. Stevens, Insein, Burma, 1887, 1876.
- Rev. E. O. Stevens, Moulmein, Burma, 1864, 1889.
- Mrs. E. O. Stevens, Waterville, Maine.
- †Miss Elizabeth Stewart, Ningpo, China, 1886, 1895.
- †Miss Alberta Sumner, Nowgong, Assam, India, 1896.
- Rev. F. P. Sutherland, M.D., and wife, Sagaing, Burma, 1886, 1895.
- \*Miss Margaret M. Sutherland, Bhamo, Burma, 1897.
- Rev. O. L. Swanson and wife, No. Lakhimpur, Assam, India, 1893.
- Rev. W. S. Sweet and wife, Shaohing, P. O. Ningpo, China, 1893.
- Rev. G. W. Taft and wife, 291 Ryerson street, Brooklyn, N. Y., 1889.
- †Miss E. J. Taylor, Clifton Springs, N. Y., 1888.
- Rev. W. F. Thomas and wife, Insein, Burma, 1880.
- †Miss Thora M. Thompson, Toungoo, Burma, 1894.
- Rev. R. A. Thomson and wife, 29 Hill, Kobe, Japan, 1888, 1894.
- Rev. H. H. Tilbe and wife, Baptist College, Rangoon, Burma, 1887, 1896.
- Rev. J. S. Timpany, M.D., and wife, care Station Master, Kazipett, N. G. S. Ry., D. 1892.
- Prof. Henry Topping and wife, 30a Tsukiji, Tokyo, Japan, 1895.
- Rev. E. Tribolet and wife, De Ruyter, N. Y., 1888.
- Rev. T. Truvè, Gothenburg, Sweden.
- †Miss Louise E. Tschirch, Bassein, Burma, 1884, 1892.
- Rev. William M. Upcraft and wife, Yachau, *via* Chungking, China, 1889, 1893.
- Rev. W. O. Valentine, Baptist College, Rangoon, Burma, 1894.
- Rev. C. F. Viking and wife, Ningpo, China, 1893.
- Rev. J. Vincent, Denain (Nord), France.
- Mrs. J. H. Vinton, Rangoon, Burma, 1861, 1889.
- Miss Mattie Walton, Bangai, 59 Kogawa cho, Osaka, Japan, 1893.
- Mr. George Warner and wife, Ningpo, China, 1889.
- \*Miss Isabel Watson, Bassein, Burma, 1867, 1892.
- Rev. E. T. Welles, Banza Manteke, Congo, West Africa, *via* Antwerp, 1896.
- Miss Gertrude M. Welles, Banza Manteke, Congo, West Africa, *via* Antwerp, 1897.
- Rev. Robert Wellwood and wife, Suifu, *via* Chungking, China, 1891.
- †Miss Dorcas Whitaker, 1896.
- Rev. G. E. Whitman and wife, Swatow, China, 1892.
- \*Miss M. A. Whitman, Pawling avenue, Troy, N. Y., 1883.
- F. B. Whitmore, M.D., under appointment, 1897.
- Rev. R. R. Williams, D.D., and wife, Eureka, Kan., 1873.
- \*Miss Isabella Wilson, Gauhati, Assam, India, 1895.
- \*Miss H. M. Witherbee, 34 Bluff, Yokohama, Japan, 1895.
- Rev. William Wynd and wife, 187 Kogawa cho, Osaka, Japan, 1891.
- †Miss Nora M. Yates, 214 So. 6th street, Goshen, Ind., 1891.
- Rev. W. M. Young and wife, Thibaw, *via* Mandalay, Burma, 1892.

# DONATIONS

RECEIVED IN NOVEMBER, 1897

## MAINE, \$59.16.

Skowhegan, Bethany ch. Y. P. S. C. E.	\$7 00
Nobleboro, Bible Class of 1st ch., for Pa Hah, nat. pr., care Dr. Bunker	16 00
Brunswick, W. W. Nearing, for sup. of Mee Koo, care Dr. Bunker	20 00
South Paris ch.	8 16
Bethel ch.	8 00

## NEW HAMPSHIRE, \$160.75.

South Hampton ch.	10 00
Nashua, 1st ch.	150 00
Meredith, an aged member of Baptist ch.	75

## VERMONT, \$118.40.

Burlington, 1st S. S. class, No. 2, for sup. of Rev. Pothepogu Henry, care Rev. W. R. Manley	8 40
Burlington, 1st ch. S. S., for medical missionary work in China, under direction of Rev. G. A. Huntley, M.D.	50
Ira ch.	10 25
Hubbardton ch.	6 75
Montgomery Centre ch. S. S.	8 58
East Dover ch. children's offering	13 00
So. Newfane, Pondville ch.	2 72
Johnson Y. P. S. C. E.	6 40
Wallingford ch.	5 00
Pittsford ch., tow. sal. of Miss C. A. Converse	26 00
Bennington, Miss P. C. Dunham for one year's salary of nat. pr., Moo Kau, care Dr. Bunker	3 30
	25 00

## MASSACHUSETTS, \$1,736.83.

West Quincy, Sw. ch.	10 00
Barnardston, 1st ch.	9 75
Needham ch. Y. P. S. C. E., for nat. pr., care Rev. C. L. Davenport	15 00
Jamaica Plain S. S., tow. sup. of student in Theo. Sem., care Miss H. M. Witherbee	15 00
Chelmsford, 1st ch.	14 25
Winchendon ch.	12 00
West Somerville ch., Warren L. Teele, tow. sup. Augustine, care Rev. I. S. Hankins	25 00
Haverhill, 2d ch. Y. P. S. C. E.	5 00
Chelsea, Cary-ave. Y. P. S. E.	2 50
Brookline ch., quar. colls.	166 44
Hingham ch.	11 00
Chelsea, 1st ch., W. E. Perry's S. S. class, for n. pr. among the Telugus	50 00
West Acton ch.	32 00
Boston, Warren-ave. ch.	206 81
" Clarendon-st. ch.	283 75
" Tremont Temple Y. P. S. C. E., tow. outfit and passage of Dr. Robert Harper	100 00
Boston, 1st ch.	200 32
" Sam. N. Brown	100 00
Winchester, 1st ch.	10 00
" B. Y. P. U.	10 00
Waltham, 1st ch.	30 00

North Easton ch.	\$1 00
Haverhill, Portland-st. ch.	100 00
Brockton, Lydia Robinson, extra Christmas gift for Africa	1 00
Lawrence, 2d ch., tow. sup.	
Rev. Thos. Adams, Congo	150 00
Worcester, 1st ch.	122 90
Edgartown ch.	15 35
Y. P. S. C. E.	5 25
Lowell, Worthen-st. ch.	28 97
Dedham, 2d ch.	3 54

## RHODE ISLAND, \$581.10.

Providence, 4th-st. ch.	2 35
" B. Y. P. U.	
tow. sup. H. J. Vinton, Rangoon	12 50
Providence, students of Brown University, tow. outfit and passage of J. Harvey Randall	500 00
Providence, Cranston-st. ch., tow. sup. Mounse See Dee, care Dr. Bunker	56 25
Pawtucket, Woodlawn B. Y. P. U.	10 00

## CONNECTICUT, \$481.80.

Hartford, 1st ch., Steadfast Club, tow. sup. Karen pr., Hemmai Klaipe	10 00
Meriden, 1st ch.	316 28
Norwich, 3d ch.	63
Stratfield S. S., for mission work at Mukimvika, Congo	14 49
North Lyme ch.	15 00
Stonington, 1st ch.	125 40

NOTE.—Correction in September report: New Haven Association should be reported as New London Association, viz.:

Scott Hill Y. P. S. C. E.	\$1 00
Montville	2 00
North Lyme	2 00
Huntington-st.	2 00
Sec. Waterford B. Y. P. U. (Quaker Hill)	2 00
Collection	3 79
Miss Mary Lillian Herr	50

Paid tow. fare Miss MacLaurin, \$13 29  
2 55

\$10 74  
New London Assn., Y. P. Societies  
\$6.00 instead of \$36.

## NEW YORK, \$4,556.58.

Brooklyn, Greenwood Y. P. S., J. P. Goodwin, to assist Dr. Robert Harper in going to the foreign field	\$10 00
Brooklyn, Hanson-pl. ch., Bible Class of Rev. D. M. Stearns, tow. sup. of Mr. Katataye, care Rev. J. L. Dearing, Japan	25 00
Brooklyn, Calvary ch.	32 35
1st ch. S. S.	8 69
Flatbush, 1st S. S.	1 30
G. A. Huntley, M.D., and wife	10 00
Brewster, 1st ch., for education of Burmese student in Rangoon Theol. Sem., care Rev. W. O. Valentine	4 00

Meredith S. S., tow. sup. Boaz, care Rev. I. S. Hankins	\$15 27
Hoosick Falls, 1st ch.	16 83
Taberg, Annsville ch.	3 70
B. Y. P. U.	1 30
Matteawan, Pilgrim ch. B. Y. P. U.	15 00
West Park, Beulah Vale ch.	21 00
Lima, Y. P. S. C. E., to help sup. nat. tr. or pr. at Irebu on the Congo, in connection with Mr. Moody's work	12 50
Troy, 5th-ave. ch.	81 18
per Miss Brigham, for medical miss. work, care G. A. Huntley, M.D.	10 00
Troy, 2d ch.	50 00
Albany, Memorial ch.	5 11
Mrs. Frances S. Brooks, tow. sup. of a missionary, care Mrs. M. B. Ingalls	100 00
New Paltz, Wm. F. White and Mrs. Mary G. White	10 00
Kingston, Wurts-st. ch., Anon., for medical miss. work, care G. A. Huntley, M.D.	50
Kingston, W. H. Kniffin, Jr., for do.	1 00
Rochester, 1st ch., of which \$100 is from Prof. A. H. Mixer and daughter for nat. workers, care Rev. M. C. Mason, Tura, Assam	616 00
Rochester, Park-ave. ch.	30 00
Poughkeepsie S. S., for sup. Ko Shwn, Moung Kman and Moung Chet, care Rev. C. L. Davenport	100 00
Monroe Assn., Austin H. Cole, Treas.:	
Rochester, 1st ch., B. Y. P. U., for sup. Rev. Thos. Moody	\$44 51
Rochester, Parsells-ave. Y. P. S. C. E., for do.	5 00
So. Rochester, Y. P. S. C. E., for do.	3 35
Rochester, Plymouth C. E., for do.	10 00
Rochester, 1st German C. E., for do.	5 00
Rochester, Lyell-ave. C. E., for do.	8 25
Rochester, University-ave. C. E., for do.	5 00
West Henrietta ch. C. E., for do.	10 00
Brookport ch. C. E., for do.	25 00
Penfield ch. C. E., for do.	5 00
Ogden ch. C. E., for do.	85
Ogden S. S., for do.	8 55
Mumford ch.	26 00
Churchville ch.	8 03
Hamlin ch.	8 50
West Henrietta ch.	8 00
Ogden ch.	4 25
Penfield ch.	14 01
Clifton ch.	16 54
1st Parma ch.	12 72
2d Parma ch.	2 90
United Henrietta ch.	4 85
Brookport S. S.	4 70

241 91

Woodhull Y. P. S. C. E.	\$1 68
Johannstown, Wom. Circle, tow.	
work of Miss Z. A. Bunn	5 00
Yonkers, Warburton-ave. ch., 2946	50
Naples ch.	2 20
New York City, Amity ch.	
Y. P. Soc., for Harper Fund,	5 00
New Rochelle S. S.	13 08
Brooklyn, West End ch.	16 50
Buffalo, Lafayette-ave. ch.,	
H. C. Spindelow	10 00
Forestville, Alice G. Little for	
Bible work, care Rev. H.	
Richards	8 50
Plymouth ch.	8 91
Brisbin, Rev. W. E. Demorier,	3 00
Cortland, 1st Y. P. S. C. E.,	
tow. sup. Saya Timothy, care	
Rev. E. W. Kelly, Burma	6 25
Cascade Valley ch.	1 00
Wyoming, Mr. and Mrs. John	
A. Strayline and daughter,	
tow. the work in Ung Kung,	
China	5 00
Hamilton, 1st Y. P. S. C. E.,	
tow. sup. Chee Ka, care	
Rev. J. W. Carlin, D.D.	4 47
Fabius Y. P. S. C. E., tow.	
sup. Anek, care Rev. E. G.	
Phillips, Assam	8 00
Benton ch.	23 85
Ontario Asso. coll.	8 25
Mt. Vision S. S.	5 75
Ithaca, 1st ch.	51 00

NEW JERSEY, \$627.45.

Chesterfield, Rev. E. M. Og-	
den	10 00
Plainfield, East 3d-st. Mission,	
for Plee Mer, care Dr.	
Bunker	12 50
Morristown ch.	584 35
Groton ch.	3 00
Mullica Hill ch.	17 60

PENNSYLVANIA, \$472.31.

Philadelphia, Mrs. A. S. Am-	
bler	100 00
Philadelphia, Baltimore-ave.	
B. Y. P. U., for Harper	
Fund	5 00
Reynoldsville B. Y. P. U., for	
do.	5 00
New Kensington, Miss Ada	
McCandless, for do.	10 00
New Tabernacle ch., add'l.	23 22
Ballisomongo ch.	6 00
W. W., for nat. worker, care	
Rev. H. Richards	12 50
B. Y. P. U., 3d ch., German-	
town nat. worker, care Rev.	
P. Frederickson	20 88
Ch. of the Evangel. Narberth,	181 00
Mrs. E. McMasters	1 00
Harmony ch.	6 45
Mrs. S. J. Phillips	5 00
1st Chester S. S.	10 00
Northumberland ch.	10 40
B. Y. P. U.	2 50
West End Branch 4th-ave. ch.,	14 14
McKeesport ch. B. Y. P. U.	5 34
"	52 27
A friend	1 61

DIST. OF COLUMBIA, \$61.05.

1st Washington Y. P. S. C. E.,	52 08
Anacostia ch.	8 97

MARYLAND, \$10.

Baltimore, 1st B. Y. P. U., for	
Harper Fund	10 00

VIRGINIA, \$23.

Oilville, Rev. E. H. Hurl-	
butt and wife	5 00

Petersburg, Gilfield ch., for	
work in Africa	\$8 00
Petersburg, Gilfield ch., for	
Miss. Soc.	10 00

WEST VIRGINIA, \$8.42.

Two Run, B. M. League	1 42
Lucile, F. F. Daniel, Esq.	2 00
Carkin, J. Q. Barker, Esq.	5 00

OHIO, \$144.93.

Akron, 1st ch. S. S., tow. sal-	
ary of Hemmay Klaippo,	
Karen teacher in Bghai Ka-	
ren Seminary, care Dr. Bun-	
ker	25 00
Cleveland, Superior-st. ch. Y.	
P. S. C. E., tow. sup. Rev.	
M. C. Mason	11 00
Dayton, 1st B. Y. P. U., for	
Harper Fund	10 00
Zenia, V. P. S., for Harper	
Fund	5 00
Lindale ch.	5 20
Cleveland, East End Y. P. S.	
C. E., tow. sup. San Ka Da,	11 91
Cleveland, Euclid-ave. ch.	59 90
" Welsh ch.	1 50
Dayton, North ch.	10 39
Miami Asso. coll.	4 68
Owl Creek B. Y. P. U.	35

INDIANA, \$44.43.

Goshen B. Y. P. U., for Har-	
per Fund	5 00
Six B. Y. P. U. delegates, for	
Harper Fund	6 00
Richmond, R. N. McNeill, for	
Harper Fund	5 00
Mill Creek ch.	1 25
Brownstown ch.	1 75
Terre Haute, 1st Shining Star	
Mission Band, tow. educa-	
tion of girl pupil	10 00
Peru, Jr. Union	5 00
Harbert's Creek ch.	2 25
Ryker's Ridge ch.	5 20
Friendship ch.	2 08
Alfordville ch.	90

ILLINOIS, \$286.76.

Marengo ch.	7 79
Monmouth B. Y. P. U., for	
Harper Fund	5 00
Cairo B. Y. P. U., for do.	5 00
Chicago, Western-ave. B. Y.	
P. U., for do.	5 00
Chicago, West 40th-st. B. Y.	
P. U., for do.	2 00
Bloomington Y. P. S. C. E.,	
for do.	5 00
Oak Hill, Elijah Darrow	9 50
Aurora, Claim-st. B. Y. P. U.,	1 50
Normal ch.	25 00
Bethany, Mrs. A. Estoppey	1 00
Chicago, Belden-ave. Y. P.,	
for work on Congo	4 50
Hyde Park ch.	41 22
Corova ch.	5 89
" Y. P.	1 50
Belvidere, South S. S.	10 86
Rockford, 1st Y. P. sup. Mu-	
lelah Poliah, care Dr. Clough,	15 00
Sycamore ch.	31 00
Chicago, 1st Sw W. C., sup.	
Dukna Zacharias, care Rev.	
C. E. Petrick, Assam	35 00
Englewood, Sw. W's Circle,	
sup. Royala Sashia, care Dr.	
J. E. Clough	75 00

IOWA, \$227.36.

Waterloo, Dea. Robert Wil-	
liams	20 00
Cedar Valley ch.	38 50

Coldwater, Rudolph Landes	\$10 00
Cedar Falls, for Rev. C. Nel-	
son, Congo	5 00
Gilmore City ch., for do.	11 49
New Haven ch.	3 00
McIntire ch.	13 00
Osage, May Clark	50
" a friend	50
" ch.	57 92
" Prof. J. A. Lapham	5 00
Forest City, P. Anderson	7 00
Davenport, Sw. ch.	5 00
Village Creek, 1st Society	5 00
" Industrial Soc.	5 00
Waukon ch.	10 70
West Union ch.	1 50
De Witt, A. L. Harrington	1 00
" J. S. Harrington	1 00
" W. Christian	1 00
" C. Hoper	1 00
Rolfe ch.	2 20
Bradgate ch.	2 00
Doon ch.	7 55
Marshalltown S. S.	12 50

MICHIGAN, \$33.96.

Chelsea, George Black, for	
Harper Fund	5 00
North-st. ch.	3 00
Grand Rapids, Wealthy-ave.	
B. Y. P. U., tow. sup. B. W.	
in India	3 35
Clare ch.	1 00
Laingsburg B. Y. P. U.	1 61
Ludington, W. C.	10 00
Clinton ch.	10 00

MINNESOTA, \$137.74.

Kasson ch., for Rev. C. Nel-	
son, Congo	6 00
Clark's Grove, Christian An-	
derson	26 00
Isanti, Sw. ch. for nat. pr.,	
care Rev. C. F. Viking,	
Ningpo	20 00
McIntosh, C. Johnson	10 00
Worthington, Alb. Hector	10 00
Isanti, 1st Sw. ch.	2 75
Gransburg, Anna Thar	1 20
Leentrop, Mrs. Dahlquist	1 00
St. Paul, 1st Sw., Hannah Car-	
son, for nat. pr.	15 00
Brunswick, P. Peterson	24
Wyanette Miss. Band	5 00
E. W. Erickson	5 00
Milaca, for printing, care Rev.	
O. Hanson	4 47
Topeka, for S. S., care Rev.	
O. Hanson	5 00
Ashland, E. Erickson	1 50
Lincoln B. Y. P. U., for K.	
Johan, care Rev. W. H.	
Beeby, India	18 00
Worthington B. Y. P. U.	1 58
Carman ch.	5 00

MISSOURI, \$187.10.

Board of Home and Foreign	
Missions	159 60
Kansas City Sw. ch., sal. Pe-	
Ta, care Rev. T. Johnson	12 50
Kansas City Sw. ch. Y. P. S.,	
tow. sup. nat. pr.	15 00

WISCONSIN, \$41.72.

Evansville S. S.	4 08
Fon-du-Lac ch.	12 64
Racine Scand. ch.	12 34
" Wom. Circle	5 00
" S. S.	7 66

KANSAS, \$110.20.

Stafford ch.	9 10
St. John ch.	4 50



Onaga, A. M. Smith .....	\$0 25
Parallel ch. ....	05
Elm Creek ch. ....	8 80
Marshall Centre ch. ....	7 85
Marysville ch. ....	5 31
Washington ch. ....	75
Lincoln ch. ....	5 46
Blue Rapids ch. ....	15
Eden ch. ....	2 50
Neodesha ch. ....	5 00
Ninnescah Asso. coll. ....	7 16
Bethany ch. ....	9 05
Colby ch. ....	18 07
Highland Station ch. ....	1 00
Beloit ch. ....	5 50
Kansas City Y. P. S., tow. sup.	
nat. pr. ....	12 50
Burden ch. ....	1 00
Udall 1st ch. ....	4 00
" Second ch. ....	25
Waheeny Asso. coll. ....	75
Hill City, Mrs. R. Worcester. ....	1 20

## NEBRASKA, \$145.19.

Hastings B. Y. P. U., for nat. pr., Fo Nyo, care Rev. G. J. Geis .....	37 00
Wilsonville 1st ch. ....	4 53
Fairbury ch. ....	29 95
Alexandria ch. ....	9 30
Lodi ch. ....	2 25
Lorton ch. ....	2 00
Platte Centre. ....	6 80
Beth Eden S. S., des. to Miss A. S. Buzzell, Japan. ....	2 40
Blair S. S. ....	2 00
Stromsburg ch. ....	24 90
Weston, Christina Hanson ..	3 00
Valley, W. C. ....	5 00
So. Omaha, Rev. P. Lovene. ....	1 50
Mead, W. C. ....	7 00
Ocavia ch. ....	5 00
York S. S. ....	2 56

## COLORADO, \$60.65.

Gunnison 1st ch. ....	10 00
Delta S. S. ....	5 00
Colorado Springs, Y. P. S., tow. sup. nat. pr. ....	20 00
Colorado Springs, tow. sup. B. W. ....	10 00
Husted ch. ....	2 49
Table Rock ch. ....	2 00
Monument ch. ....	51
Boulder ch. ....	5 00
La Junta, Misses Allen and Dunlap, tow. sup. B. W., ....	5 65

## CALIFORNIA, \$105.06.

Alameda, B. Y. P. U., sup. nat. pr., Liet Chang, care Rev. W. Ashmore, Jr. ....	30 00
Oakland, Sw., Rev. A. W. Backlund and W. Werner, sup. nat. pr., care Rev. E. Grigg .....	12 50
Covelo Y. P. S. ....	1 00
Downey ch. ....	22 45
Los Angeles, Sw. ch. Vineyard Workers. ....	6 00
Woodland ch. ....	5 45
Lemoore Y. P. S. ....	1 66
Santa Barbara B. Y. P. U. ....	2 00
Stockton, Second S. S. for work in Africa .....	5 00
B. B. Jacques and wife, tow. sup. nat. pr., Ko Khaing, care Rev. J. E. Cummings, Burma .....	10 00
Floreston, Miss Lillian Merrill and Mrs. J. W. Smith, tow. sup. nat. pr., care Rev. W. Ashmore, Jr. ....	5 00

California College Y. M. C. A., tow. sup. nat. pr., Huang Shien Sheng, care Rev. W. M. Upcraft. ....	\$4 00
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## OREGON, \$5.86.

South Yamhill S. S. ....	5 86
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## SOUTH DAKOTA, \$5.00.

Orleans, N. P. Vih. ....	5 00
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## WASHINGTON, \$5.00.

Asotin, E. L. Routh. ....	5 00
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## NEVADA, \$31.00.

Reno ch. ....	31 00
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## IDAHO, \$20.80.

E. Idaho Asso. coll. ....	10 00
Blackfoot ch. ....	1 00
Wallace ch. ....	18 80

## ARKANSAS, \$3.00.

Little Rock, J. W. McGuire, for Harper Fund .....	1 00
Helena, Mrs. S. A. Stearns, for do. ....	1 00
Arkadelphia, Miss Mary Forbes, for do. ....	1 00

## GEORGIA, \$2.00.

Atlanta, Miss M. O. Brooks. ....	2 00
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## FLORIDA, \$15.00.

Jacksonville, Rev. J. J. Parsons, for Harper Fund. ....	10 00
Jacksonville, 1st B. Y. P. U., for do. ....	5 00

## ALABAMA, \$10.00.

Rosedale, Max J. Schimmel. ....	10 00
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## INDIAN TERRITORY, \$14.15.

Arkansas Valley Asso. coll. ..	14 15
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## OKLAHOMA, \$16.12.

Cheyenne ch. ....	4 00
Hennessey S. S. ....	7 37
Harmony ch. ....	3 00
Willow Springs S. S. ....	1 75

## NEW MEXICO, \$10.00.

Albuquerque ch. ....	10 00
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## NOVA SCOTIA, \$30.00.

A Friend. ....	30 00
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## ALASKA, \$5.50.

Wood Island ch. ....	5 50
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## MISCELLANEOUS, \$196.50.

General Miss. Soc. of German Bapt. chs. of No. America, per J. A. Schulte, Treas. for the Cameroon Mission ..	187 50
J. C. Cowan, for Harper Fund, Anonymous givers, for do. ....	5 00
Miss Williams, for do. ....	3 50
Miss Williams, for do. ....	50

Total. .... \$10,800 88

## LEGACIES.

Boston, Mass., Wm. H. Fairfield. ....	\$11 25
Boston, Mass., Abigail C. Parker. ....	1,285 71
Holliston, Mass., Rowena Leland. ....	1,000 00
Southbridge, Mass., John Edwards. ....	27 00
Newburyport, Mass., Mary Elwell. ....	23 15
Wakefield, Mass., Charlotte N. Evans. ....	250 00
Providence, R. I., Henry Jackson. ....	23 44
Wallingford, Conn., B. D. Sutlief. ....	324 34
	2,944 89

\$13,745 77

## Donations and Legacies

from April 1, 1897, to Nov. 1, 1897. ....	\$80,278 04
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## Donations and Legacies

from April 1, 1897, to Dec. 1, 1897. ....	\$94,023 81
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## Donations received to Dec. 1, 1897:

Maine .....	\$1,244 78
New Hampshire .....	848 36
Vermont .....	559 78
Massachusetts .....	9,932 04
Rhode Island .....	1,935 87
Connecticut .....	1,654 63
New York .....	17,005 87
New Jersey .....	4,404 01
Pennsylvania .....	5,763 28
Delaware .....	108 63
Maryland .....	32 35
Virginia .....	151 50
West Virginia .....	1,300 06
Ohio .....	5,704 85
Indiana .....	1,022 45
Illinois .....	3,216 26
Iowa .....	1,695 81
Michigan .....	1,176 33
Minnesota .....	1,204 37
Wisconsin .....	627 59
Missouri .....	1,193 77
Kansas .....	1,178 92
Nebraska .....	1,008 99
Colorado .....	381 51
California .....	966 29
Oregon .....	174 41
North Dakota .....	174 20
South Dakota .....	260 68
Washington .....	140 87
Nevada .....	31 00
Idaho .....	39 40
Wyoming .....	1 00
Montana .....	78 15
Arkansas .....	3 00
Arizona .....	31 50
South Carolina .....	1 08
Tennessee .....	1 00
Georgia .....	14 82
Florida .....	25 00
Alabama .....	24 54
British Columbia .....	60 30
Indian Territory .....	61 95
Oklahoma .....	54 89
New Mexico .....	15 25
Canada .....	10 30
Nova Scotia .....	30 00
Norway .....	22 00
Denmark .....	79 58
England .....	263 25
Burma .....	266 91
China .....	60 00
Congo .....	51 45
Miscellaneous .....	1,366 50
Russia .....	203 10
Alaska .....	5 50

\$68,082 88

# Exhaustion

## Horsford's Acid Phosphate

Overworked men and women, the nervous, weak and debilitated, will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant, giving renewed strength and vigor to the entire system.

Dr. Edwin F. Vose, Portland, Me., says: "I have used it in my own case when suffering from nervous exhaustion, with gratifying results. I have prescribed it for many of the various forms of nervous debility, and it has never failed to do good."

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Rumford Chemical Works, Providence, R. I.  
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## OPIUM

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### FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing [*herein describe the premises with exactness and particularity*] to be held and possessed by said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

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## China

Mysterious land !  
What thoughts arise as we contemplate thee ;  
For thou dost stand  
Unique upon the page of history ;  
And in thy strangeness dost appear  
A portion of another sphere.


Ancient thou art  
Among the ancient nations of the world ;  
And ever loath to part  
From thy ancestral ways ; thou hast unfurled  
And round thee wrapp'd a mantle of reserve,  
And they who fain would serve  
Thy best and highest interests, are oft  
Repelled and scoffed.

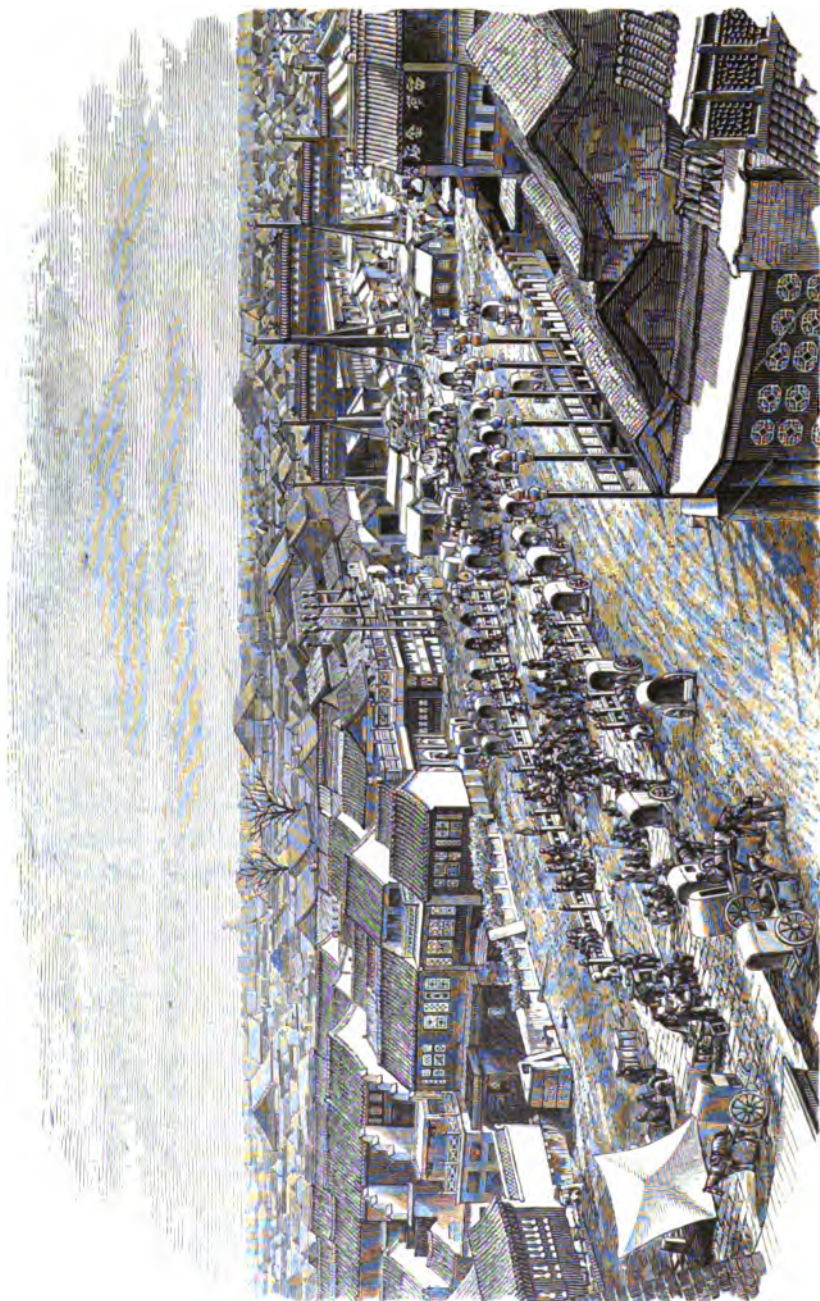
Hoary with years,  
And bloated with the pride of tyranny,  
Thy idol worship rears  
Its hydra-headed form in enmity  
To truth and right,  
Filling each vacant place  
With forms fantastic— gods of wood and stone,  
And in its wide embrace  
Binding its devotees unnumber'd down  
With chains of night.

But, China, thou shalt rise  
And from the spell burst free ;  
A voice now from the skies  
Is speaking unto thee.  
In distant climes the voice is heard,  
And men whose hearts thy woes have stirred  
Are speeding over land and sea  
To rouse thee from idolatry.

Resistless, firm, and steady,  
Rolls on the gospel tide,  
Its foremost waves already  
Are bursting on thy side.  
And soon o'er every city,  
And every wayside green,  
This deluge of God's pity  
Shall flow in might serene.

— W. H. P.





SCENE IN THE CITY OF PEKING, CHINA. THE BEGGAR'S BRIDGE

# The Baptist

## Missionary



## Magazine

Vol. LXXVIII. No. 2

FEBRUARY, 1898



SEAL OF THE AMERICAN BAPTIST MISSIONARY UNION.—In the issue of this MAGAZINE for November, 1897, was given a statement of the origin of the seal of the American Baptist Missionary Union (seen above) as far as information was then at hand. It was there stated that the seal was an adaptation from that of an Augustinian monk of the sixteenth century, made by a special committee appointed for the purpose. We have been glad to receive further information on

this interesting subject from Rev. Leighton Williams, pastor of the Amity Baptist Church of New York City, of which his father, Rev. William R. Williams, D.D., was also pastor. It appears that to Dr. Williams, the father, belongs the credit of suggesting the beautiful and appropriate seal of our Baptist Missionary Society, which has long been the admiration of those interested in such matters. Mr. Williams writes:

“My father was a member of that committee, if not its chairman, and suggested the seal from an emblem which he found in the *Imago Primi Saculi*, published by the Jesuits of the Belgian Province of the order on the centenary of their establishment. He translated their Latin motto, *In utrumque paratus*, into idiomatic English, ‘Ready for either.’ The design is but slightly varied from the original plate, and might with advantage be improved by a more exact copying of the original, which is more artistic, but the idea is fully embodied in the seal.”

**TWO BIBLES** only will suffice for one-half the human race. One of these is the grand old English Bible and the other is the Bible in Chinese. Versions of the Bible in more than three hundred and fifty languages and dialects must be made to supply the other half of the world. With the great English and Chinese speaking peoples united, what effective opposition could be offered? With China joined to the Christian forces of the world, how little would remain to be conquered for Christ!

## THE REAL CHINA



DISASTERS in rapid succession have descended upon China in recent years. With flood and famine within, and defeat on sea and on land from foes without, the devoted country has seemed to be doomed to sure and rapid decline among the nations of the earth. Dismasted and well-nigh dismantled, the storms of adversity have beat with pitiless force upon the huge hulk, until the rolling surges seem to about overwhelm it, and China as a nation disappear from the face of the earth. Such is the prophecy freely made since the war with Japan, and repeated with greater emphasis after the encroachments of Germany and Russia. To many it has seemed that China was doomed to destruction and to be partitioned among the leading nations of the earth, as has been the case with the continent of Africa.

Those who have indulged in such prophecies can hardly have studied the history of China or made themselves acquainted with the character of its people. They forget that China has existed as a nation from the earliest dawn of history, and has seen revolution and conquest, the overthrow of nations and the downfall of dynasties roll over the face of all the rest of the earth, while she has gone on in a serene and uninterrupted course of existence. Quiet, conservative, steady and sturdy has been the course of the Chinese Empire. In the face of the history of China for twenty centuries it is too much to attempt to predict the swift and sure dissolution of the Chinese Empire.

The events of the last few years, the war with Japan and the encroachments of Russia and Germany, have failed to touch or make any impression upon the real China. Western opinions have been based upon the circumstances and characteristics of Western nations. China is utterly unlike the nations of the West, or any other nation which has ever existed or now exists on the face of the earth. Its strength lies not in its government, not in its vast stretches of territory, not even altogether in the characteristics of its people, but in the peculiar patriarchal form of its social organization. The ruling dynasty of China is foreign. It is a Manchu dynasty, and its overthrow would be regarded with as little concern by the Chinese people as that of the Sultan of Turkey. The control of the vast regions of Manchuria, Mongolia and Tibet is a matter of as little interest to the average Chinaman as that of the Soudan or the Desert of Sahara. Even the capital, Peking, with the two peninsulas over which Russia and Germany are now contending, the bay which they enclose, and all the adjacent territory might be lost, and yet the real China would hardly be touched. The China of the north is a conquest and a colony. The real China is in the south; for here are the Chinese people at home, and in the vast and fertile regions around and below the Yangtse River dwell the great majority of the countless myriads which make up the multitudinous population of vast China. According to Chinese chronology Peking is a capital of comparatively modern date. The ancient capital of China was Nanking, and this city still retains the name of "the southern capital." It is reported that the counsellors of the



Emperor have recently advised him to remove his capital from Peking to the old capital of the south, showing how little effort the Chinese care to make to retain their hold upon the outlying country in the north.

Those who have come in the last few years to regard the Chinese as a nation of cowards, and the division of China as a matter of easy conquest, have forgotten not only the history of China in remote ages, but even of comparatively recent years. It is only forty years since the Taiping rebellion; a movement which, arising with startling suddenness, spread with lightning-like rapidity over the whole of south China, conquering city after city and province after province, until it seemed sure of success. The Chinese rulers were in despair, and the rebellion was subdued at last only by the intervention of a foreign force under the command of the American Ward and the English Gordon. It has always been granted that in no war within the range of modern history was such reckless daring and bravery exhibited as by the Taiping rebels. These rebels were from the south, a region which has felt scarcely a tremor of the agitation of the recent years, but which lies, vast, populous, and full of resources, the heart of the strength of China, to be reckoned with before the real China can be conquered or any serious plans of partition be carried into effect.

It is true that the Chinese have not hastened with the speed of Japan to adopt Western arms and military and naval organization. They have never been impressed with the need or the desirability of this. But the full equipment of a Chinese army and navy, if the nation should really enter upon that purpose, would be a matter of but a few years. With foreign officers drilling the Chinese army and navy, and the most improved modern equipments, which China has ample resources to command, it might prove a formidable opponent for even the foremost fighters of the world. With one nation of the West as an ally to assist and guide in the development of its fighting powers, China could defy the combined forces of Europe, defeat their plans for Asiatic conquest, and herself dominate the entire East in war, in commerce and in control.



THE CITIES OF HANYANG AND HANKOW, CHINA  
WHERE "CHINA'S MILLIONS" LIVE



## CHINA'S LEAST KNOWN RELIGION

**T**HE first great Tauist, as we learn from an article by Rev. F. H. James in *The Chinese Recorder*, was Laotsz, who was born in the city of Pochau about 640 B.C. He was a typical philosopher, calm, reserved, observant, keen. He composed but one book, "The Way and its Characteristics," which contains only five thousand words, but is one of the best as well as one of the most obscure books China has ever produced. His struggle after knowledge of the great Original was intense. In this respect Laotsz was superior to Confucius, who was content to transmit simply what had been taught by his predecessors. None of China's sages held or taught more elevated doctrines than Laotsz. He condemned over-legislation, war and capital punishment, and held that government should be just, sympathetic, liberal, and yet economical. Man should ignore everything which injures his pure nature, and follow his heart's best instincts.

Some quotations which remind us of the New Testament will show the high nature of his thought. "There is nothing like keeping guard over the inner man." "By undivided attention to the heart it is possible to be as a little child." "Good men are the instructors of bad men. Bad men are the material good men have to work upon." "Recompense injuries with kindness."

Laotsz came very near the knowledge of a personal and spiritual God, as did also his follower, Chwangtsz, who lived about 330 years before Christ. The following extract from the writings of Chwangtsz is probably the nearest approach to a clear statement of a belief in God as a spirit to be found in the Chinese classics: "The heavens revolve, the earth remains still, the sun and moon move in their respective paths; but who governs them? Who manages them? Who lives unoccupied in stillness and yet causes all things to move? The thoughtful have speculated much on these things and failed to find out the secret. The wind rises in the north and drifts between east and west, agitating all things; but who drives it forth and brings it back, and for what reason is it all done? It seems as if there must be a True Ruler, only we cannot get at his personality."

Liehtsz, a later disciple of Laotsz, rises almost as high in his thought. "There is a life that is uncreated. The uncreated alone can produce life. The changeless comes and goes; his duration can have no end. His ways are past finding out. Death is to life as going away is to coming. How can we know that to die here is not to be born elsewhere. Death is just a going home again. It is repose for the good man and a hiding away of the bad."

Later Tauism has, we are sorry to say, degenerated from these high ideals, and has become a base and abject superstition, showing the inevitable downward tendency of a human religion without a divine revelation.

**P**REPAY POSTAGE IN FULL when writing to missionaries. If you do not the missionaries must pay what is lacking, and in Japan they must pay twice the amount of the deficiency. They like to receive your letters, but do not make them pay too much for the privilege. Your postmaster will tell you exactly how much postage is due on every letter or card.

## A FAMINE ON OUR TELUGU MISSION FIELD

THE great famine of last year barely touched that part of India occupied by our American Baptist Telugu Mission. There was a great advance in the prices of food, and some scarcity in certain districts; but the distress and need was so much greater in the central and northern portions of India that we made no appeal for contributions, preferring that the gifts of the generous should go where they were more sorely needed.

Now, however, we are confronted with a famine on our own field. The section affected is small compared with the vast regions covered by the famine of 1896-1897; but the distress will be no less real, and the people who suffer are **our own**, in whom the Baptists of America feel a peculiar interest, and for whom they are specially responsible. About half of the Telugu field is affected, embracing the missions at Ongole, Podili, Kanigiri, Sattanapalli, Cumbum, Markapur, Udayagiri and Atmakur. Any contributions made for the relief of the famine sufferers should not be allowed to interfere with the donations to the regular work of the Missionary Union, but any who would like in addition to aid the famishing among the Telugus, can send their contributions to E. P. Coleman, Treasurer, Tremont Temple, Boston, Mass.

The following letters from the missionaries on the field explain the situation and express the need :

**Rev. I. S. Hankins, Atmakur.** Famine is near at hand. Prices of grain have been so high for a long time and the people's resources having been exhausted, the very day that the *ryots* (farmers) lose hope or work stops, that very day starvation is upon the people. People are living upon promissory notes, like business, with a hope of a harvest, but as soon as the hope of harvest is gone, everything will be at a standstill and the people thrown into a famine. Every indication now is that the heavy monsoon, which the people depend upon, is going to be a failure. Distress here in Atmakur has not been so great as in other places, but distress will be upon us as heavy as in other places should not rain come within a short time. Already a few of the Christians are having a hard time of it, and I am compelled to give them some work. There is no good road up the hill to the bungalow. I am having a road made. This is not a big job. Fifty rupees may do it. I must find work for a few. If more distress comes, must be prepared to help more. Such help, if put into work, helps the people and at the same time improves mission property. Please be ready to help me a little.

**Rev. W. R. Manley, Udayagiri.** Our monsoon failed utterly, and so famine with all its horrors is upon us. Not a day passes that we do not see most distressing sights — children so emaciated that it is hard to see how they retain any hold upon life at all, and old people who are little more than living skeletons. I have still some of the *Christian Herald* money on hand, but it is nearly gone, while no one knows how long it will be yet before government commences regular relief works. No one can tell what the year before us will bring forth; but there is every reason to fear that all the horrors of the famine in the North of India will be repeated here, and I look forward with an indescribable dread of the terrible experiences that may be in store.

**Rev. J. E. Clough, D.D., Ongole.** I do not wish to cry "wolf, wolf," until the wolf becomes an actual fact. However, perhaps I ought to say that we have had no northeast monsoon here as yet, and when I tell you that this was due on the 15th of October, and every day since, you can imagine how anxious we begin to feel.

**Rev. George H. Brock, Kanigiri.** The northwest monsoon has "broken," but we have got none of it. The poor people are in much distress. Many are without food for days. Most of our Christians are in this state. A woman working in our compound last week fainted. I made inquiries about her and learned, to my deep sorrow, that she had been without food for four days. Her home is only a mile from our bungalow. Now I am clean out of famine money, having spent already more than two thousand rupees. What I propose is that the Executive Committee or Yonkers church, or somebody, send me some money to build our church. This is a time of sore distress among our Christians, and I write for them more than I do for the church building, though we are greatly in need of that. It is a great trial to me to be shifting from veranda to tent and from tent to cow-shed. At present we are holding our Sunday services in the back of the compound in a cow-shed. At my last Quarterly of four days, in a tent, with a blazing sun. I thought I would faint several times. Really it is taking the very life-blood out of me to be meeting thus. We are as poor as rats, and have been in a severe famine for a year past.

**Rev. G. H. Brock, Kanigiri.** Up to the present we have not had a drop of rain. Udayagiri is worse than Kanigiri; Podili is just as bad. Mr. Manley has just had a letter published in the *Madras Mail* stating the case. The magistrate of Kanigiri has just sent in a special report to Government about the situation here. During this week I have had many delegations from the villages asking for help. Really, matters begin to look quite serious.

What you do, do at once. Remember we have a Christian community of above ten thousand, all from the poorest of India's poor; that they have been at starvation's door for more than a year, and that now they are face to face with death itself. To add to the situation, cholera has broken out in many villages.

As Mr. Brock says: Whatever is done should be done quickly. Starvation does not wait.

**PERSONAL.** Rev. W. F. Gray and wife, formerly of Hanyang, China, arrived at Rangoon, Burma, Oct. 31, where Mr. Gray will labor among the English-speaking population.—Miss Annie L. Crowl reached Hanyang, China, on Nov. 12.—Mr. George Warner and wife reached Ningpo, China, Nov. 13, where he will act as treasurer of the Eastern China Mission.—Rev. F. W. Stait and wife arrived at Podili, India, Oct. 13.—We learn that Rev. C. H. Heptonstall of Toungoo, Burma, was married Nov. 23, to Miss E. M. Petley, daughter of Capt. J. Petley, proprietor of the Nauch coffee estate, near Toungoo. Mrs. Heptonstall has heretofore been an efficient volunteer helper in the mission work at Toungoo, and we present our congratulations and good wishes for the happiness and usefulness of the lives thus united.—George T. Leeds, M.D., and wife and Mr. J. Harvey Randall and wife sailed from Philadelphia Saturday, Jan. 8, the former for Thibaw, Burma, and the latter for work in the Baptist College, Rangoon.

## A LETTER FROM LI HUNG CHANG

THE visit of Li Hung Chang to the United States will lend additional interest to the following letter sent by him to Rev. Gilbert Reid, who is organizing a special mission to the *litterati* or educated class of China. It is not too much to say that since the war between China and Japan there has been a complete revolution in the attitude of the leading minds among the Chinese toward outside nations and peoples. They have become convinced that China has needs which the rest of the world can supply, and the country is opening to foreign ideas and appliances as never before. This is the opportunity for Christianity in China.

PEKING, CHINA, April 12, 1897.

*To the Rev. Gilbert Reid, Founder of the Missions in the Upper Classes of Peking, China:*

DEAR SIR: Having on various occasions gladly shown my interest in the good work recently organized by you among the educated and official classes of China, through whom the masses may be readily enlightened by means of Western knowledge; and knowing also of the many years of self-denying labor you have devoted to the welfare of the people in various parts of China, it is with much pleasure that I offer you this testimony on the eve of your departure for the United States.

I have admired the bold and tireless energy with which you have faced the difficulties of your present task. It is unfortunately true that suspicion, prejudice, and self-sufficiency are peculiar traits of educated Chinese, especially noticeable in their estimation of other countries,—perhaps because of the isolation of China from Western influence for so many centuries; but whatever may be the case, the lamentable effect is seen in the present backward state of China among the nations of the world.

The social, educational, and official systems of China have tended to give to the educated classes control of the destinies of the nation. Whether such a monopoly of power be good or bad need not now be considered; it exists, and the practical question is how to turn it into beneficent and useful channels.

You have set about solving this problem in a way that should commend itself to every friend of humanity. Unquestionably, if you can give to the blind leaders of our people light and learning enjoyed in the West, they, in turn, will lead our people out of their darkness. I think I may claim to have many friends in the United States, where you now go. The cordial reception I met with wherever I went there made a deep impression upon my heart, and has greatly endeared your people to me. If it would interest them to know that I regard you highly, and will give you a helping hand in your future efforts to bring more light into the world, and encourage higher aims and aspirations, you may use for that purpose this letter from your friend.

(Signed) LI HUNG CHANG,

*(Senior Guardian of the Heir Apparent,  
Classical Reader to his Majesty the Em-  
peror, Senior Grand Secretary of State,  
Minister of the Foreign Office, and Earl  
of the First Rank.)*



## LIBERTY AND LIGHT

**P**ERSECUTION is always a mistake. No doctrine is destroyed by denunciation.

Repression excites resistance. A high wind kindles the coals. Any religion, true or false, thrives under violence. The blood of martyrs is the seed of the church. Fire and the sword are impotent against faith. Freedom is the foe of error and the friend of the truth. Old-time doctrinal fights multiplied denominations. Modern liberty is bringing unity of belief. Churches which divided years ago have now no grounds of separation except force of habit and established institutions. False doctrines which flourished in controversy are dying in freedom. The Society of Jesus, proscribed in every leading Roman Catholic country, is the strongest force in the Roman Catholic Church. Prohibited in the German Empire, the Jesuits have more influence in Germany than they have in England or America, where they enjoy entire liberty. Give error rope enough and it will hang itself. Darkness cannot endure light. Truth thrives in the day. The light of the gospel is the real victor. The sword of the Spirit is the most potent weapon. The word of God proclaimed peacefully, powerfully and persistently, will win. Before it falsehood will flee, error will die, discord will disappear, truth will triumph, peace will prevail, righteousness will reign, Christ will be crowned, God will be glorified. This is the work of missions.

**T**HE AGGRESSIONS OF EUROPEAN NATIONS ON CHINA are a reproach to their boasted civilization and a stigma on the name of Christianity. In the face of such conduct it is no wonder that Christian missions find many difficulties in their pathway. The protest of Li Hung Chang, published in the daily press, states the points with sufficient clearness, and with a cogency which must bring a blush of shame to the cheek of every honorable citizen of a Christian land.

The forcible occupation of Kiao Chau by Germany is a direct violation of existing treaties and of international law.

The pretext made for this act of war was the murder of two missionaries by robbers in the interior of the province of Shan-tung. The Chinese government offered immediate and full redress for this outrage—punishment of the criminals, dismissal of the local officials and large compensation for all losses.

Anxious to avoid hostile acts, the Chinese troops were withdrawn from Kiao Chau when the Germans landed, and in spite of strong public feeling prevailing throughout the country for the defence of Chinese territory against aggression, my government has not sent reinforcements to Kiao Chau.

Outlaws exist in China, as in all countries. Neither treaties, law nor religion can entirely suppress crime anywhere in the world, though they condemn and punish the criminals.

Should China be distressed by having her shores invaded and her territory occupied because of an occurrence which Western countries would deal with by law and not by war—an unexpected incident, deplored by my government and followed by full redress?

Our desire is to preserve our territory intact and to steadily improve it as a field open to all countries equally for development of commerce.

**THE CLOSING MONTHS OF THE FINANCIAL YEAR** is always a time of peculiar anxiety to the management of the Missionary Union. So large a proportion of the churches delay their offerings until near the end of the year that there is always uncertainty as to the outcome until the actual close of the Treasurer's books on March 31. Two-thirds of the income of the Missionary Union is received in January, February and March, and more than one-half in March, the very last month of the fiscal year. This statement is enough to show why the officers of the Union cannot better adapt the expenditures to the income. They never know what the income is to be until the year is closed.

This year the appropriations amount to \$426,000. This is \$40,000 less than last year and \$70,000 less than two years ago. Of this only \$106,444 had been received up to Jan. 1, leaving \$319,556 which must come into the treasury in three months in order to close the year without a debt. This is \$100,000 more than was received for current expenses in the last three months of last year. The matter is plain. Excluding the contributions for the debt of last year *The Missionary Union must receive FIFTY PER CENT MORE in January, February and March than it did last year in order to close the year without a debt.* This is the simple condition of the case, and we place it before the Lord's people in order that they may know what is needed to be done.

**THE FUTURE OF MISSIONS IN CHINA** will be greatly influenced by the recent adoption of missionaries as advisers by the rulers and reformers of the Empire. After the war with Japan the Chinese government felt the necessity of advice. It knew not where to turn. It felt that the ministers of foreign nations were not in a position to speak without prejudice. The foreign merchants could hardly be free from self-interest. In this emergency it was advised to turn to the missionaries, whom many of the most prominent men of China had already learned to know as true friends of the country and of the Chinese people. From occupying the lowest and least influential position among the foreigners of China, the missionaries have come to the front as the confidential advisers of those entrusted with the highest power. Not only this, but those who have been stirred by recent events to seek for a real reform of China, are consulting the missionaries as to the future of the nation. One great result of this new position accorded to missionaries has been the fact that orders have been despatched to all the provinces of the Empire that Christianity shall be tolerated in China the same as it is in Europe. Rev. Timothy Richards, Secretary of the Christian Literature Society for China, who has been a missionary in that country for twenty years, writes: "When I think of the importance of this movement I feel appalled by its magnitude — the leaders of four hundred million of people turning to the Christian church for light and leading." What illimitable possibilities lie in this new development can be realized in part, but the full results the liveliest imagination can but feebly depict.

**THE FINAL TRIUMPH OF THE REDEEMER'S KINGDOM** is nowhere more assuringly foretold than in Isaiah 53:11: "He shall see of the travail of his soul and shall be satisfied." Consider the sacrifice which the Son of God made in giving up his heavenly home and throne and glory for even a brief life on earth. Think of the lowliness of his birth, his humble home in Nazareth, his labors as a carpenter, his arduous three-years' toil in preaching the gospel, the hostility and contempt of the Jews, the indifference of the people, the contradiction of sinners, the blindness, weakness and waywardness of his friends, the shame of his prolonged trial, the injustice of his condemnation, and the agony of the cross. When we comprehend that the success of the work for which he endured so much is to be so complete and so glorious as to cause him to be entirely satisfied with the result of his toils, his humiliation, his sacrifices and his sorrows, every reason for anxiety and foreboding concerning the future of the work of the Lord is taken from the minds of his people. Why should any Christian be anxious if Christ is to be satisfied? What hope, what confidence, what courage, what assurance of success, comes to the Christian laborer as he realizes that the harvest which shall be gathered will be one which shall entirely satisfy the Lord of the vineyard.

**THOSE INTERESTED IN UGANDA** will be glad to learn that after the defeat of King Mwanga, mentioned in the December *MAGAZINE*, he fled with the remnant of his army to German territory, where he was held by the Germans. Dandi Chwa, the year-old baby son of Mwanga, has been proclaimed King of Uganda, and the government is to be administered for him by three regents, two of whom are Protestants and one Roman Catholic. The country is now quiet and no further trouble is anticipated. A railroad is being rapidly constructed from the coast, and soon Uganda, with its successful and deeply interesting Christian mission, will be within easy reach of civilization.

**THE DISTRESSING ACCIDENT** to Rev. David Downie, D.D., of Nellore, India, will arouse sorrow and sympathy in a multitude of friends who know and honor him. From the reports which have been received, it seems that on Wednesday, Nov. 17, a gentleman at Nellore called on Dr. Downie at the mission house. He was accompanied by a dog, and as the dog passed Dr. Downie it jumped upon him and bit him in the right arm, midway between the wrist and elbow. According to the medical report received at the mission rooms, there were four slight punctures, and the bite was made through two thicknesses of cotton or linen cloth. After a time symptoms of what were thought to be the incipient stages of madness were noticed in the dog, and a gentleman seeing this and not knowing that he had bitten anyone, shot the dog. After this became known it was deemed advisable by Dr. Downie's medical advisers, including Mrs. Ida Faye Levering, M.D., that he should proceed at once to Paris for treatment in the Pasteur Institute. He was accompanied by Mrs. Downie, and after treatment returned to Nellore, without visiting America. Under date of Dec. 27 Dr. Downie writes from Paris, "I think we may rest assured that what we dreaded is now averted." To this end let the prayers of all God's people be earnestly offered.

**THE EVILS OF UNAUTHORIZED SOLICITORS** for missionary funds have become so great that the representatives of a large number of Christian and missionary societies in India have considered it necessary to unite in an appeal to the Christian churches of Great Britain, Australia and America against the independent and unaccredited efforts of various persons from India to solicit funds, ostensibly for missionary work. It is declared that the funds which these persons receive are a grave danger to those who receive them, since they are, in a large number of cases, led to a misuse of the funds by having an unaccustomed amount of money in their irresponsible control; and they are injurious to the missions since they detract from the funds given to regular forms of missionary work, and also tend to bring missionary work in India into disrepute by the ill-advised efforts of these persons. And it is declared by this very responsible body of men who sign the appeal that there is no one of these independent, so-called missionaries, who make a wise and economical use of the funds placed at his disposal. Our churches should be on their guard against all unaccredited persons who come to them appealing for contributions for objects which may appear good in themselves, but the methods and results of which are entirely unknown.

**“MISSIONARY MEMORIALS,”** by Rev. Walter N. Wyeth, D.D. In this series Dr. Wyeth is making an effort at his own cost and risk to supply a series of brief and graphic biographies of Baptist missionaries at a low price. For fuller details than we can give here we refer our readers to the advertisement found in this number of the *MAGAZINE*. They are admirable especially for missionary circles, bands, and the missionary department of Sunday-school libraries. We gratefully acknowledge the gift by Dr. Wyeth of a set of these valuable and interesting memorials to the library of the Missionary Union, to replace the losses by the burning of Tremont Temple, four years ago.

**THE FIRST CONTRIBUTION FROM ALASKA** to the work of the Missionary Union, so far as is known, was recently received from the Wood Island Baptist Church, Rev. Curtis P. Coe, pastor, and Miss Lulu C. Sanxay, clerk. There are only seven members, and the clerk forwarded \$5.50 at the first contribution of the church to foreign missions. If every church in the United States will do as well, the work of the Lord in all the earth would receive a mighty impetus.







## AMONG THE HIGHER CLASSES

REV. H. A. KEMP, CHAUCHAUFU, CHINA

THERE is one condition which is a source of no little encouragement, but which must be carefully weighed and estimated at its real value, and that is, a growing friendliness on the part of many rich men and scholars. I think this is pretty general throughout the district of Tie-chiu. What is the reason of this? I think that we may say that one reason is, because there is a vague idea abroad that China is on the verge of disruption, and that this is to be brought about by the foreigner; the missionaries being foreigners they think that if they stand on friendly terms with them they will, when this comes to pass, receive some benefit. But now what is there in this idea of theirs which may be regarded as encouraging? Why, just this: the wealthy people and scholars have a tremendous influence over the mass of the people. One scholar in a village of three or four thousand may successfully combat all our efforts to propagate the gospel there. I remember two years ago of going to a large village near Hu city. We had been preaching to a large crowd for some time who were giving quiet and respectful attention to the preaching, when suddenly one of the long-gown gentry appeared on the scene. He was the leading man in the village, as we afterwards learned. He began to revile the doctrine and the native preachers, telling them that they ought to cut off their queue and put on our

(the foreigner's) clothes and leave the country, and immediately the crowd took sides with him, and the result was that we could get no further hearing there, and had to leave.

Now the friendly attitude of this class will remove a barrier which will leave the mass of the people free to listen to the gospel. We may hope that some of the rich men and scholars will believe and be saved, but we must not place undue weight on that. We may rejoice, however, that it is opening the way for us to reach those for whom the word of God says the gospel is; viz., the poor. There is no doubt but that these have been kept back by fear, in a large measure; fear that this upper class would make trouble for them.

I have had quite a number of scholars and some rich and influential men come and desire conversation about the "doctrine." Not longer ago than day before yesterday two scholars came to see me, and remained over an hour talking about the gospel, and seemed very much pleased. When they went away I gave them some portions of scripture, the Gospels according to Mark and Luke. But I tell you frankly that I have very little hope that many of that class will come out on the Lord's side. It is the poor who gladly hear the word, and it is from their ranks that we expect to see large numbers coming to the standard of our Lord.

# THE CHINA OF TODAY

REV. W. S. SWEET, SHAOHING



HANGE of a decided character has come over China since the war. It is manifest in the great number of manufacturing establishments now in process of erection. It is also manifest in the various reports of new railroads and new steamboat lines, that are the common talk of the newsmongers. It is also manifest in the late report that the Emperor is shaking off his former advisers and is making friends with Li Hung Chang.

But it is not along these lines that I wish to interest the readers of the MAGAZINE.

The marked interest in Western education is the feature that may be turned to most account for the cause of Christ. Until within a year the manifest desire for English and Western science has not been noted by the writer, but this year there has been opened four places in this city where the English accent may be murdered by Chinese well advanced in years.

After repeated entreaties the writer consented to hear a few young men three days in the week. No sooner were these friends partly under way than other applications began to come. These applications were from men who had already taken their degrees in Chinese. One man was above forty-five years of age, who wished to study arithmetic and algebra. One man was able to solve a problem which necessitated the completing of the square in algebra, getting both negative and positive results. This he had dug out of books without a teacher. This interest is no new fad that will soon explode, but it has come to stay.

The Mayor of the city has opened an English, French, Mathematical and Chinese school this year, but as no Chinaman believes in any other Chinaman, the school is

doomed to no great success, as long as it has Chinese professors.

Many of the larger families of the city are courting with much energy the favor of the foreigner. It is not infrequent that the exchange of invitations to dine is accepted upon both sides.

The important question is, How to make the most of this for our Lord's blessed cause. China is bound to be educated; shall her education be under the direction of Christian men or under the direction of infidel minds.

Schools established now could be self-supporting in all but the missionary himself, and who can tell the value of our religious schools to America? Our academies and smaller colleges, are they not doing each a work superior to any individual church?

Schools established now would, if established on the same basis as our academies at home, reach a class scarcely touched by the work in our chapels or street preaching. They would reach a class very few of whom have been converted, as far as the writer's knowledge extends. It would reach this class when off its guard, and by the gentle but powerful influence of a teacher over his pupils.

One glance at our neighbors. The Presbyterians have a school at Hangchow that this fall blossomed into a full-fledged college, giving their men and helpers a thorough training, both in Western knowledge and Chinese. Our poor preachers have neither.

Again, the Church Mission Society at Ningpo have a college and industrial school. Thus the field upon both sides is occupied, but Shaohing is open for occupancy.

If our Baptists of America could see the opportunity and invest enough to give us a fair building and the necessary apparatus, the school would advance of itself.

Must open doors be closed?

# THE CHINA OF THE TWENTIETH CENTURY

BY W. A. P. MARTIN, D.D., LL.D., PRESIDENT EMERITUS OF THE IMPERIAL TUNGWEN COLLEGE, PEKING, CHINA

**I**N China more human beings have lived and died than on any other equal area on the surface of the globe. It is further certain that for the next century, at least, a greater number will live and die there than in any other country in the world. Will they be pagans, or will they be Christians? In the earlier part of the twentieth century it is safe to say that the bulk of her population will continue to walk in the ways of their fathers, without more light or hope than their ancestors have enjoyed. But a hundred years hence, when

The eternal God from out whose hand  
The centuries drop like grains of sand,

looks down from his great white throne, to take account of the state of the nations, will he find the "dragon, that old serpent," still in secure possession, or shall he not behold the shining cross planted on every hilltop? This is a serious question for the churches of Christ as they gird themselves for a final crusade for the conquest of the greatest of pagan empires.

Three crusades were waged for the possession of an empty sepulcher; and to the disgrace of christendom, then and now, they left it in the hands of the Moslem. Three crusades have been waged for the conversion of China, and now in these closing years of the nineteenth century all signs indicate that a supreme effort is to be made to achieve that grandest of enterprises before the close of the twentieth. May not a glance at the previous attacks on that stronghold, and the causes of their failure, encourage us to hope for better success in these last days?

In the seventh century Olopen, a Nestorian monk from Syria, with a number of companions, made his way across the desert, and presented the "twenty-seven books" of the New Testament at the im-

perial court. The strangers were well received by the emperor, and specially patronized by his prime minister. Monasteries were built for them in many of the chief cities, and their churches multiplied to such an extent that in repairing one of them at Singanfu, the western capital, they thought it worth while to engrave on stone a history of their success. But was it success? What was the outcome of that early enterprise? Nothing that we can trace in the existing state of the Chinese people. Not one mesh of superstition was loosened, not one elevating, sanctifying sentiment added to their spiritual possessions. In the thirteenth century Syrian Christians were still numerous, and in the seventeenth there were probably a few; as a native collaborator of the Roman Catholic Missionary Terence styles himself a professor of the Kingkioo — "Nestorian religion." But



NESTORIAN TABLET, CHINA

gradually the ebb and flow of ages have effaced every trace of their existence—save that solitary stone. Its inscription is surmounted by a cross and bears for title: “A Record of the Spread of the Christian Faith in China.” It stands, however, in the court of a Buddhist monastery! It is a tombstone, not a trophy, and its suggestions are as sad as those of the Jewish relic at Kaifungfu.

Six centuries later, the first Roman Catholic missionary, John de Monte Cor-

When Father Ricci and his companions arrived in 1582—the vanguard of a noble army—the conditions were greatly altered. They came by sea and were not wholly cut off from succor, though navigation then was so imperfect and so dangerous that two years were required for the round trip, and of the first six hundred who embarked it is asserted that no more than two hundred lived to reach their destination. What courage! What devotion! The charge of the light brigade was the affair of half an



ASTRONOMICAL INSTRUMENTS BROUGHT TO CHINA BY THE JESUITS

vino, and his successors arrived in Peking. Coming by land through the deserts of Central Asia, they were too inaccessible to be properly sustained. At that epoch, moreover, Europe had not emerged from the gloom of the dark ages; the Roman missions like those of Syria, were still on a lower level as compared with the scholarship of China. Few came; no permanent impression was made, and three centuries elapsed before the Church of Rome renewed the attempt.

hour—theirs a year-long facing of death in his most appalling forms.

Their knowledge of science, limited as it was, furnished them with a passport to school and palace—everywhere giving them access to the learned of the land. Installed in the capital where they were employed as astronomers, architects, painters, and even as military engineers (some of them cast cannon for Kanghi to use against the Russians), they did not forget to turn everything to the advancement of their re-

ligion. The Emperor Kanghi took lessons from them in geometry, and favored their religious propaganda. He and his people appeared to be on the verge of embracing the Christian faith, when a reflux wave carried them back, and the conquest of the empire was postponed for centuries, perhaps forever.

Thus ended in irreparable disaster the brilliant period which we have called that of the third crusade.

The fourth crusade, now in its full career, may be considered as beginning with the signing of treaties at the close of the first war with England. In this the relative situation is greatly altered. China has been humbled by being defeated in three wars. Protestant missionaries have entered the field in great numbers under the protection of Christian powers; with their rights secured by treaty stipulation they are not, as before, dependent on the caprice of mandarins or emperors. They have given the Bible to the Chinese—a thing never before done—in a succession of constantly improving versions. They have also, in addition to an extended Christian literature, prepared a great number of text-books of modern science, and established schools and colleges of a high order. Their missions have taken on a character of permanence never before reached, and the Chinese government is coming to bestow on them a tardy recognition.

"Send us more missionaries for the schools and hospitals," is a message which the great viceroy, Li Hung Chang, sent from China; and when he arrived in this country what did he say in response to the address of our missionary societies? "As

man is composed of soul, intellect and body, I highly appreciate that your eminent Boards in your much-esteemed work in China have neglected none of the three."

An intellectual awakening—partly the effect of missions, partly the result of successive defeats—is beginning to show itself; and no more is it possible to extinguish that dawning light than it would be to turn back the chariot of the rising sun. This is God's opportunity, and the churches are called on to recognize it. Not only is it true that to the poor the gospel is preached—the time is at hand when the learned and influential will come to our missionaries in quest of science and carry away the gospel.

To influence this class of inquirers, is it not obvious that the missionary must in the first place be able to satisfy their thirst for secular knowledge? Is it not equally obvious that a native ministry must be raised up, who by their scientific training will command the respect of the haughty *literati*?

It is by the teaching of natives—both men and women—who shall be able to teach others, that our missionaries can multiply themselves a hundredfold. Let the churches send their best men to take the oversight of this work; let them support them and their schools by prayers and offerings, and long before the twentieth century has elapsed the conversion of China may be confidently expected.

"China for Christ, even if it take a thousand years," ought to be the war-cry of this spiritual crusade; yet it is likely through the power of God working with the people, that in less than one-tenth of that time China will be reckoned among the trophies of the cross.—*Selected.*



# RELIGIOUS FORCES ON THE ASIATIC BATTLEFIELD

REV. WILLIAM ASHMORE, D.D., SWATOW, CHINA

THERE are six of them, besides several minor forces. We name them in the order of their appearance.

1. *The Old Heathenisms.* Hinduism, Buddhism, Confucianism, Shintoism, and various forms of native worship. They are the old forces in possession and intending to hold on. They do not harmonize among themselves, but they come together wondrously on one issue,—that of opposition to Christianity. Heathenism exists in two forms, organized and unorganized; the more fully organized it is, the more resolute and capable is its hindrance to Christian truth.

2. *Mohammedanism.* It conquered its way by force of arms. It holds dominion over the countries of Western Asia, over at least fifty million in India, over a great number of Tartar tribes along the frontier of China, and over large portions of the islands of the great Archipelago. They are considered the hardest people to reach in all Asia. A certain amount of truth which enters into their religious amalgam only hardens it, as certain things enter into soft iron and convert it into hard steel.

3. *Many hundreds of years later came the Roman Catholics.* At first Portuguese and Spaniards, afterwards French and Italians and mixed nationalities. They are thoroughly organized, and intend to capture Asia for the Pope and the Virgin Mary if they can. They are largely society men—Franciscans, Dominicans, and other orders. The most time-serving of them all are the Jesuits,—false, unscrupulous, and full of intrigue, certain to make trouble wherever they are. An account of their methods would form a stirring and startling chapter in missionary history.

4. *Later by three hundred years came the Protestants.* The Romanists began

to come in 1496; the Protestants began to come in 1796. Protestant missionaries in India today number about seventeen hundred; in China about twenty-six hundred; in Japan about seven hundred. The history of the growth of their force, their early struggles, their present opponents, and present positions, and present expectations form a chapter which can be headed—*The Wonderful.*

5. *The Greek Church.* Though the Greek Church held sway along its own vast Asiatic frontier, formerly it was not particularly aggressive. Of late, and since Russia has made such political strides, the indications are that its hierarchy intends to take the field also; and if so, there will be another enemy to contend with, and a most numerous and powerful one it will be.

6. *Western Skepticism.* This is included not because it is avowedly a religious force, but because it is powerfully an *ir*-religious force; that is, an antichristian force. With spiritual Christianity and its distinctive doctrines it has not a particle of sympathy, but maintains a scoffing and sneering attitude or one of contemptuous depreciation. It is, therefore, doing a vast deal to galvanize dying heathenism and prolong its hold on men. This Western skepticism is not always bold-faced. Its very worst phase is assumed when it claims alliance with Christianity and proposes to include Protestant Christianity and all these antagonistic faiths in one common brotherhood of religions.

It will be seen from this what we have to contend with. Let one thing be understood. Our Protestant Christianity gets no support from any of them; we have to fight them all, and fight them all at once. We cannot fraternize with Romanism. We cannot fraternize with the Greek church. True, we hold some things in common, as

certain facts concerning God and Christ, but on the way of man's salvation we are never at one. Neither would they consent to harmonize with us, even if we wished to do so with them. Their claims and their demands are preposterous, subversive of God's truth and even blasphemous. If we cannot harmonize with them who hold some truths in common with us, how can we fraternize with heathenism, with which we have still less in common.

Let us not blind our eyes nor be deceived as to the nature of the fight nor the number of our foes. With our weapon of *justification by faith* we have to beat down and overcome Oriental heathenism, the Græco-Roman apostasy and Occidental scientific skepticism.



PAGODA AT HANKOW, CHINA

## PEKING

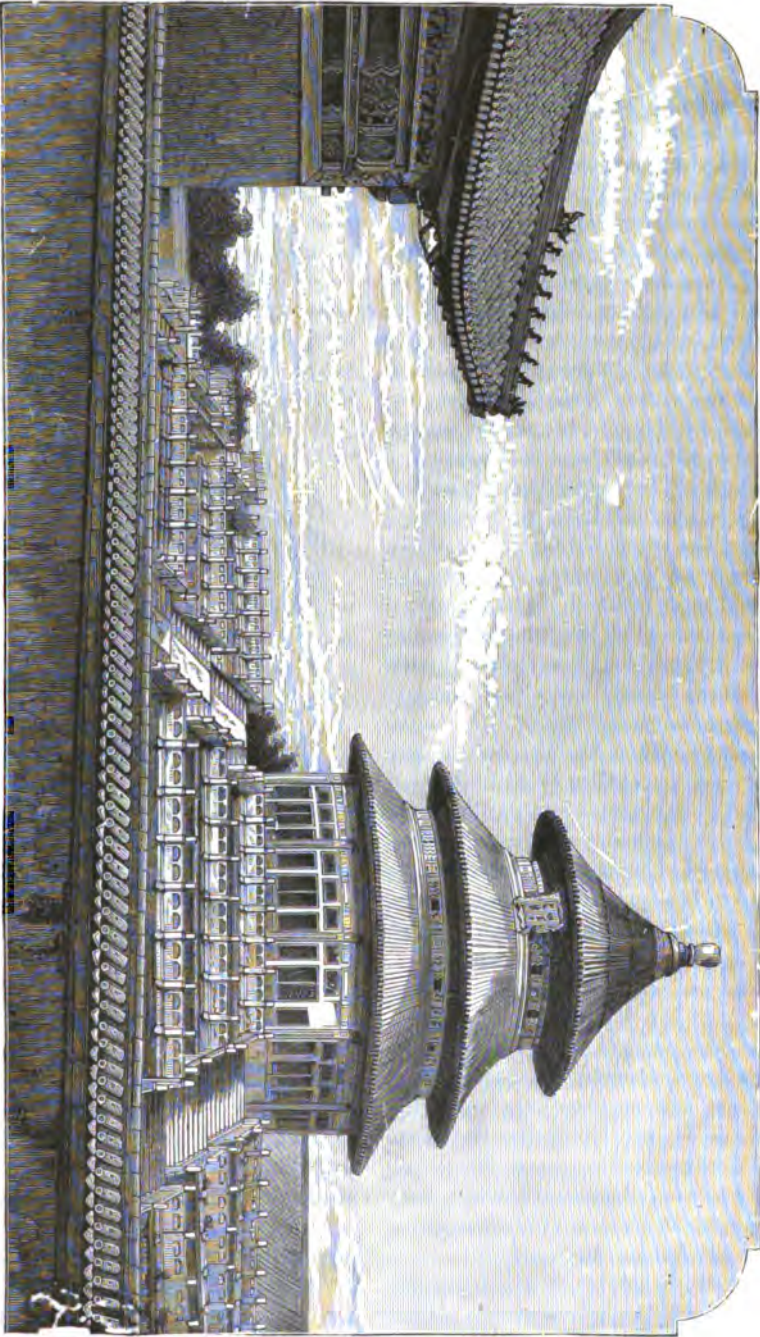
REV. WILLIAM M. UPCRAFT

**I**TSELF a miniature world, broad and airy, almost desolate in the aspect of some of its wide, unpaved streets; its throngs of mule carts jostling across its magnificent distances; the constant hum of its official life and importance; in these and many other ways Peking is unique.

From the southern wall of the southern city is a view of the marble terraces of the "altar of heaven," gleaming white in the brilliant autumn sunshine when we saw it. As the whole idea of the place broke on one's mind; this princely enclosure with its costly buildings and magnificent altar, forming an earthly centre with the whole open arch of heaven for its dome; and as imagination pictured the scene in which the Emperor at the yearly sacrifices kneels at the center of the altar and prostrating himself before the Supreme Ruler of Heaven

worships and supplicates as the supreme priest of his people — however debased the ceremony may have become by use, and diluted by the lapse of centuries, it was impossible not to feel that this spot had a sacred value. Linked with the dim past by the hands of her rulers, China is thus connected with the age when, to her, GOD was One, and His name was not confounded with the futile and ugly "josses" that now crowd Him from their faith.

On another section of the wall may be seen the discarded and broken instruments of the old observatory planned and erected by the Jesuit Fathers three centuries ago, when they seemed to hold the key to the Empire in their hands. Strong workers in a mistaken cause, these memorials of them speak of great possibilities now past and unredeemable.— *The Baptist Missionary Review*.



THE SACRED ALTAR OF HEAVEN. AT PEKING



# THE RELIGIONS OF CHINA

REV. A. P. HAPPER, D.D.

**I**T is commonly stated in books on China that there are three religious systems among the Chinese, and they are designated Confucianism, Buddhism and Tauism. Buddhism was brought into China from India in the first century of the Christian era. It has many adherents in China, having found entrance by accepting many of the idolatries of the native worship into the system of Buddha. Tauism is the modification of the native idolatries which was introduced by the Chinese sage, Laotsz, who lived at the same time as Confucius.

Confucianism, as a religion, comprises the early native idolatries as they have come down from the earliest period of the nation, and as they were received and transmitted by Confucius. It is established by imperial statute as the state religion of China, with a liturgy and an official enrollment of all the objects and things and persons that must be worshiped. It is the recognized worship of the government, and the other two are spoken of and regarded as heretical. Heaven, earth and man are spoken of as the three original divinities. All the objects of worship are classified as belonging to one of these three powers. Heaven, earth, sun, moon, stars, wind, clouds, lightning, rain, seas, mountains, rivers, hills, etc., are enrolled in the list of gods.

Of men, the persons to whom worship is to be paid, as directed in the imperial statutes, are the imperial ancestors, the emperors of former dynasties, the great teacher, Confucius, the patron of agriculture, the patron of the manufacture of silk, the first physician, deceased philanthropists, statesmen, scholars, martyrs, etc.

There are three grades of worship — the highest, the middle and the lower.<sup>1</sup> In the imperial ritual the highest worship is to be paid to heaven, earth, the imperial ancestors,

and the gods of the land and of the grains. The several parts of heaven and earth, Confucius, and the patrons of agriculture, silk manufacture, and the healing art, all receive the medium worship, and all other persons and things receive the lesser worship. The emperor himself is the high priest of the people, and he only can perform the annual worship at the imperial altars to heaven, earth, imperial ancestors, and the gods of the land and of the grains.

It thus appears that the native worship of China is a worship of created objects —



PORCELAIN PAGODA, NANKING

of the creature and not the Creator. The material universe as a whole and in detail is worshiped.

Each family has its own household gods. The special Confucian household gods are these: Heaven, ruler, parent and teacher. But that part of this idolatry which has the strongest hold upon the Chinese is the worship of ancestors. The tablets of deceased parents are in every family. Incense is burned to them every morning and evening, and more formally upon the first and fifteenth of every month, and on all feast days.— *Selected.*

## TO THE BORDER OF TIBET

REV. WILLIAM M. UPCRAFT, YACHAU, CHINA



ONE morning two sturdy little ponies stood saddled before the door of a modest dwelling on the Horse Grass street, and a rapidly increasing contingent of interested spectators betokened something about to transpire. Presently the process of mounting began, amid the bowing and smiling of some newly made friends, who exhorted us to "go slowly," desiring "a Happy Star to go with us," into such a form does the emotion of the Chinese run.

Filing out beneath the south gate of Yachau, our little company shook itself into shape, and the routine life of travel began. There were first the two *pei dz* or backers, so called because, owing to the mountains, they carried their burdens on the back instead of on poles across the shoulders; then the "boy" to look after the horses and us, though it turned out that we more often looked after him; and two young men, supplied by the city authorities, to escort and report on the movements of the foreigners.

Our proceedings on arriving at the first inn are identical with those at every inn,

only allowing for the slight difference in the grade of the hotel-never-good, there is sometimes a mitigation of the evils. Take the Great Peace Inn at Kuan Yin Pu. Securing the best room available, the backers put down their burdens on a bench and untie the covering. First comes an oil sheet, made sufficiently large to cover the bed. Bed? Well, yes. Square frame covered with boards, boards covered with straw, straw covered with rush mat. An oil sheet covers the rush mat, as a precaution, rather feeble sometimes. A cotton quilt and a traveling rug complete the outfit. By this time the kettle has been coaxed into boiling, and the "hotel factotum" appears with two cups of tea for the foreign excellencies, a very seasonable provision, owing to the heat.

Then a raid is made upon the street for supplies. "Any meat here?" "No, sir, except on market days." "What vegetables have you?" "Green peppers and number two beans." But a little coaxing, with a judicious display of the string of cash up your sleeve, produces an immature squash. These generous provisions, with two ounces of vegetable oil, are the garnishing for the substantial rice, which is soon ready, owing to Chinese alacrity where food is concerned.

When paying the bill, you are informed that though the ordinary charge is ten cash (two-thirds of a cent) per night, the foreigners are expected to pay a little more, "because you are great men" is added, as a balm to your sense of injustice. Adroit dissembler he is; although he wears his skin for socks, and is garrulous upon the sad condition of the commercial world, he knows where a discreet wag of a well-oiled tongue will take effect, ending usually by your paying a cent and a third for your bed Extravagant missionaries!

Daylight sees you on the road, toiling over the boulder-strewn path for an hour before reaching the rendezvous for breakfast. By the second day you have acquired such an appetite that all other questions are absorbed in one at this hour: "Have you anything to eat?" and action follows quick on an affirmative reply.

All along the road the folks are most friendly, hardly ever a word of disrespect,

that rock-ribbed summit which lies at the crown of the zig-zag road lying above and before.

At Lu ting chiao, where the Chinese have constructed a clever suspension bridge across the torrent of the Tung river, one meets the first distinct evidences of the approach to Tibet. Long-haired, heavy-limbed, large-tailed Yaks, black or black and white, are lying beside the river, tended



STREET SCENE IN CHINA

and not much curiosity, not enough to be inconvenient.

The scenery is such as to fill one with profound admiration. Bold mountain crests break here and there the continuous outline of the ridges, or form a foreground of more even country; one may see a forest of mountain peaks, scattered along the distant horizon. Some very difficult passes have to be climbed, and then the scenery is absorbed in the panting desire to reach

by shock-headed, swarthy-featured, picturesque Tibetans. Shall we ever forget the sight of the first one we met? Tall, well-built, in ample red garments, with soft leather boots that lent grace and suppleness to his movements, what a tower of well-built, enduring material he seemed; and the light of youth was on the face.

Wa sz Keo is the last stopping-place on the road before reaching Tachienlu, the objective point of the journey. Here you

strike the Lu river, a white-crested torrent, alongside which you toil over the worst conceivable road, over plank bridges, across mountain streams. The poor little ponies lamed themselves and tired us as we tried to keep them walking at a pace equal to our own. Riding was out of the question. Queer bamboo rope bridges span the Lu at intervals, the use of which we discover when a mountaineer with a pack wishes to gain the other side. He signals for a helper on the farther side, and seating himself in a noosed rope, slung across the bamboo cable, he is pulled, with legs dangling in the air and dangerously near the water below, across the furious stream, much like a spider crossing on a web bridge, but in this case the man lacks the agility and resource of the spider, and has to call in help from another.

A short journey outside the south gate is a large lamasary, where upwards of a hundred lamas, old and young, reside. One of the younger lamas was sick. A simple remedy was speedily efficacious, and thenceforth we had an open door to them, and had perforce to keep open door for them. They came in batches; their full-faced delight at the gift of a simple picture card and never-failing good humor and wondering curiosity kept us both employed and amused. Each in turn became guide



MAOTZE, OR MEN OF WESTERN CHINA

to others; thus our list of visitors grew. Among the Chinese there was the same hearty reception. Morning by morning men, women and children came irrespective of age or sex. A little present of walnuts or potatoes, wrapped in a handkerchief, was given to the foreign guest, and they in return made happy with medicine, a picture or a book.

Everywhere "O" posted up tracts, sold larger books or gave away short gospel treatises. Everywhere the same cry for medicine till the stock was almost exhausted, and we had crossed the last high mountain range.



# WAR AND WORSHIP

REV. JOHN M. FOSTER, SWATOW, CHINA



EVER before last Sunday did I help conduct a service with a battle going on a few rods from the door of the chapel. A feud has existed at Láu-kung, where we have a few members and quite a congregation. Mr. McKibben and I were invited to go in there by the Chao-Yang district magistrate to take in his ultimatum to them. They had a judgment in their favor from the higher official, the Tao-tai, so would not accede to the terms; we could not blame them very much, as the district magistrate knew of this, but wholly ignored it, although it was backed by a decision at Peking, because he must offend the French Catholic priest if he took notice of it. This trouble might have been settled long since if the Catholics had not taken it up. We heard then that the Catholic side were preparing for war at harvest time, and going up to Kityang with Mr. McKibben, we heard on the steamer that they had already begun to cut the growing rice belonging to the side to which our members belong. At Kityang we met Po-Heng, who is pastor there, and he urged me to go in and help avert a fight. But before we arrived fighting had begun. Sunday morning it was renewed and kept up till about noon, when the combatants retired to eat and rest, ready to begin again in good order the next morning. The cracking of the guns and shouting was not the best accompaniment to a morning service, but we had more than fifty men and boys, and a larger number of women and children in their compartment of the chapel. Many of these had never been in chapel before, and kept talking to one another; after they were quieted the service went on as if the noise

of battle were nothing more than the common sound of exploding fire-crackers. "My soul, be on thy guard," was the second hymn chosen, and never seemed more appropriate.

A-Sók, Dr. Bixby's hospital assistant, came over after noon and did good service in caring for the wounded, dressed some flesh wounds received from spears in the melee of Saturday; later extracted a bullet, and is still on the ground.

In the afternoon he assisted at the service and gave us a very good address, based upon Philippians 4:6. Po-Heng spoke on Heb. 13:6; the school teacher, Sùn-Mèng, gave the account of the deliverance of Judah from Moab, Ammon and Mount Seir (II. Chron. 20); he had read it in the morning, but was so much pleased with it that he proposed to read it again; he said it was "exceedingly good — would comfort the hearts of the brethren." The battle having ceased for the day there were more men in the congregation, some of whom were unavoidably absent in the forenoon, and were noticed to be sleepy in the afternoon, doubtless by reason of their morning's work. There were also several of the Chinese so-called soldiers present. A petty military officer and more than a hundred soldiers are at the village; they did not lift a finger to prevent the depredations of the men who were cutting their neighbors' rice (it is said that they had given the officer two hundred dollars) but stirred up the aggrieved parties to go out and fight. If there is a greater farce on earth than Chinese justice it is Chinese soldiery. Some of these "braves" were met coming away from Láu-kung a few weeks since, and asked why they left. They replied: "The people are getting ready to fight each other; to stay and watch people fight each other would not be good etiquette." Noble de-



fenders of their country's peace, for revenue only.

But the Chinese soldier and the Chinaman as a fighter differ almost beyond compare. When his blood is up and he is defending his own, especially when he is contending for prestige in a quarrel that began in a trifling dispute, as this Láukung affair did in childreng ambling with a few

the main topic : God's readiness and ability to help his people. In the evening we met again and had a prayer-meeting with several short addresses. I asked the school-teacher to give the substance of Genesis 3 and 4 from memory, which all our teachers can do, and spoke to them on Cain and his line, the warriors and weapon-makers of the world, whom we should be glad to avoid



COUNTRY SCENE IN CHINA

cash and later over a duck, then he pours out his blood and treasure like water ; sells his fields and house, that he may buy arms and hire men to fight ; risks his own life boldly. Let the Chinese be animated by a high purpose and led by a man of moral as well as military power, and they would again be an "ever victorious army," even against tremendous odds.

We continued our service for about two hours in the afternoon, and had excellent attention ; we made the power of prayer

imitating, even fighting for a righteous cause, if it were possible.

My position was a delicate one. If I had tried to compel them to stop opposing their enemies and they suffered loss, they would have a right, according to Chinese ideas, to come to me to make up their loss and help them out of trouble. If I wholly countenanced their fighting, the officials and the Catholics could charge me with abetting their lawlessness. So in the morning I had sent word to the military officer that if he

could not stop the battle I must write at once to the district magistrate; he replied that he had already written to that dignitary.

There is some truth in the simile used by the Chinese preacher: "Like a cat crouched down, her head up watching two birds fighting; when one falls down she pounces on it. The mandarin is waiting to see which side is shown to be weakest, then down he will come and punish them." That is about all the people have to expect from their officials, and yet, badly as they rule, it is infinitely better for the people to suffer their extortions than to have the French priests get the power into their own hands and the hands of their perverts, who are proving themselves more cruel and more rapacious than the heathen.

Sentiments of this sort are not generally popular at home nowadays, but we have the opportunity to observe here untrammelled by the environment of a free country and enlightened people. We see what plots are laid and plans pursued to gain the ends of Rome; when our case at Kho-Khoi was declared settled last year at Peking, we are again startled to hear of a promise wrested from the Chinese officials that one of our best men be caught and beheaded; when the mandarin in settling a village feud demands one culprit, the priest, in the name of the side where he has a congregation, demands four lives. That Rome has in days gone by been drunk with the blood of the saints, few will dare deny, yet there seems to be a comfortable conviction that she would not again indulge in revels like the past. What we encounter here, the work of priestly orders in Spain, shown by the condition of that country and her dependencies, Cuba and the Philippines, and

the savagery accomplished by the Jesuits in Madagascar, all teach us that Rome is no exception to the rule that of all drunkards the "periodical" drunkard is the most hopeless. The enforced abstinence may be long, but when the old appetite revives it is a devouring flame that sweeps all before it.

The proofs are so plain we cannot doubt the organized purpose to stamp out Protestant mission work in this prefecture; wherever there is a prosperous congregation, they contrive mischief; first they attacked us, now the English Presbyterians are having their full quota of difficulties, but the authorities at Peking have been stirred up to command the local magistrate that he see to the peace being kept and fighting averted. This places the magistrate in a sad plight; he dares not ignore Peking, and is in terror of the French; as soon as a Catholic complains, the poor mandarin sees in imagination all the French Legation looming up before him, and behind them hears the growl of the bear, for the Chinese in highest position admit that Russia has "mortgaged this country." This Russian-French combination is a check to foreign officials also, and a combination that all other powers can hardly cope with successfully. But our hope is in the Lord of Hosts, who has kept us safe these past few weeks and answered our prayers marvelously. There never has been a time when this mission stood more in need of the prayers of God's people, than the present; the "great door and effectual" is indeed opened, and with the Lord's blessing we shall see great advance the coming years, at the same time the "many adversaries" are more in number and fiercer in their opposition than they have ever been before.



## CHINA'S TRIPLE CHAIN

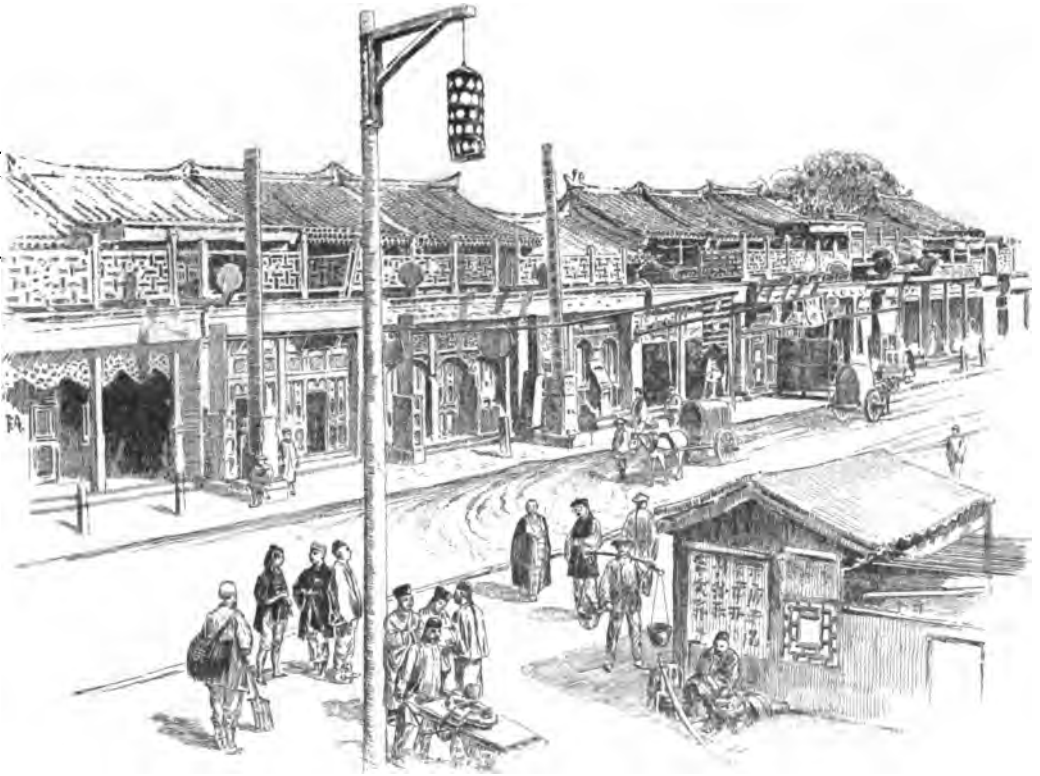
REV. GEORGE L. MASON, HUCHAU

THE opium fiend has bound China in a triple chain of "avarice, ambition and appetite."

Avarice is the all-pervading motive. Through their own cupidity the Chinese were gradually brought by the advice and coercion of covetous England to recognize

"I will not foster vice and pain  
And rob the poor for royal gain!  
Too true, I cannot now prevent  
The inflow of your poison flood,  
But Tao-kwang never can consent  
To barter for his people's blood!"

Only a decade or two ago the growing of opium was prohibited in many places. Now



STREET SCENE IN PEKING, CHINA

the importation of opium as legal, and to "regulate" the evil by a tax. Millions of dollars of import license fees blind the consciences of the rulers. They forget the noble ideal of the emperor, Tao-kwang, who scorned to derive a revenue from the sin and misery of his people:

it is lawful everywhere, if the local license is paid. The opium saloons swarm with thieves, gamblers, and prostitutes, under the sanction of law. A saloon is taxed according to the number of pipes in use. The bigger the saloons and the more numerous they are, the more silver flows to the man-



darin's coffer—for a short time. Thus avarice helps enchain the slaves of opium.

How does ambition help? The large class of students all aspire to office. They are the leaders of opinion. They must try to please the mandarins, many of whom smoke opium, and all of whom receive the local license-tax money. If a young student, yet uncorrupted, sighs because of his country's degradation, and lifts his voice against opium, he as quickly and as certainly loses caste as did Wendell Phillips when he broke with Boston aristocracy to befriend the slave. So ambition rivets the chains of the opium smoker.

But *appetite*—who can fitly tell the terrible strength of this chain? Only those who live as missionaries in close contact with the poor people and know their daily struggles for food and clothing, can depict the domestic misery wrought by this unnatural appetite. The other day I heard three women bewailing their woes. Children without food, the mother in rags, the father out of work. He has borrowed a few cash. Surely he has a father's heart! No, not if he is confirmed in opium smoking. The wife scolds and begs. Yes, yes, you shall have some money, but *first* I must have a smoke, then we will see about it! There are sons who habitually curse and beat aged parents, to extort money for opium. Little girls are often sold into slavery to get money for opium. Wives are sold, or worse. No pen has exaggerated the havoc wrought by opium *among the poor*. The rich, who are well-fed and well-clad, can indulge with less apparent harm. But who can paint the miseries of

the poor? Yearly grows the great army of hungry, hopeless wretches, "without natural affection." Unless God prevent, they will reproduce in China the horrors of the French Revolution. Alas, that any Christian people have been deceived by the lying report of the Opium Commission appointed by Parliament.

Avarice, ambition, appetite, welded by Satan in strong links and binding a nation! Can we break the chain? We do preach deliverance to individual captives. Some do get free through faith. Multitudes in



CHINESE CARRIAGE

mission hospitals have been cured with medicine; but, with very few exceptions, they have gone back sooner or later to their idol. But those whom the Son has made free have become free indeed. The gospel alone gives lasting freedom. The gospel for the individual, but who shall save the masses, the nation?

We weep and toil and pray and become all things to all men, if by any means we may save some; but we long for the King to come and reign in righteousness.

"He shall judge the poor of the people;  
He shall save the children of the needy,  
And shall break in pieces the oppressor."

# JUBILEE OF THE NINGPO BAPTIST CHURCH

S. P. BARCHET, M.D., KINHWA

OUR Ningpo Jubilee was truly a time of refreshing. The native brethren had tastefully illuminated their church, entering most heartily into the spirit of the occasion. All looked bright and happy. Saturday afternoon after an address of welcome from the native pastor, Rev. J. R. Goddard gave a most interesting *résumé* of the history of the church, from the landing of missionaries sent to Ningpo by the American Baptist Missionary Union, to the present time. Tsin Jing-Kwe, our oldest native pastor, followed with his reminiscences of the early days of the church, its trials and conflicts; how God's hand could be seen in it all, stimulating us to further consecration. I was then asked to give a brief account of

medical work in connection with the mission. On Sunday Rev. Horace Jenkins occupied the pulpit, telling us what Baptist Christians ought to study and to practice. Native pastors Yao and U also spoke with power, giving reasons for our rejoicing in the Lord, Mr. U showing clearly by twelve points he made, in what respect the members had grown in grace and in the knowledge of Christ, urging them to run the good race, and not to forget to spread the gospel, that the blessing they had received should also be brought to others. Nine candidates for baptism were baptized, after which we all sat down to the Lord's Supper, a larger number of believers than I ever sat down with before in Ningpo.

## LETTERS FROM CHINA

### GOOD WORK AT SWATOW

**Last Sunday**, of sixteen men and eighteen women baptized, six men and seven women were from stations in my field. One man was from Khoi-Tang-Kia, a place opened this summer, a child of the Kho-Khoi church, for which we feel especially thankful, coming just after the fiery trial they passed through. The location is also strategic, on the river and in the centre of a large region without any Christian congregation near by.

**Lai-Phu-sua**, in Jio Ping, has forged ahead the past few years. Mr. McKibben had just completed the oversight of building a new chapel there when I came out. We know very well that the changed attitude of a great many Chinese towards Christianity is due to the failure of their government to cope with Japan, and they see that foreigners are getting more and more power; they hear that our religion teaches high morality, and hence they need not be ashamed to unite their interests with us. If the foreigners can do anything for them they are very ready to give, up their idols and other mummeries, which the more sensible of them can see for themselves

are useless. Our aim is to make use of the opportunity to get the gospel before them, and gain all the positions we can in the towns and cities, but without giving them assurance of any temporal help. To accomplish this requires the greatest care, as well as enterprise. Never have the Lord's servants in China had greater need of the prayers of brethren at home than just now, that safe foundations may be laid.

We have baptized thus more than one hundred and thirty this year (this includes Mr. Speicher's and Mr. Kemp's, but not Dr. Carlin's baptisms), and many have been advised to wait. Some more will doubtless be received before 1898.

We are pushing on with our work as best we can in the disturbed state of the country; in many respects the year marks a strong advance. We have a larger number of baptisms than ever in the history of the mission; the difficult case at Kho-Khoi has been settled, and some new stations are being opened. There is no sweeping spiritual interest, though the people are much agitated over the state of things politically, and more accessible than formerly.

REV. J. M. FOSTER.

## A GROWING WORK

**At Phu-Se.**—The service did not begin until 10 o'clock, yet many were at the chapel by 8, and all were there before time of service. This I suppose is due to lack of watches and clocks. I think it would be safe to say that not more than one family in a thousand have either. They go entirely by the sun for getting up, preparing meals, and going to bed. It is of very little use making an appointment with a Chinaman, unless it be perhaps sunrise or sunset — the remainder of the day he guesses at. At 9.30 we had a prayer meeting. At 10 the regular service began. The attendance, which I am told by the native preachers is about the average, was 120. At the close of the service I had the pleasure of baptizing seven men; this out of twenty candidates. These were the first that have been baptized there.

These seven have given us ground for rejoicing, in that they have been willing to receive the ordinance in the presence of their heathen friends and neighbors, thus indicating the sincerity of their change of heart. There are quite a number who are willing to go to my house in the city and be baptized in the pool, inside the court, privately. This of course we do not do, but I think they will come out after a while. The pool which we used belongs to a man who is not yet a Christian. He was very much pleased to lend us the use of it. It was about eighty feet in diameter. Inasmuch as no baptisms had been performed there before, and that only a few short years ago the people had been very hostile, we proposed to keep it as quiet as possible, lest the heathen should concoct some scheme to thwart us; but notwithstanding our efforts, when we came to baptize we had a large audience, making a broad fringe all the way around the pool. I do not know how many there might have been had it been well circulated; suffice it to say I think this already large number would have been considerably increased. Now the great surprise was to come. We expected a great deal of noise, but with the exception of an occasional laugh, we had perfect quiet. It was good to see these few men boldly face this great crowd and put on the Lord Jesus in baptism. After the baptism we had communion. This makes fourteen added to this little church inside of a year.

**Self-help.**—When I first came to Hu City they called on me for all their little expenses. Now I pay for nothing but the native preacher. All their furnishings, benches, tables, chairs, repair of chapel, they take care of, and their poor. This year beginning (Chinese) Feb. 2, they hired a school and a teacher. They have also contributed more than one hundred dollars towards buying a piece of land in order to build on to present chapel, as it is rapidly growing small. Practically that station is costing the Union nothing, as the preacher whom I mentioned as being there, is with me most of the time preaching in the villages. H. A. KEMP.



SIAU THONG

A MEMBER OF THE BAPTIST CHURCH, SWATOW, CHINA

## REV. W. S. SWEET, SHAOHING

I NOTICE by the annual reports of our society that no baptisms are reported at Shaohing. This is a mistake, for there have been baptisms every year since my arrival. The least any year has been three, the most five, except this year, in which we have baptized eight, with as many more prospective candidates. We have baptized two from Mô San, our new station, and also one from Ko Gyiao, the station Brother Copp opened. There is to be another baptism at Ko Gyiao in two weeks.

### "A SOUND OF RAIN"

ALL about us we hear of showers of blessing, and they are coming nearer. A day's journey to the west, in the county of Hunan, there is a wonderful interest, and the German missionaries have baptized hundreds. I heard today that some thirty families in Chin-pin county, north-east of here, have applied to the Germans for instruction, etc. They go to the Germans rather than to us because we, living and working in rented places, seem to them like transients. One of the Germans remarked to me that we should not get on until we had a place of our own. People interested by our meetings go finally to the Germans because they seem more permanent. However, our status was greatly improved by the purchase of the school property, and if we had a chapel we should do still better.

KAYIN.

REV. GEORGE CAMPBELL.

### REVIVAL AT KINHWA

The revival begun in July spread to nearly all the churches. Since Sept. 1 I have baptized five more, and there is still another waiting my next visit to Lanki. Moreover inquirers are increasing and the outlook for more additions is very hopeful. Oh, for more of the right kind of laborers, both native and foreign! The Shihmen people also have a church home of their own. The house they had mortgaged reverted to its owners, who paid up their bond, seventy-five dollars. This sum, with forty dollars subscribed among themselves, enabled them to purchase a place which they are now repairing, and will soon put in shape to use as a church and parsonage.

**A Whole District.**—Just now the Inland Mission people at Kinhwa are transacting a piece of business that is certainly interesting. At Pukang, one of the Kinhwa districts where the China Inland Mission has a small interest, four villages have united to turn over their temple and its lands to the mission, and say that they will become Christians. The deeds have waited these two months for the decision of the mission, which has recently accepted the offer. For several years the people have had trouble with a bad priest. When they appealed to the magistrates one would decide in their favor, but perhaps his successor would reverse the decision. Hence

they have taken this way to end the trouble. Of course the real reason is immoral priestcraft and perverted justice; nevertheless it is a testimony to the benefits of Christianity, and proves that the Chinese people when they will, can turn in a body and accept Christianity. Let us hope that temporal protection will not be the only good they will get, but that they will really receive Jesus in their hearts.

There has been a good deal said recently about retrenchment. Well, whatever retrenchment the Boards feel forced to make on account of finances, we missionaries feel that there must be no abridgment of effort on our part. If we read correctly the signs of the times, "the fields are already white to the harvest."

THOMAS D. HOLMES.

### BAPTISMS AT HANYANG

On Saturday, Nov. 13, at our evening prayer meeting I examined several candidates for baptism. Three were accepted and baptized. One is a student, another a carpenter, the third a silk peddler. Yesterday we had the Lord's Supper; I gave the right hand of fellowship to Miss Crowl and the three new converts. About twenty native brothers and sisters united with us in remembering our Lord, and showing forth his death, "till he come." Before we separated a letter arrived from Mr. Tsao Hankin, our "Rosindale" preacher, who with two other brethren, is at work in the southern part of the province, on the Hunan border. The letter was read to the church; it told of many listeners to the gospel, of open doors for mission work and settled labor, of Catholic oppression among the heathen, causing the name of Christ to be blasphemed, and concluding with a request for prayer, that the way may open for regular work in those needy districts. "Pray ye the Lord of the harvest."

**"False Brethren."**—A list of thirty names of heads of families was brought to us with a request for baptism. On inquiry we declined to have anything to do with them. Another mission accepted the deputation, and received them into their church. In less than two months the reason came out; these people had a lawsuit with Romanists about a road.

JOSEPH S. ADAMS.



## ABSTRACT OF PROCEEDINGS OF EXECUTIVE COMMITTEE

THE MEETING OF DEC. 20, 1897. TEN MEMBERS PRESENT

THE Treasurer presented the certificate of the Auditing Committee to Nov. 1, 1897, which was received and placed on file.

A circular in regard to an advance movement in the missions, presented by the Home Secretary, was approved and ordered to be printed.

Also an invitation was accepted to send a representative of the Missionary Union to a Conference of the Protestant Missionary Societies of all the world, to be held in New York, April 20, 1900.

Requests from Rev. S. W. Hamblen of Sendai, Japan, and Rev. William Dring of Tura, Assam, to return to America were granted.

The following resolution adopted by the Burma Baptist Missionary Conference being read to the committee by the Foreign Secretary, was received and placed on file:

*"Resolved, That while we recognize the great importance of establishing and maintaining strong and well-equipped mission stations at the chief centres of population in this country, we do, nevertheless, consider as wholly mistaken, any policy which, in order to attain this end, would involve the hasty giving up of stations already occupied. These stations have been selected and work entered upon in them only after the most careful investigation upon the spot as to accessibility, sanitation and other conditions necessarily to be taken into consideration by those who have had the requisite experience to intelligently judge in regard to the matter. The sites for these missions are in every case especially valuable to us for our work, and if they are allowed to revert to government, or to be sold, it would in most cases be impossible to subsequently acquire them, either by grant or by purchase, as land is constantly more difficult to obtain by grant and is fast appreciating in salable value.*

*"Accordingly, we most earnestly deplore any contemplation of abandonment of any station in Burma, without previous consultation with the missionary body on the field. Any other course we consider liable to end in failure to achieve the best results, because very apt to be dictated by theory alone, rather than by such a knowledge of the facts in their proper relations as may be gained only from actual local experience."*

THE MEETING OF JAN. 3, 1898. THIRTEEN MEMBERS PRESENT.

A report of the BAPTIST MISSIONARY MAGAZINE for 1897 was presented by the Editorial Secretary, showing a considerable increase in the circulation and a favorable condition of its affairs. The report was accepted, and measures for the further advancement of the interests of the MAGAZINE were authorized.

The special subject for the meeting being the mission in Spain, after a full discussion and consideration of the statements presented to the committee by Rev. Eric Lund, missionary in that country, it was voted that the mission in Spain be continued.

The Foreign Secretary informed the committee that a cable had been received from Rangoon, Burma, stating that the decision in the English church case had been rendered in favor of the Union, with costs.

Attention was also called to the distressing accident to Rev. David Downie, D.D., of Nellore, India, by the bite of a dog supposed to be affected with hydrophobia.



## PROGRAM FOR MONTHLY MISSIONARY MEETING

SUBJECT: "CHINA, THE STRONGHOLD OF PAGANISM."

1. Praise Service.
2. Scripture. Isaiah, 49.
3. Prayer.
4. Singing. "Tell it out among the Nations."
5. The Aggressions of European Nations on China, p. 50.
6. The Religions of China, p. 62.
7. Prayer for the Conversion of the Chinese.
8. Jubilee of the Ningpo Baptist Church, p. 71.
9. Baptisms at Hanyang, p. 73.
10. Good Work at Swatow, p. 71.
11. Singing. "Jesus Saves."
12. Revival at Kinhwa, p. 73.
13. "A Sound of Rain," p. 73.
14. The Future of Missions in China, p. 51.
15. Singing. "There shall be Showers of Blessing."
16. Two Bibles, p. 43.
17. Reading—China. Poem, p. 41.
18. Prayer for the Conversion of China.
19. Singing.
20. The closing months of the Financial year, p. 51.
21. Offering.
22. Doxology and Benediction.

## DONATIONS

RECEIVED IN DECEMBER, 1897

<b>MAINE, \$423.06.</b>		<b>NEW HAMPSHIRE, \$97.35.</b>		<b>MASSACHUSETTS, \$1,720.49.</b>	
Waterville, from the Y. M. and Y. W. C. A. of Coburn Classical Institute.....	\$2 50	Lincoln Asso., per Herbert E. Thayer, Treas.: Warren ch., \$6.05; Thomaston ch., \$6.83, \$12 88		Burlington, 1st ch. (of which \$2.00 is from the S. S. for medical work in China under the direction of Rev. G. A. Huntley, M.D., and \$12.55 from Class No. 2, for the sup. of Pothepegu Henry, a nat. Telugu preacher, care Rev. W. R. Manley, India), \$23 55	
Waterville, 1st ch. ....	210 73	Belfast, 1st Y. P. S. C. E. ....	10 84	Norton Mills Mission .....	4 00
"    S. S., tow.		Wayne ch. ....	3 93		
sup. Lamboram, a nat. pr., care Rev. P. H. Moore, Assam .....	52 92	<b>VERMONT, \$117.60.</b>		Everett B. Y. P. U., to be applied on salary of a missionary.....	23 00
Bangor, 1st ch. ....	50 00	Bow ch. ....	2 00	Marshfield, North ch. ....	20 00
Fairfield, 1st ch. ....	7 15	Franklin Falls, 1st ch. ....	11 52	Haverhill, 1st ch. ....	37 84
South Paris ch. ....	8 12	Lakeport, Mrs. Ann E. Hall. ....	5 00	Boston, Ruggles-st. ch., S. S. Lighthouse box coll. ....	95
Buckfield ch. ....	8 00	Plaistow ch. ....	4 50	Boston, Dudley-st. ch. ....	63 23
Hancock Asso., per Clarence Emery: Sedgwick ch., \$7.20; Bluehill ch., \$16.00; Franklin ch., \$11.10; Brooklin ch., \$4.30; East Bluehill ch., \$1.50; Winter Harbor ch., \$1.00; Bar Harbor ch., \$2.00; West Sullivan ch., \$2.00 ....	36 00	Nashua, 1st ch. ....	7 40	Boston, Mrs. Abbie Crippen ..	5 00
Caribou ch. ....	5 25	"    special for Rev. H. H. Rhees, D.D. ....	45 50	"    Tremont Temple ch. ....	21 50
Houlton ch. ....	2 40	Hampton Falls ch. ....	21 43	Tay Edwards, for Rev. W. M. Upcraft's use at discretion.....	25 00
Forest City ch. ....	1 30				
Skowhegan, Bethany ch. ....	11 04				

Jamaica Plain ch. Y. P. S. C. E.	\$3 12
Beverly Farms ch.	17 00
Cambridge, 1st S. S.	49 00
West Somerville ch.	26 21
North Adams S. S., Chinese class	10 00
Reading, 1st ch.	51 23
Maplewood, Y. P. S. C. E.	5 00
Lowell, 1st S. S., for sup. nat. prs., care Dr. Clough	100 00
Lowell, Immanuel ch.	4 00
Chelsea, Cary-ave., Y. P. S. C. E.	2 50
Brewster S. S.	6 50
Dorchester, Mrs. Catharine C. Foster, deceased	100 00
Beverly, 1st ch.	150 00
West Acton S. S.	25 00
Billerica, 1st ch.	6 95
West Newton, Mrs. H. Morrow, for jungle teachers, care Prof. D. Gilmore	30 00
Fitchburg, Mrs. L. Jewett	7 00
Dighton B. Y. P. U.	4 44
Roslindale S. S., for sup. nat. prs., Tsao Kan Kin, care Rev. J. S. Adams, China	25 00
North Uxbridge ch.	7 00
Wakefield, 1st ch.	48 00
Brockton, Sw. ch., tow. sup. Mah Lay	12 50
Brockton, Sw. ch., tow. sup. Rev. E. Lund, Spain	13 75
Brockton, North ch.	19 08
Springfield, Highland Y. P. S. C. E.	11 24
West Springfield, 1st ch., tow. sup. Moung Yah, care Rev. C. L. Davenport, Sandaway	50 00
Blackinton, Mary B. Palmer, Christmas gift	5 00
Westfield B. Y. P. U., a Christmas present	10 00
Tewksbury, Mrs. Hannah M. Bailey, deceased, by A. M. Kendall	500 00
Worcester, 1st Sw. ch.	30 90
" B. Y. P. U.	40 00
Worcester, 1st Sw. ch., Ladies' Benevolent Society	25 00
Worcester, Pleasant-st. ch.	26 44
Dorchester, Temple ch., Y. P. S. C. E.	1 00
Middleboro, Central B. Y. P. U., a friend, tow. sup. nat. prs.	10 00
Agawam, 1st ch. (of this \$12.23 is from Y. P. S. C. E.; \$7.00 to be used for education of a native in Mrs. Moody's school in Africa)	44 38
Weston ch.	15 30
Manchester ch., a Christmas gift from a member	5 00
Millbury ch.	8 40
Gloucester, Chapel-st. ch.	18 03

## RHODE ISLAND, \$347.45.

Providence, Central ch.	154 00
" Cranston-st. S. S., for Moung See Dee, care Dr. Bunker	18 75
Providence, 1st ch. con. colls., " Broadway ch., S. S.	25 88
Class No. 13, for Congo	2 40
East Greenwich, 1st ch.	15 29
Pawtucket, Pleasant View ch.	25 00
" Woodlawn ch.	35 00
" B. Y. P. U.	51 00
Newport, Central ch.	5 00
Newport, 1st S. S.	6 63
Jamestown Y. P. S. C. E., for sup. Modunath Momin, care Rev. E. G. Phillips, Assam	7 50
Phenix Y. P. S. C. E.	1 00

## CONNECTICUT, \$386.68.

Hartford, Olivet ch.	\$5 90
" 1st ch.	228 00
" Memorial ch.	6 00
Wallingford, 1st ch.	78 00
Winsted Y. P. S. C. E.	6 00
Stamford, 1st ch., collected on Children's Day for foreign children	9 75
Groton, Groton Heights B. Y. P. U.	12 53
Danbury, 2d ch.	40 50

## NEW YORK, \$1,531.28.

Gloversville, 1st ch., Farther Lights Missionary Society, for the help of Amguri Imbak, Assam, care Rev. M. C. Mason	13 00
Fairport, in memory of Rev. H. H. Hunt by his wife, Mrs. Helen M. Hunt	500 00
West Oneonta, 1st S. S.	2 78
Yonkers, children of Riverdale-ave. S. S.	3 85
Yonkers, Warburton-av. S. S.	37 05
Hoosick Falls Y. P. S. C. E.	2 50
Kingston, 1st Y. P. S. C. E.	13 61
Oswego, 1st ch.	10 18
Jamestown, 1st ch.	54 27
Saratoga Springs ch., per F. D. Gibbs	55 16
Albany, Calvary ch. Y. P. Asso.	57 46
Buffalo, Delaware-ave ch.	46 33
New York, 1st ch. Bible School (of which \$25 is from the Christian Helpers, special in addition to regular appropriation for support of Shway Chay and Shway Chee, care Rev. L. W. Cronkhite, Burma)	50 00
Rosendale Y. P. S. C. E.	2 00
Mt. Vernon, a friend.	10 00
Brooklyn, Emmanuel ch.	250 00
East Buffalo, Emmanuel S. S., tow. sal. of Rev. W. F. Thomas, Insein	17 33
Farmersville Station S. S.	1 00
Olean, Rev. F. K. Fowler, in memory of Harry Sennett ch.	10 00
Stockton S. S., tow. sal. Revs. H. Richards and Robert Wellwood	3 16
Sherman ch., for do.	15 00
Hornellsville, South Side ch.	6 75
Harpersville S. S.	1 77
Hudson River, North B. Y. P. Asso'l Union, tow. sup. Rev. A. F. Groesbeck, Ung Kung, China	200 00
Hemlock Lake S. S., tow. sup. Bago, care Rev. E. G. Phillips, Tura, Assam	12 50
Bartlett ch.	5 80
Camden ch.	1 50
" " for famine relief, care Rev. W. E. Hopkins, Palmur, India	3 25
Utica, Tabernacle ch.	48 00
Vernon ch.	12 84
Whitesboro S. S.	11 00
North Manlius ch.	22 45
Syracuse, 4th ch.	5 50
Memphis ch.	1 44
Knowlesville ch.	2 00
Farmer ch.	16 00
Saratoga Spr'gs, Regent-st. ch.	5 00
Marseilles S. S.	5 80

## NEW JERSEY, \$446.17.

Asbury Park, 1st ch.	2 50
Florence ch.	7 78

Camden Asso., a friend, tow. sup. nat. pr., care Rev. C. L. Davenport, Sandaway	\$32 50
South Amboy ch.	6 11
Sewell ch.	2 50
Cape May City ch.	11 78
Morristown ch.	329 68
South Plainfield S. S.	3 32
Plainfield, Temple Builders of 1st ch., for Rev. J. Heinrichs, Ramapatam	50 00

## PENNSYLVANIA, \$1,008.59.

Sharpsburg B. Y. P. U., tow. Dr. Harper's expenses	10 00
Pittsb'gh, 4th-av. Bible School, Philadelphia, Germantown, a friend	1 00
Philadelphia, 11th Y. P. S. C. E.	13 00
Philadelphia, Lehigh-ave. ch.	33 52
Philadelphia, 4th ch. special, for nat. prs., care Rev. M. B. Kirkpatrick, M. D.	120 00
Philadelphia, Gethsemane ch. bal.	9 50
Philadelphia, 5th ch.	122 83
" Mr. and Mrs. O. W. Spratt, memorial of Rev. G. P. Watrous, missionary to Burma	50 00
Philadelphia, 2d ch., Germantown S. S., for nat. pr., care Rev. L. W. Cronkhite, 1st half year's payment	15 00
Philadelphia, Frankford-ave. ch.	69 60
Philadelphia, Bethlehem ch., for one month's sup. Hospital Asso. and four nat. prs., care Rev. M. B. Kirkpatrick, M. D.	60 00
Philadelphia, Mantua ch. " S. S.	42 22
Upland ch., in part	16 94
Norristown, 2d ch.	101 33
Doylstown ch.	38 25
Frankford ch.	13 87
Wayne, Central ch.	35 95
Factoryville ch.	22 42
Mt. Zion ch.	5 00
Norristown, 1st ch.	60
Parkerford ch.	8 11
Pottsville ch.	90 08
Pine Flats ch.	8 11
Fairview ch.	20 00
Muncy ch.	6 20
Erie, 2d ch.	1 00
Alleghany, Nixon-st. special.	25 23
Rev. J. E. Darby, D.D., in part for H. L. M.	17 00
Pittston, Luzerne-ave. Y. P. S. C. E., for nat. pr., care Rev. C. H. D. Fisher, Japan	4 50
	18 75

## WEST VIRGINIA, \$11.35.

Two Run Missionary League,	1 35
Lucile, F. F. Daniell	1 00
Leon ch.	6 00
Zion S. S.	3 00

## OHIO, \$427.97.

Dayton, Linden-av. ch., Wom. Miss. Soc. (of which \$17.70 is for work on the Congo; \$6.65 for Bible woman, care Mrs. A. K. Scott, M. D.)	32 10
Newark, 5th-st. ch. B. Y. P. U.	3 41
Akron, R. M. Hawkins	1 00
Bethany ch.	10 10
New Market ch.	3 75
Perry ch.	7 70
Madison ch.	2 00
Dayton, Central ch.	70 00
Greenville ch.	4 57

Sandusky ch. ....	\$1 84
Vigo, Rev. B. L. Neff .....	10 00
Oberlin Y. P. S. C. E. ....	10 00
Milford Centre ch. ....	2 79
Galion, 1st ch. ....	5 65
Cincinnati, Mt. Auburn ch. ....	85 93
Linwood ch. ....	22 65
Wyoming ch. ....	30 00
Owl Creek B. Y. P. U. ....	45
Ironton, 1st ch. ....	33 00
Haskins ch. ....	3 85
Toledo, Ashland-ave. ch. ....	79 68
Union Valley ch. ....	4 50

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Wolcottville, Mrs. Sarah A. Blanchard .....	1 00
Goshen, 1st B. Y. P. U. ....	5 00
New Harmony ch. ....	3 50
Union ch. ....	2 12
Aurora, E. S. Hinkley, for work in China .....	1 00
Spring Branch ch. ....	2 93
Veray ch. ....	11 80
Mt. Pleasant, 1st ch. ....	9 40
Liberty ch. ....	5 15
Spice Valley ch. ....	1 80
Cornettsville ch. ....	1 10
Aikman's Creek ch. ....	2 00
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Chicago, Auburn Park B. Y. P. U., tow. sending Robert Harper, M.D., to the foreign field. ....	5 00
H. F. Perry, for medical work, care Rev. G. A. Huntley, M.D. ....	2 90
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Clayton, Baptist members .....	3 37
Yorkville S. S. ....	12 25
Normal ch. ....	25 00
Walnut Grove Y. P. ....	3 25
Virden ch. ....	13 00
Chicago, Second A. M. S. S. Bible Class, tow. sup. long Sun, care Rev. J. M. Foster, China .....	8 28
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Morgan-pk. ch. ....	2 00
Wheaton Y. P., tow. sup. Ongole nat. pr. ....	5 00
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Arrington ch. ....	65
Bloom ch. ....	50
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Keenville ch. ....	11
Sims ch. ....	1 36
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Carbondale, E. Patten, for sup. Tel. preacher .....	6 25
La Moille, H. E. Stanard .....	2 50
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Kewanee ch. ....	1 00
Monmouth, Lewis Duke and wife, tow. sup. pr., care Rev. E. Chute, India .....	25 00
Monmouth, E. E. Barakat .....	1 00
Toulon ch. ....	11 00
" S. S. ....	7 61
" Y. P. ....	1 11
Rileyville ch. ....	1 00
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South Chicago, Tab. Y. P. ....	25 61

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Logan B. Y. P. U., for Rev. J. M. Carvell .....	5 00
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Cedar Falls ch. ....	60 00
Rock Creek ch. ....	10 00
Northwood ch. ....	6 50
" interest on legacy of G. W. Gulickson .....	2 70
West Mitchell ch. ....	10 10
Hampton, W. G. Silke, special, for nat. pr., China, care Rev. J. S. Adams .....	50 00
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Detroit, North ch. ....	2 00
Port Huron S. S. ....	5 11
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Sault Ste Marie ch. ....	7 53
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Dalbo, Sw. ch. ....	1 50
Warren, Sw. ch. ....	2 00
Fohldal, C. Olson .....	10 00
Cambridge, Mrs. O. Anderson .....	4 00
Albert Lea, Sw. ch. ....	2 90
" " for Rev. O. Hansen, Bharno .....	2 33
Soudan, Sw. ch. ....	2 10
St. Francis Sw. ch. ....	5 00
Oscar, Sw. ch. ....	5 30
Tien, E. Erickson .....	3 00
Rushpoint, John Anderson .....	25 00
Eagle Point, Sw. S. S. ....	13 00
Willmar, N. L. Vinblad, for V. Thomas and P. Rungiah, care Rev. W. A. Stanton, India .....	10 00
Albert Lea, 1st ch. ....	50 00
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Owatonna, Rev. J. S. Lunn, for Rev. C. Nelson, Africa .....	2 00
Owatonna, Andrew Lunn, for do. ....	1 00
Owatonna, O. Anderson for do. ....	2 00
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Milwaukee, 1st ch. ....	10 00
Maiden Rock ch., W. G. ....	1 04
Marinette, Sw. W. Circle, sup. nat. pr., care of Rev. C. F. Viking, China .....	25 00

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Doniphan, Junior Union, for the Telugu Mission .....	1 00
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Strong City ch. ....	5 00
Ellsworth ch. ....	10 75
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Eureka ch. ....	10 00
Fort Scott, 1st ch. ....	3 00
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Norton ch. ....	6 30
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Phillipsburg, Y. P. S. ....	2 90
Clifton ch. ....	11 41
Junction City ch. ....	3 00
Maple City, Rev. D. Thomas, Winfield ch. ....	1 00
Winfield ch. ....	3 00

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So. Central Asso. coll. ....	2 50
Oakland ch. ....	25 25

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Oakland, Sw. Y. P. S., for sup. nat. pr., Shwayze Paw, care Dr. Bunker .....	25 00
Ceres ch. ....	4 17
Covina ch. ....	2 35
Pomona Y. P. S., sup. nat. pr., Kanakiah, care Rev. I. S. Hanks, Atmakur .....	13 50
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Woodland ch. ....	3 06
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Corning ch. ....	1 15
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Santa Ana, Emmanuel ch. ....	5 00
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\$2,126 00  
\$12,421 46

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Virginia ..... 151 50  
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Missouri ..... 1,194 77  
Kansas ..... 1,293 11  
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Georgia ..... 14 82  
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Nova Scotia ..... 30 00  
Norway ..... 69 91  
Denmark ..... 79 58  
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Spain ..... 9 68  
Burma ..... 266 91  
Assam ..... 739 31  
China ..... 1,086 46  
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- III. To promote the interests of Baptist churches and advance the purposes of the kingdom of God.

Editorially it seeks to discuss the questions of the time, so as to say out the truth, without bitterness or partisanship.

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## Prospectus for 1898

If this array of topic and talent does not charm there must be something the matter with those we address. This is only a part of what we shall try to do during this year.

### DR. HENRY G. WESTON

will contribute a series of articles on "Reminiscences of Fifty Years in the Ministry."

### DR. WAYLAND HOYT

"Books That I Have Read."

### PROP. ENOCH PERRINE

will contribute several papers on "Glances at Literary Topics."

### PROF. WM. ELDER

"Studies of Nature."

### REV. DR. KERR BOYCE TUPPER

will contribute a series of papers on "Heroes of the Church."

We have planned a series of articles on

## Fundamental Christian and Baptist Principles

1. "Obedience to Jesus Christ." Prof. W. C. WILKINSON, D.D., University of Chicago.
2. "Believers' Baptism." Prof. HENRY C. VEDDER, D.D., Crozier Seminary.
3. "Christian Baptism—Immersion." R. S. MACARTHUR, Pastor of Calvary Church, New York.
4. "Baptism and Communion."
5. "Religious Liberty." W. W. EVERTS, D.D., St. Paul, Minn.
6. "The Church and the State." GEO. B. EAGAR, D.D., Louisville, Kentucky.
7. "The Church and the World." A. S. HOBART, D.D., Pastor Warburton Avenue Church, Yonkers, New York.
8. "Baptists and Denominational Loyalty." W. W. LANDRUM, D.D., Atlanta, Georgia.
9. "Baptists and Inter-denominational Fellowship." O. P. GIFFORD, D.D., Buffalo, New York.

## FICTION

HEZEKIAH BUTTERWORTH, EDWARD WILLIAM THOMPSON, MARY LILIAN HERR (LAISDELL MITCHELL), FLORENCE KENDRICK COOPER, HELEN KENDRICK JOHNSON, SOPHIE B. TITTERINGTON, CAROLINE STARR MORGAN, JANIE P. DUGAN.

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**TREMONT TEMPLE, BOSTON, MASS.**



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**FOUNDER OF THE SGAW KAREN MISSION, BASEIN, BURMA  
EARLY ADVOCATE OF SELF SUPPORT IN MISSIONS**



**REV. JOHN S. BEECHER**

**FOUNDER OF THE SGAW KAREN NORMAL AND INDUSTRIAL INSTITUTE  
BASEIN, BURMA**

# The Baptist

## Missionary



## Magazine

Vol. LXXVIII. No. 3

MARCH, 1898

### SEE WHAT OTHERS SAY

ACCEPT my congratulations on the improved and continually improving appearance of the BAPTIST MISSIONARY MAGAZINE. The improvement in appearance is only the outward sign of a corresponding improvement in substance.—REV. E. E. CHIVERS, D.D., Chicago, Ill., General Secretary of the Baptist Young People's Union of America.

ONE of the choicest periodicals with which we are acquainted is the BAPTIST MISSIONARY MAGAZINE. The printing is elegant; the matter is interesting and instructive; the illustrations are numerous and exceedingly helpful.—REV. ALBERT D. SPAULDING, North Scituate, Mass.

THE MAGAZINE is charming. I do not see how pastors can get along without it.—REV. J. H. HIGBY, Oakmont, Pa.

WHAT a magnificent missionary publication the MAGAZINE is getting to be; may God bless all of those connected with it.—H. A. DALRYMPLE, Worcester, Mass.

I HAVE taken the MISSIONARY MAGAZINE for half a century. I cannot claim to have risen always to its full inspiration. At any rate I have had no other periodical so long nor deemed any so indispensable. It has been to me like the hand of a clock, to mark on the dial plate of history the hour of the world's long day and indicate the coming meridian brightness.—REV. E. DIBELL, Kingsville, Ohio.

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ADDRESS BAPTIST MISSIONARY MAGAZINE,  
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*I suspect I have not much sympathy  
in this business - But when my brethren  
shall attempt to bind their assistants to  
the cause of Christ - and to honesty and self-  
denial - by the truth - my cords of love and  
not of fadd - they will then learn that  
I am deserving of it.*

*Yours affectionately -  
E. L. Abbott*

## SELF SUPPORT IN OUR BAPTIST MISSIONS



UCH interest is being shown at the present time in the subject of self support on mission fields. It is an important subject, and upon a right understanding and a proper development of genuine self support and self direction and self propagation is dependent the real success of all missionary work. As the establishment of independent Christian churches in every nation and among every people on the face of the earth is the ultimate aim of all missionary work, with the expansion and growth of any Christian work self reliance must be developed in the native churches with equal step to insure satisfactory progress towards the grand object of the triumph of the Redeemer's kingdom in all the earth.

The growth of self support in the missions under the care of the American Baptist Missionary Union has always been an object of solicitude on the part of the management of the society, as well as of many of the missionaries on the field, and its progress in the various missions has been frequently set forth in separate articles and letters from the various fields. While this number of the MAGAZINE is devoted to the special topic of self support in our missions, there will not be opportunity to present in detail anything like a complete view of the progress of that very desirable and very prominent feature in our Baptist missionary work, yet we believe that no missions under the care of any society or denomination can make a more satisfactory exhibit on this point, and it is the aim of this article to present in as brief and comprehensive manner as possible a view of self support as it now exists in the missions under the care of the Missionary Union, referring our readers for more complete information to various special articles which follow in this number of the MAGAZINE and to the references to the same subject in our missionary literature.

We have then the pleasure of informing the Ex. Com. & the churches, that the appropriation of 600 Rs. for <sup>the</sup> native preaches of this mission <sup>for the year</sup> will none of it be required, & that we confidently hope that there will never again be occasion for making appropriations for the support of native preaching in Bassein.

Yours aff. to both  
J. Y. Beecher

### BURMA

In our oldest mission field we find, as might be expected, the matter of self support most fully developed. From the first the Christians in Burma, especially the Karens, have shown a rare spirit of liberality and self support. Rev. Cephas Bennett, writing from Tavoy in 1848, estimates that the Karen Christians were giving more than twice as much in proportion to their ability as the Baptists in America. The same was undoubtedly true of nearly all the Karen missions in Burma, even at that early date. In what is now known as the Bassein Sgaw Karen Mission, in that very year the Karen pastors resolved at their annual meeting to relinquish all assistance from missionary funds and to depend wholly upon their churches. This rule has been adhered to in that mission to the present time. The Bassein Sgaw Karens established their normal and industrial institute in 1858, paying about \$2,000 for the building, and later erected a beautiful and commodious school building which is the admiration of all beholders, at a cost of about \$22,000. They have also raised an endowment fund which amounts to \$13,669.50, and which is invested in the United States, the income being remitted annually to the missionary in charge at Bassein.

Although on account of its size and its success the Bassein Sgaw Karen mission furnishes the most conspicuous illustration of self support in Burma and in all our Baptist missions, yet in proportion to the number of converts other mis-



sions sustain a not unfavorable comparison with Bassein. The Sgaw Karens of Rangoon have done much in the way of supporting their own churches, and are now about completing a building erected entirely by their own funds, called the Vinton Memorial, as a home for their chief school at Rangoon. The Henzada Karen Association has fifty-five churches. Of these fifty-three report contributions to home missions and forty to foreign missions. Few Baptist associations in America exceed this record. The Karens of Henzada also have likewise erected a schoolhouse and chapel for themselves, which they have named the Thomas Memorial, in loving memory of Mr. and Mrs. B. C. Thomas. Self reliance and self help are also conspicuous features of the Shwegyin and Tavoy Karen mis-



REV. MAUKEH AND WIFE AND REV. SHWEGYAU

THE FIRST KAREN FOREIGN MISSIONARIES FROM BASSEIN TO THE KACHINS OF UPPER BURMA

sions, which have each maintained themselves continuously through considerable periods without the guidance of an American missionary; and, in fact, every Karen mission in Burma might be cited as a proof of what this people, so wild, so timid, so savage in their original condition, have come to be able to do under the incitement and inspiration of the enlightenment of the gospel of Christ.

In Toungoo, under the leadership of Rev. Dr. Bunker, the Karens many years ago began the cultivation of coffee, which is still continued, and from which they derive a considerable income. They give liberally for their Christian work. The Paku Karen Mission of Toungoo has also in its own charge a school work, very largely self sustaining and self directing. As Rev. Dr. Gross, who was alone in charge of the work at the time, was unable to leave Toungoo, the Karen pastors made all the plans for their last annual association, including the provision for

accommodation of the people, and conducted all their meetings in an orderly and effective manner, without suggestion or assistance from the missionaries. The Kachins of Bhamo, by the collection of orchids which are sold and shipped to England, obtain a considerable income every year for the support of their mission school work.

As the Burmans are by nature more independent than the Karens, they might have been expected to exhibit more of self reliance and self sustaining power. This has been the case in a few missions like that at Prome, but as yet Christianity has not obtained such a strong and pervading hold upon the Burman people as to enable them to emulate the Karens in self sustaining and self propagating action. Industrial features are found, however, in nearly every one of the mission schools in Burma, by which the youth of all races are being trained for manly self reliance, and are being fitted for positions which will enable them in future as Christians to do much for the maintenance and support of gospel privileges in Burma.

Of the 640 Baptist churches in Burma, 441 are self supporting, and all of the remaining churches receive but partial assistance from American funds. Of the 532 mission schools in all Burma, 327 are entirely self supporting.

## ASSAM

Passing to the next younger child of the American Baptist Missionary Union we find in Assam an exceedingly varied condition as regards self support. Among the Assamese this principle has not obtained such large progress as might be desired, but neither has the gospel taken that hold upon the Assamese in the valley which might have been expected from the amount of Christian labor which has been expended upon them. The church in Nowgong, however, has been entirely self supporting for a long series of years, and more or less contributions are received in all the other Assamese churches for the support of their church work. In the missions among the Kohls, the Nagas and other minor tribes the small number of converts has prevented any large amount of self development and self propagating power.

In the Garo Mission of Assam, however, we find one of the most delightful and striking illustrations of self support in missions which can be furnished by any mission in any country. From the first the Garos have been peculiarly self reliant. The first converts began preaching the gospel voluntarily and without suggestion from the missionaries or assistance from mission funds, and the progress of the Garo churches has been largely upon the same lines. The Garos are not divided into small churches, there being but fourteen churches for the 2,457 converts. Of these fourteen Garo Baptist churches all but two are entirely self supporting and the others nearly so. Of their sixty mission schools only three are receiving any support whatever from American funds.

In all Assam, of the forty-four churches twenty-nine are self supporting, and of the ninety-seven schools thirty-one receive no aid from America.

## THE TELUGU MISSION IN INDIA

As we pass to the Baptist mission among the Telugus of India we encounter an entirely different condition from that found in Burma or among the Garos of Assam. The people of India, as a whole, are far poorer, wages in Burma being more than three times as high as in the Telugu country. If, therefore, other conditions were the same, we would expect less of self support among the Christians of India. However, as is well known, the early years of the Telugu mission were largely barren of results. While in Burma large harvests were early gathered, it was not until 1866 that any considerable progress was made in the missionary work among the Telugus, and it was not until after the severe famine in 1877 and 1878 that the immense harvests began to be gathered, which, in the number of converts, have placed the Telugu mission foremost of all our missions. The great mass of the Telugu converts are of comparatively recent date. Few members of the Telugu churches are of longer standing than twenty years, and the great mass of them are of the first generation from heathenism. In the Telugu mission there is little of that accumulated Christian character and capacity of development which come only from successive generations of people within the fold of the Christian church. It could hardly be expected that in such a condition of affairs as is found in the Telugu mission self support would have made large progress, and yet a showing by no means unworthy of consideration is made in the last annual report of the Missionary Union. The church at Nellore has been self-sustaining for a series of years, and of the 108 churches reported, 34, or almost one-third, are set down as self supporting. Of the 532 mission schools, however, only 13 are self sustaining, while 519 receive aid from mission funds. With many of the schools are connected industrial features which will qualify the next generation of Christians for a larger measure of support and self reliance in their Christian work.

It is but fair to say, however, that even within the last year, under the stimulus of the large retrenchments made necessary by the great debt of the Missionary Union, the element of self support has very largely increased in the Telugu mission, as the next annual report of the Union will undoubtedly show.

## CHINA

From the character of the Chinese, the stability of their customs and the strength of inherited characteristics, the early progress of Christianity, as of every other foreign idea, in China will be of slow growth. The clannishness of the Chinese, holding them firmly to their family ties and inherited customs, tends to rob them of an individual character. The gaining of one convert from among the Chinese is harder than from any other people except Mohammedans, among whom Christian missions are sustained. The conversion of China will not come about by the multiplication of individual converts, but by the infusion of Christian truth throughout the solid mass of the Chinese people. If anywhere, here will be realized the saying, "A nation shall be born in a day."

We are not surprised, therefore, to find in China that of the twenty-three Baptist churches, only four are entirely self-supporting, and of the twenty-one mission schools only two are reported as independent of mission funds. It is true here, however, as with the Telugus, that recent retrenchments have caused the large development of liberality on the part of the native converts and of self reliance in the maintenance of their own work.

## JAPAN

In this country, charming in many of its characteristics, and among this people, so delightful in their manners and social intercourse, another entirely different condition of things is found as regards the matter of self support and self propagation. Speaking broadly of the attitude of Japanese Christians, it will be safe to say that there are few Christian churches in Japan which do not feel entirely competent to direct their own affairs, although not so large a proportion are prepared to undertake the entire maintenance of their religious services. It is true of many of the Christian leaders among the Japanese that they have been ready to cut loose from the guidance of foreign missionaries, and some have even gone so far as to assert that the Japanese Christians were now entirely competent to take control of the Christianization of their own people. This must not be accepted, however, of the Japanese Christians as a whole, and especially in our Baptist churches, where the membership is not so large as in some others, but where probably greater care has been exercised in the receiving of members, it may be said that our Baptist people not only welcome the continuance of American funds in the support of their work, but are usually intelligent and keen enough to perceive that counsel and advice are still needed for the safest and most prosperous direction of the growth of their Christian churches. Of the twenty



A TYPICAL SCENE IN TOKYO, JAPAN

Baptist churches in Japan, three are entirely self supporting, and many of the other seventeen are largely so, and of the eighteen Baptist mission schools three are independent of American funds.

### AFRICA

The recent establishment of the mission on the Congo, the severe difficulties which have attended its conduct and the unsettled condition of the country, would lead us to expect little in the way of self support and self development in our mission in the Congo Free State. The characteristics, however, of the Congo people are peculiarly adapted to the development of self support. The



A VILLAGE IN CENTRAL AFRICA

conditions for obtaining the necessities of life are easier than in any other of our mission fields. The habits of the people also, in their savage state, are such as to lead them to enter readily upon independent Christian work. All their controversies are settled at public gatherings, called "palavers," where every contestant must plead his own case. A Congo convert easily becomes a Christian preacher. We accordingly find in the Congo mission that of the sixteen churches twelve are entirely self supporting and the other four are largely so. This results from the readiness of the converts to enter at once upon the work of preaching, even supporting themselves while doing so. As we might naturally expect, self support in mission schools has not made the same progress, only seven of the thirty-one being independent of mission funds. The power of self extension on the Congo is, in proportion to the numbers and size of the mission, far beyond that of any other of our fields. There are many of the Congo Christians who are today actually giving themselves, either wholly or partially, to the preaching of the gospel at their own cost. Parties of Christians are made up voluntarily and make

extended journeys to considerable distances from their homes, simply for the purpose of telling the people of the good news of salvation through Jesus Christ. Little churches of but few members not only sustain all their own religious services, but also evangelists or pastors in what may be called branch stations or churches. In this admirable adaptation to a self propagating Christianity lies a large hope for the extension of Christian missions in Africa.

### GENERAL SUMMARY

The last annual report of the American Baptist Missionary Union shows that of the 853 churches found in the missions in heathen lands 524 are self supporting, and of the 1,235 mission schools 383 receive no help from America.

The missions in Europe are still more largely self sustaining, help from America coming entirely as grants, which are distributed in small sums to eke out the salaries of pastors of the smaller churches. For example, the German mission reports 169 churches, 249 preachers and the appropriation for assistance to this large mission is only \$13,113.29. In the Swedish mission the contrast is even more striking, there being 561 churches with 601 preachers, and the appropriation for their assistance amounting to only \$8,414. The Baptist churches in Europe, in connection with the missions of the Union, last year contributed \$308,201 for the support of religious work. A partial report of the contributions of the Baptist churches in the missions among the heathen gives \$51,462, but this is an entirely inadequate representation of the amount of giving on the part of Christians in heathen lands, a very large portion of the support of pastors and teachers being provided in food and other ways which do not appear in the reports of the Union. It is probable if the entire gifts of the converts in heathen lands were reported, it would be in excess of one hundred thousand dollars in value of our money, given often out of a poverty which is beyond anything we can imagine.

This *résumé* of the efforts of the members of our mission churches in the direction of the support of their own services and efforts for the extension of the gospel, although brief and necessarily somewhat bald in statement, cannot fail upon careful consideration to inspire hope and confidence in the ultimate triumph of the gospel among all the peoples who are so largely benefited by the expenditure of our mission funds.



## EDITORIAL NOTES

**E**VERY BAPTIST PASTOR in the Northern States will receive a copy of this number of the BAPTIST MISSIONARY MAGAZINE so far as the addresses are known.

The pastor of every church where there is not a club for the MAGAZINE is invited to look at the advertisement on the back of the frontispiece. Will you not act on its suggestions and join the multitude of your brethren who have so easily given their people this *best way to come into touch with Baptist work abroad?*

The attention of all pastors is called to the statement issued as a supplement with this number of the MAGAZINE setting forth the financial condition and needs of the Missionary Union. Read it. It speaks for itself.

**WHEN CLUBS FOR THE MAGAZINE EXPIRE** pastors and others who formed them are requested to kindly collect the money for renewals and forward it in one sum. It is of course impossible for us to accept single remittances for renewal at club rates, as we would have no means of knowing whether all of the club would do the same and so entitle all the members to the club rates.

*Kindly make up the club the same as last year, and send the money in one remittance if possible. Can you not enlarge the club?*

Hearty thanks and appreciation are again extended to all those who have formed clubs for the MAGAZINE. It is a labor of love and a work for the Lord. We trust that all have felt repaid for their labor by the satisfaction of bringing to such a large number of new readers the greatly improved MISSIONARY MAGAZINE. This year it will be better than last. It will be a satisfaction to those who have done so much to promote the circulation of the MISSIONARY MAGAZINE to know that their efforts have been successful. The circulation has increased very largely, and is still growing.

**THE MOST STRIKING ILLUSTRATION** of self-support is found in the very beginning of modern missions. Not a support furnished by the gifts of the native converts, for their numbers were few, but a support supplied by the labors and devotion of the missionaries themselves. The great Serampore trio, William Carey, Joshua Marshman and William Ward with their associates, contributed the large sum of four hundred thousand dollars to the mission before it passed from their hands. Dr. Carey earned the money he gave by his literary labors as translator to the Government and as Professor in the College of Fort William. Mr. Marshman and his talented wife conducted a very successful and profitable school, and gave the proceeds to the mission, and Mr. Ward made the Serampore Mission Press a source of large profit as well as a great power for Christ.



**C**OMMERCE ON THE CONGO is rapidly fulfilling the most sanguine expectations. The total value of the exports and imports in 1896 was \$6,200,000, an increase over the previous year of \$1,400,000. The export of rubber was 1,116 tons, and it ranks in quality with the best. It is pleasing to note that the imports of alcoholic liquors have largely decreased. All governments interested in the development of Africa have become convinced that alcohol among the natives is the foe of legitimate trade, and are taking active measures to suppress the rum traffic. It is announced that the railway will be completed to Stanley Pool by this spring, and with that will come an increase of the commerce of the Upper Congo valley which can hardly be estimated.



THE VILLAGE OF HERRNHUT, GERMANY  
HEADQUARTERS OF THE MORAVIAN CHURCH

**A** LARGE BEQUEST to foreign missions has been made by the late Mr. J. F. Morton of Aberdeen, Scotland. Mr. Morton was a member of the Society of Friends, but deeply interested in all movements for the advancement of the kingdom of Christ. By his will, recently made known, the Moravian Church is to receive £250,000, two-thirds of which is to be used for missions, and the China Inland Mission will receive about \$750,000, all of which must be expended in advance mission work in China. This munificent total of about \$2,000,000 is thus all to be used for the advance of the kingdom of God, and more than \$1,500,000 directly for foreign missions. Payments of both these bequests are to be extended over a period of from ten to twenty years, and the conditions are such that almost no aid is afforded to the operations of the Moravian Missions or the China Inland Mission as they now exist.



## AN APPEAL

**O** YE Christians of great Christian America! absorbed in your farms, your merchandise, your stocks, your families, and in responding to the claims of "society"; ye who are engrossed with the architecture of your churches, the music, the sermons, and all the proprieties and elegancies of public worship in these modern days, know ye that the populations of the pagan world, sixteen times more numerous than the entire population of your own enlightened land, are perishing for lack of the gospel which you can give them to your own unspeakable advantage. They, God's men and women, for whom our Lord and Savior died, are going down to the starless, eternal night of the idolater and the devil-worshiper, with no hope. Your Karen allies on heathen shores are in the forefront of the battle, eager for service, but half-armed and undisciplined. They cry for arms; they cry for leaders. Is not Jesus Christ your King? Has He not laid this great work upon you? Awake! The King's business requires haste. "How shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"—Conclusion of "Self-Support in Bassein," by Rev. C. H. Carpenter.

**THE GROWTH OF MISSIONS IN SEVENTY-FIVE YEARS** is given by Dean Vahl of Denmark, the eminent statistician, in a table published in *The Missionary Review*. A simple examination of this table gives courage for the future. So much has been accomplished; how much more can be done in the next seventy-five years.

	1820	1830	1845	1859	1889	1895
Missionaries .....	421	734	1,319	2,032	4,135	6,369
Unmarried Female Missionaries .....	1	31	72	76	1,889	3,390
Communicants .....	21,787	51,322	159,000	227,000	850,000	1,057,000
Native Ministers .....	7	?	158	169	3,327	4,013
Native Helpers .....	166	850	3,152	5,785	41,754	61,424
Native Disciples .....	15,728	102,275		252,000		864,000
Income .....	£121,756	£226,440	£632,000	£918,000	£2,130,000	£2,807,000
Societies .....	20	25	65	98	262	365

**THE ATTACK ON REV. A. C. FULLER OF PODILI, INDIA**, has been fully reported in this MAGAZINE, and also the decision of the court condemning thirteen of the rioters to imprisonment. This means security of all the other missionaries from similar hostile demonstrations. A missionary writes in a private letter to Mr. Fuller:

"This is an accomplishment by which you have benefitted the whole mission, and not only for the present, but for years to come. It has been pretty hard on you, but I doubt whether you or any one else could have conferred a greater blessing upon this mission and the country where it is carried on, than you have by seeing this case through the several courts as you have done."

## 1,000 MISSIONARIES AND 1,000,000 DOLLARS



REV. CHAPIN H. CARPENTER  
MISSIONARY IN BURMA 1862-1886. EIGHTEEN YEARS  
IN BASSEIN  
DIED NEMURO, JAPAN, FEB. 2, 1887

**I**N the fear of God, and with unfeigned respect and love for my brethren at home and abroad, I have earnestly endeavored to ascertain the exact facts with reference to the progress of self-support in our Asiatic missions. All that I have and all that I am is devoted to this sacred cause. I long with an inexpressible longing to see my countrymen, and especially my own denomination, more generally enlisted in this immense work of foreign missions. Five hundred picked men for preaching mainly, as many chosen women for teaching and for religious labor among their own sex, and a million dollars annually for their support, would be all too meagre an offering from the Baptist churches of these Northern States.”—REV. C. H. CARPENTER, author of “Self Support in Bassein.”

**“WHAT RETRENCHMENT MEANS TO A MISSIONARY”** has been reprinted in tract form from the January MAGAZINE. Of this affecting article by Mr. Hankins, a pastor writes: “My heart was stirred within me as I read it. How a pastor can read this plea wrung from the very heart of a man who stands in the van of the advance of God’s kingdom, and not be faithful in giving of his own substance, and tremendously in earnest in urging his people to maintain these brave soldiers of the cross, passes comprehension. How any Christian can read this article with any sympathetic response of the heart, and then fail to contribute for the support and enlargement of missionary activity in accordance with *conviction* instead of *convenience*, is not easy to see. I can imagine no more heart-stirring and contribution-producing piece of literature.”

Supplies of this tract for use in Baptist churches can be obtained free from the Mission Rooms, Tremont Temple, Boston, Mass., or from any of the District Secretaries of the Missionary Union.

**GOSPEL TRACTS IN CHINESE.** Teachers of the Chinese who want help to win your scholars to Christ, send United States five-cent postage stamps to G. L. Mason, 1 Seward Road, Shanghai, for Chinese sheet tracts, assorted. Postpaid, ten cents a hundred.

**TENG YUEH CHAU**, in the province of Yunan, the most southwestern of the walled cities of China, has been declared a treaty-port, and a British consul appointed there. The city has been known in our Baptist missionary literature by its Burman name, Momein, and is only eight days' journey from Bhamo, Upper Burma, and twelve days from Talifu, China. The way to Western China via Burma may now be considered as fully opened.

**A NATURAL MISTAKE.**—The editor of the *Indian Witness* prepared a statement of the urgent needs of the missionary work at the present time under the title "A Financial Stringency." The typewriter in making a copy for the printer made the heading read "A FINANCIAL STINGENCY." The editor writes that he felt like allowing the amendment to stand, as "The financial stringency from which all American missionary organizations are at present suffering is directly due to the stingency of professing Christian people who in this materialistic age find it difficult to rise to a spiritual apprehension of the kingdom of God, and their inestimable privileges relating thereto."

**NOTES.**—Selections from the juvenile department of the *Missionary Herald* have been reprinted in book form under the title "In Lands Afar," with the numerous illustrations which accompanied the sketches when first printed. This will prove an entertaining and instructive volume for children. Published by the American Board of Commissioners for Foreign Missions at \$1.25.—We are glad to say that funds have been provided to illustrate the "Life of Uncle John Vassar," and the illustrations add greatly to the interest of this remarkable book. The price remains the same, \$1.00 to the general public and 60 cents to missionaries, post-paid. Address Rev. Walter B. Vassar, Hamilton, N. Y.

**THE LITERATURE OF MISSIONS** has received a valuable contribution in the "Life of Rev. Adolphus Clemens Good, Ph.D.," by Ellen C. Parsons, M.A., editor of *Woman's Work for Woman*. Dr. Good was a missionary of the American Presbyterian Board to Gabun, West Africa. Able, unselfish and devoted, he gave himself freely to the Lord's work in an unpopular field, and in a short term of service did a work for salvation, for science and for glory, which places his name among the immortals. Published by the Fleming H. Revell Company at \$1.25.

**THE NEW HAMPSHIRE STATE LIBRARY** is very desirous of obtaining the following numbers of the BAPTIST MISSIONARY MAGAZINE: Vol. 2, No. 10; Vol. 3, No. 1; and of the BAPTIST MISSIONARY MAGAZINE, Vol. 12, Vol. 16, Nos. 1 to 4, and 7 to 12; Vol. 25, No. 9; Vol. 26, No. 8; Vol. 29, Nos. 1 to 3; Vol. 35, No. 2; Vol. 65, Nos. 11 and 12. Will anyone who has these numbers to spare kindly communicate with the Librarian at Concord, N. H.?



## LIGHT ON A LITTLE-KNOWN LAND

“KOREA and Her Neighbors,” by Mrs. Isabella Bird Bishop, F. R. G. S., is the most important, most interesting and most informing volume which has been written by that versatile lady, charming writer and courageous traveler. Mrs. Bishop had the happiness to make her first visit to Korea before the outbreak of the war over that bone of contention between China and Japan. The old *régime* was still in full force, and her repeated visits enabled her to gain an intimate acquaintance with the whole progress of the revolution which has come about in Korea, including the hidden reasons for the war, the overthrow of Chinese power and prestige, the attempted reformation of the political and social affairs of the country by Japan with its partial failure, and the manner of the beginning and gradual growth of Russian influence in the affairs of the hermit nation. Her extended journeys throughout the country, reaching to its most remote and inaccessible portions, with her visits to the battle-fields of the war, her intimate association with the people, from the lowest ranks all the way up to the King and Queen and members of the Imperial household, make her story one of intense interest, which is enhanced by her vivid and straightforward style of narrative. Old Korea is passing away and will soon become mere history. By the narrative of her personal acquaintance with all phases of social and political life of old Korea, as well as with every feature of the revolution and reorganization of the kingdom, Mrs. Bishop has been enabled to render an inestimable service to the history of the people of the far East. The public has reason to be grateful that so intelligent, so clear-sighted, so courageous and so thorough an observer was upon the spot at the time when these rapid and revolutionary changes were taking place in Korea. The volume of Mrs. Bishop is the book of all others which a student of Korean affairs must read. Hardly a phase of Korean life, or politics, or religion escapes her attention and sympathetic examination. For all the purposes of the average reader it is an encyclopædia of Korean affairs. Published in America by the Fleming H. Revell Company of New York, Chicago and Toronto, at \$2.00.

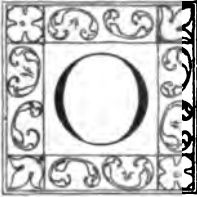


From "Korea and Her Neighbors"  
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THE KING OF KOREA

## THE NEW ERA IN CHINA

BY HENRY C. MABIE, HOME SECRETARY



ONE of the most moving incidents in the experience of our Executive Committee during the late autumn was the interview with the Rev. Timothy Richard of China. Mr. Richard is a missionary of the English Baptist Society, and has been twenty-seven years in China. Twenty years ago he came to the front in that land in connection with the relief enterprises incidental to the great famine in China. Through his philanthropic spirit and Welsh tact he won a remarkable influence over the Chinese. Later through his rare Chinese scholarship, his literary skill and statesman-like qualities, he, with men of similar ability, has been brought into close touch with the prominent officials of all China. Mr. Richard is now Secretary of the "Society for the Diffusion of Christian and General Knowledge Among the Chinese." We are just in receipt of the Tenth Annual Report of that society. We have heretofore had no single document which affords so much light on the situation in China, or which betokens more promise for the future of missions in that land.

The aim of the society is to prepare and widely circulate a literature which will help the Chinese in this period of certain transition from the old to the new relations to the world; to understand their own situation; to overcome their prejudice and superstitions; to find the pathway to true civilization, science, liberty and righteousness; and especially to show the Chinese that a thorough reformation of China can only be carried out as it finds a new moral and religious basis. This through knowledge of Christ himself which he only can supply.

The society has published since Nov. 1, 1896, a total of 12,147,900 pages of matter. These works cover a great range of subjects, from the "History of the War Between China and Japan" to the "Christian Experiences of Noted Converts."

Among those especially engaged in preparing this literature are Dr. Young J. Allen, Rev. Timothy Richard, Dr. W. A. P. Martin, Dr. Edkin, Dr. Muirhead, Dr. Griffith John, Dr. E. Faber, Paul Kranz, James Sadler, etc.

The following extracts from the Report will indicate the appreciation in which this literature is held, and the marked influence it is exerting upon some of the ruling classes in China:

From Chü'fu in Shantung, the home of Confucius, Dr. Allen received the following letter written by Kung Ling-wei, a near relative of the duke Yen-show, the direct offspring and heir of Confucius: "In this province the people are ignorant and do not hear much of what passes in the outer world. This is specially so in some cities more than others. Last year I read your monthly *Review of the Times*. You love China much. For this I am most grateful. I now wish to buy books in the accompanying list. Please kindly state the prices of these books." With this letter the writer sent an essay against Foot-binding for publication in the *Kung-Pao*.

From Hangchow, in Chehkiang province, a scholar, who is disgusted with the old fash-

ioned method in which the last Kū-jen examinations were conducted, writes to the following effect: "I live in a country village, but I have read the books published by the Society. Truly they are adapted to lift China up to a higher plane. I speak in the name of many myriads of scholars, for there must be very many who think as I do. I earnestly beg you to continue preparing new works to awaken the public ear. This will be an inestimable benefit to the four hundred millions of China."

A high official of the Anhwei province, brother of Chang Peilun, the son-in-law of H. E. Li Hung Chang, personally called on Mr. Ts'ai, the Chinese writer of our Society, and told him how greatly he was helped in arranging difficulties between Roman Catholics and non-Christians in his province through his knowledge of foreign affairs gained from the study of Dr. Allen's 'History of the War.' He explained the difficulties and how they were peacefully settled, and then he said: "This is all the result of your having given me a copy of the 'History of the War.' You are my instructor. I knew very well that these



EXAMINATION HALLS, NANKING, CHINA

ACCOMMODATING TWENTY THOUSAND STUDENTS

Each little stall is assigned to a student, and they are not allowed to come out until they have finished their theme. Food is supplied

gentlemen love China, and their deep knowledge is of great utility to China. But without your pen as a writer, who would be able to communicate this information to our people?"

As last year, so again this year, has our writer, Mr. Ts'ai, received invitations from high officials in Hunan to come and help them in the introduction of Western studies into their province. H. E. Chang Chih-tung has also, in consequence of reading our latest publications, invited Dr. Allen and Mr. Ts'ai to come up to Wuchang and help him in the reform of the country. Mr. W. N. Pethick, the Private Secretary of H. E. Li Hung Chang, wrote in a recent letter to Dr. Allen: "H. E. has read and praises the 'History of the War,' and will be glad to hear of its wide circulation." H. E. Sheng, the General Director of Railways in China, called personally on Dr. Allen and asked him to take charge of a university, which H. E. intends to establish in Shanghai, and when Dr. Allen declined, feeling that he could do more efficient service to *China as a whole* by devoting all his time and strength to literary work, His Excellency asked him to prepare a code of rules and regulations for the introduction of a *National System of Modern Education*. This Dr.

Allen consented to do, and has, in the spring of the year, handed to H. E. an elaborate manuscript on a National System of Education, based mainly on the system established by the English Government in India.

With regard to the *circulation* of our publications (our catalogue contains now over one hundred different kinds), we may say that *the past year has been the most successful which we have ever had*. The best *index* of the high appreciation which our books find in the eyes of the Chinese is the *amount of dollars* which they are willing to pay for them. In the year 1893 the sales of our two magazines and our books amounted to \$817.97; 1894, \$2,286.56; 1895, \$2,119.22; 1896, \$5,899.92; 1897, \$12,146.91. This shows that the Chinese have really commenced to value our books, and that since 1895 our sales have more than doubled each year. If we would advance in the same progression in the next few years, then our sales should in the new century amount to about one hundred thousand dollars' worth each year, and our literature would be *the most influential leader of the thoughts of China*.

The circulation of our books has, however, not been entirely dependent on what we were able to sell; owing to most generous contributions of friends at home, we have also been in a position occasionally to make free grants of our books. This we have done especially on the occasion of the *Triennial Examinations for the K'ü-jen degree*, held in the beginning of September in the various provincial capitals. We have thus given fifty thousand copies of a pamphlet specially prepared for this occasion by Rev. Dr. Y. J. Allen, and several thousand single back numbers of our two magazines. Through the kind help and co-operation of our missionary brethren in the interior we have been able this year to distribute amongst the students 121,950 copies of our publications, containing altogether 1,320,400 leaves. (At the examinations 1893 we distributed 720,000 pages, 1894 we distributed 260,000 pages.) These distributions have been made at the following named examination centres: Chentufu, Szechuen; Siganfu, Shensi; Tayüenfu, Shansi; Peking, Chihli; Chinanfu, Shantung; Kaifungfu, Honan; Nanking, Kiangnan; Wuchang, Hupeh; Hangchow, Chehkiang; Foochow, Fukien.

There were thirty-three large boxes full of packages of books, but yet *the books were insufficient to meet the demand*, because there were about twenty-four thousand students and only nineteen thousand packages of books. "The officials of the city," so Rev. Houston writes, "were very courteous, giving every facility and protection. Those engaged in the distribution were urged to rest in the temporary headquarters of the General in command of the approaches, and all officers and soldiers guarding the exits were instructed to pay special attention to the missionaries and their assistants. They were even invited inside of the outer gates, to the court, where the crowd, which outside was numbered by thousands, was forbidden. In this the Mayor of the city, Ma Taotai, and the Commanding General, H. E. Yang, are specially to be mentioned. The books which were distributed go straight to the controlling classes of every city, town, and hamlet, where no other influence goes often."

This report of the distribution in one examination centre may serve as an illustration of what has been done in a similar way in other centres. *By this magic spring the whole of China can be touched in one day*.

Special mention is made in this report of Rev. Y. J. Allen's indefatigable efforts in behalf of the Society. He has lately become the most productive writer in China. Rev. Dr. W. A. P. Martin, for many years President of the Tung Wen College in Peking, one of the most experienced and esteemed missionaries in China, recently wrote in a letter to a home paper with regard to Dr. Allen's work; Dr. Martin says: "Much good as Dr.

Allen has done by preaching in former years, and by founding a flourishing college, he is now doing vastly more good by his literary labors. A man whose productions are welcomed by the leaders of thought in all parts of the empire would be hiding his light under a bushel if he were to confine himself to a pulpit or a professor's chair. So convinced am I of the importance of the opportunities now presenting themselves that I propose for my remaining days to work on the same lines, contributing my little mite to the formation of a Christian literature."

Nor is this movement confined to men only. Mr. Richard, in his remarks at the annual meeting referred to "those progressive Chinese ladies, who *astonished* Shanghai this week by giving a banquet to about two hundred ladies in connection with the inauguration of their girls' school, where Western knowledge is to be given, and where the *girls' feet are to be unbound!*"

The report closes thus:

"The prospects of the work before us are most encouraging. China has commenced to build railroads and factories, and to establish schools for Western learning; she has opened her door to all the forces of light and life, which have been accumulated in the West through the long labors of many Christian generations. *China cannot go back again, she must now go forward;* and the more she will advance, and the farther out she will venture on the ocean of modern life, the more she will need and desire such literature, as it is our aim to publish. Therefore, even from a mere human standpoint, our work must grow and extend from year to year. But we have a still stronger and firmer basis of our hope for the future: the promises and power of Almighty God, our Heavenly Father, and the consciousness that, by carrying on this work, we are carrying out *his will and purpose* with regard to the fourth part of our human race. *He has opened a great and effectual door before us.* We will enter it, obedient to His call; and not to us, but to Him, to Him alone, be all the glory!"

The Executive Committee of the Missionary Union, after the meeting with Mr. Richard cordially appropriated five hundred dollars this year to the work of this society, believing its work to be fundamental to all that we are otherwise doing in China.







BAPTIST MISSION HOUSE, TAVOY, BURMA

## SELF-SUPPORT IN TAVOY

REV. HORATIO MORROW, TAVOY, BURMA

**I** MUST confine what I have to say to narrow limits in order to write "a brief article," but so far as this matter is concerned, what I write concerning Tavoy is applicable, in a great measure, to many, if not all, our mission fields.

There are at least four grades of self-support in our Karen missions, which may be designated :

1. Churches supporting their own pastors.
2. Churches supporting their pastors and also village teachers.
3. Churches doing both these, and in addition providing for their station schools.
4. Churches doing all the above, and also contributing to send the gospel to the regions beyond.

There are few Karen churches that do not now contribute to all these objects. It is thought best to encourage this course even in the weakest churches, that their outlook may reach beyond their own local interests.

The contributions of the churches in Tavoy for many years past would cover at least the first two grades in my list and a large balance be left. In addition they have given during the past twenty years

nearly twenty thousand rupees to erect buildings for school purposes in town. Many have also built chapels in their villages, each costing from three to ten hundred rupees, and not a few have provided comfortable houses for their pastors. So my grades in self-support become considerably mixed, but may stand as indicating the chief objects for which our churches contribute.

In the evangelizing and elevating of these people, no agent is more potent than our schools. It is said: "If you would educate a man you must begin with his grandfather." This may be true, but it is surprising how much can be made of Karen boys or girls, if the work of training is begun early and carried on with sufficient care.

In our mission schools the board of the pupils and salaries of teachers are usually provided by the contributions of the Karen churches and grants from government, but some are obliged to have appropriations from home. In a few, fees are charged, and this may be a wise course in districts where parents are able to bear so largely the expense of educating their children.

But in all our schools the pupils have to provide their own books, clothes, and other smaller items of expenditure.

A wrong turn may be given to the opening flower, a false impression made on the sensitive plate. At the very beginning of the education of these children the duty and dignity of self-reliance must be earnestly inculcated, because in the years to come these young persons are to be the leaders and examples of their people. The chief avenues to progress accessible to Karens are the schools. There the seeds of self-support, as of all other virtues, must be planted and nourished, or, to drop the figure, the pupils must there have a practical as well as theoretical training.

This much-desired self-support may be greatly delayed by injudicious help to pupils from kind-hearted persons at home, or from too indulgent parents or missionaries. The case is exceptional indeed where the older students in a mission school should have any gratuitous aid. They can usually get such an education as our schools afford with but a fraction of the effort now being made by hundreds of students at home. If nothing is left for them to provide except a small amount to purchase books and clothing, this they can and should get for themselves. This is so vital a matter that if necessary our school sessions should be shortened and vacations lengthened, or some means of self-help provided while they continue their studies in order that they may earn for themselves the means they really require. The late Mr. Carpenter, to prevent a too lavish expenditure in dress, contemplated adopting a uniform of cheap material for his pupils.

Not only should our pupils be taught habits of economy, but they should be trained to give according to their ability while in school. The Tavoy compound is large, containing upwards of forty acres. A good amount of agricultural work is done, for the sake of teaching the Karens improved methods, as well as to raise vege-

tables for the school. But in addition a piece of ground is yearly set apart for cultivation by the boys, the entire proceeds of which are given by themselves for benevolent purposes. For the girls sewing is provided for the same purpose. All this is done in addition to their daily work, and at times that would otherwise be devoted to recreation. They have thus a lesson in giving, in which is embodied an element of self-denial.

Another step in the direction of self-support is to raise up teachers of a self-denying spirit. They must understand that their services are not to be paid for after the government standard. The churches and schools cannot pay, as a rule, any near approach to such salaries. There is no place for money seekers in any department of mission work. Our native teachers must be men who regard the honor and pleasure of working for the Master as their highest reward. During their course of study they should be kept in constant touch and sympathy with their people, knowing and sharing their trials, their labors, their poverty if need be. To secure this end, as well as to earn something, as has been said, our school terms for older pupils might be shortened with profit. If the teachers are brought up to be self-reliant, economical, benevolent and in close contact with the people generally, they will be in a position to train self-supporting, self-propagating churches. But a pastor accustomed to self-indulgence, or one paid by government because he also teaches a school, can make no advance in the line of self-support.

Self-support may sometimes be made possible, or greatly accelerated by helping native Christians to undertake or develop new industries. And mission funds may be properly used for such a purpose. Such an expenditure should be undertaken, however, with great caution, and only with a leader competent both to judge of the wisdom of beginning a certain enterprise and with ability to carry it to a successful comple-

tion. But that self-support would be hastened by wisely directed financial aid, there can be no doubt. The Karens must ever be an agricultural people.

In Rangoon, Bassein and parts of other districts they share with Burmans and others great rice-plains of inexhaustible fertility. Years ago these plains were largely mangrove swamps covered by the sea at every high tide. The coast of Tavoy, and for many miles to the south, is fringed by such swamps that will some day be turned into fields of great value. Almost nothing has

yet been done towards reclaiming them, and the Karens are gaining a scanty subsistence in the adjacent hills for the want of a little capital with which to undertake what would in a few years make them comparatively wealthy. In no other way, perhaps, could money be used to better advantage than in assisting these poor people to take advantage of the treasures nature has stored up for the greater population of coming years. Other industries may be open to other fields, but no other is so easy, so practicable, so suited to the wants of this particular people.

## A COUNTRY PASTOR

THE following extracts from a letter written by a pastor to Dr. Witter, the District Secretary for New England, shows that the largest success in all lines of church work lies in not neglecting any part of God's kingdom.

"I received a copy of *New Year's Outlook* and it appeals deeply to my sympathies. I am pastor of two small churches. As I look over the minutes I find when they had no pastor their offerings to mission work were nothing except for woman's work and sometimes for State Convention. I am trying to get them to give for every branch of our work, week by week, and have placed it in charge of our Commission on Systematic Beneficence. I have one collector for every twelve persons, that each one may be reached. I desire that the habit may become so fixed that this may continue, even should they have no pastors to present appeals for the different objects.

"In my own churches I am ready to present all the appeals sent by all the societies. We have already fifty-two pledges, and I expect an offering from fifteen or twenty more for the work. Our pledges are small, no one pledging more than four cents per week except myself and wife, and but few reach four cents.

"This church has raised hardly \$300 for

the pastor's salary, while they used to raise \$5 per year for each of the different objects. Now by our pledges already taken we depend upon \$18 for the Missionary Union, \$18 for State Convention, \$15 for Home Mission Society, \$3.60 for Educational Society, \$3.00 for Publication Society and \$2.40 for Charitable Society, besides other objects for which we shall probably raise not less than \$15 to \$30.

"While I have presented world-wide work, almost without realizing it the pastor's salary has been increased \$30, and may be yet further increased another year. I feel that it is very short-sighted for a pastor to fear lest mission work shall lessen his living. This is an experience proving to me that the deeper the interest abroad the greater the efficiency of the work at home. I will try to have an increase raised beyond amounts already pledged, and am sure it will come. I will use any literature you may send as best I can, and pray that it may do much good, and will try to interest people in the work and do more for it. Besides *New Year's Outlook* I was pleased with the leaflets "Pass it Along," "An Outside View of Missions" and "Expenditures and Fruits." Twenty-five each of those might deepen interest. My people shall hear of missions as long as I am with them."

## SELF-HELP IN TOUNGOO, BURMA

REV. ALONZO BUNKER, D.D.

SOON after reaching Toungoo in 1865 I saw that in order to give permanency to our work in the hills, some better form of cultivating the soil must be introduced among our Karen converts. The soil was very rich, and I realized that Englishmen would try to get it for plantations, and would easily do so, unless the Karens changed their wasteful system of Toungya cultivation.

Moreover, as our people were excessively poor, we felt that some scheme was needed whereby the poor boys and girls coming to school could receive help. This was emphasized by a famine which threw upon us scores of orphans for support. We could not ask for more funds from the treasury of the Union till we had done all we could to promote self-help among our people. So at our own expense, in a small way, we began experiments in the hills; a Karen village kindly supplied land free of expense, and an intelligent Karen was willing to take charge of the experiment under our directions. The beginnings were very simple, and took shape in our necessities.

Mrs. Bunker had already begun an Industrial Department in the Girls' School. The government had become interested and supplied the school, on application, with a grant of weaving machines, and the girls were instructed by Mrs. Bunker in their use, also in the cutting and making of clothes for orphans and others. At the time of the famine, besides what the weavers could supply, as many as two hundred yards of American drill were thus used in this branch of the Industrial School work.

So our experiment in agriculture took shape in an "Industrial Department," for we found that the natives needed instruction of some such sort to enable them to drop their old and wasteful system for a better, they are so conservative. Our first

experiments were with English potatoes and vegetables. The latter required too much care for general cultivation, and was dropped. Both, however, when planted in the cold and dry season flourished remarkably and yielded tremendous crops. One year over 120,000 pounds of potatoes were harvested. The price then was not far from three and a half to four dollars a bushel. A ready market was found with the government for the English garrison in Toungoo. But the difficulties of transportation, and the great decay of the tubers when brought from the hills to the hot, steamy plains, and moreover, the jealousy of contractors for the government, through whom the Karens were obliged to deal, were so great that the raising of potatoes failed save in a small way. Meanwhile experiments in tea, coffee and cinchona proved very successful, and as the price of cinchona bark was high in London, thousands of trees were planted by the Karens, the government giving the plants. Just before harvest, cinchona fell in value till it would not pay to harvest. Tea next was tried and proved for a while a great success, but the competition of Assam and Ceylon, and the difficulty of obtaining skilled labor soon



HILL KARENS OF BURMA

threw that out. The object from the first was to better the condition of the Karen Christians, hence we proposed to depend entirely on Karen labor for that purpose.

We soon found that coffee was the paying crop. The Karens having suffered a set back in potatoes and then in cinchona, and finally in tea, were loath to try coffee, but were quite willing to supply labor, and many young men entered the work to learn how to plant and cure coffee. This rapidly began to pay, and has grown from year to year, till now there is a magnificent plantation with ample plant, of about 200,000 coffee trees, yielding a large revenue to Mr. Petley, who undertook the whole financial responsibility, but willingly agreed to hold the property to the original intent, that is, a school of instruction for the Karen Christians. This he has faithfully done, and hundreds of Karens have received a good knowledge of coffee raising and curing, and thousands of rupees annually are paid to them in labor. Moreover, scores of small plantations for coffee have sprung up all over the Toungoo hills, which are now coming into yielding, Mr. Petley affording a market on the hills for all who have coffee to sell. This has all been accomplished without one cent of cost to the American Baptist Missionary Union. This year the Karen Christians have sold several thousand rupees' worth of coffee.

Moreover, I found that something had to be done to help our many poor boys in the town Training School. Mrs. Bunker's plan for helping the girls was working well. When in America in 1880 I succeeded in buying a printing press and plant with the proceeds of my lectures and by the help of the Woman's Society. The necessity of some means of printing was shown by the growth of the mission, and our inability of securing speedy help in books, etc., from the Mission Press, Rangoon, it often being months, in the days before the railroad to Toungoo, before we could get an order filled. I knew nothing about printing or

bookbinding, but getting a book of instruction I posted up and taught the natives how to do the work, and soon had the office in full blast. We incorporated this branch with the weaving department, and formed the "Industrial School" in Toungoo city. We have added to these small beginnings, and now include weaving, sewing, printing and bookbinding, carpentry, blacksmithing and tin work.

The work has evolved out of itself. For instance, we need looms for the weavers. The carpentry department supplies them, the iron work being done for us by our class in iron work, so that every department has helped every other department. Buildings were necessary. We occupied the under part of our schoolhouse for our printing and bookbinding offices, and the lower story of the girls' dormitory for weaving, carpentry, etc. Government being much interested in the development of this branch of our school work, has aided from time to time with grants of timber, and at one time gave us twenty-five hundred rupees for a building fund, with which we were able to finish off our shops. Hundreds of yards of cloth, napkins for table use, and towelling have been woven by the girls and found a ready sale, also cloth for jackets and pants for boys from the first. This has all been accomplished without expense to the treasury of the Missionary Union. Moreover, the printing office has turned into the funds of the general training school from two to three hundred rupees yearly for some years; not every year, as the plant must needs be added to or renewed from time to time. Of course I was obliged to draw on my own funds from time to time to get the thing going, but it was practically self-supporting from the first. The school is now registered and under the inspection of government, and receives results grants from government on examinations, which take place annually.

Tables, boxes, etc., are turned out for sale from the carpenter's shop; dahs and knives

from the iron shop; cups, dishes, etc., from the tin-shop; clothes for the Karens, both men and women, from the sewing and weaving shop; books from the printing and book offices. The enterprise is now well established, and if pushed will grow to a profitable institution.

I believe such enterprises can be developed in all our missions. To do so, however, the missionary must be content to go

Our Bghai Karens are Hill people, and are the poorest of any Christians in Burma. The whole property in some villages would not sell for more than three or four hundred rupees, yet many churches are wholly self-supporting, and the average aid to pastors is only about thirteen dollars in American money. The Christians also contribute liberally according to their means. Self-help is begun from the first. When a heathen



BGHAI KAREN CHAPEL AND SCHOOLHOUSE, TOUNGOO, BURMA

slow and stick to it till he wins, no matter how great the difficulties he meets with, and he will find enough to test the sand in his make-up, I have no doubt.

One, perhaps the greatest advantage, in this way of establishing an Industrial School is the fact that the school grows up with the people, and from among the people. Thus they feel its need and will help it, where they would not if the whole thing were paid for and presented to them. Our Karens are immensely proud of their Industrial School.

village asks for a teacher we ask them what they will do toward his support. If they will do nothing, no teacher is given. The village from the first must build a house for the teacher and a house for the school, and supply food for the teacher and family. Mission money is given only to furnish the teachers, who are also preachers, with clothing, medicines and books. No salaries are paid to pastors, only enough aid to enable them to live with what the people supply.

## WHAT IS SELF-SUPPORT?

REV. W. B. PARSHLEY, YOKOHAMA, JAPAN

**I**T seems to me that a church can be said to be supported only when it performs regularly all the functions proper to a church. With this definition in mind, we should say that a church that is not maintaining regular services, even though it pays its own incidental expenses, cannot properly be called supported. On the other hand though preaching is had by various persons under various circumstances every Sunday, if [pastoral work is not provided for, we should say the church was not supported.

Many of us, especially those acquainted with the southern and western portions of the United States, know of churches who have pastors engaged for only a portion of their time, *e.g.*, for one Sunday or two Sundays a month. These men are genuine pastors in that they preach at stated occasions, have a certain amount of pastoral care, and administer the ordinances. Shall we not say that churches maintaining such services are supported churches? We must certainly call them churches, for they are performing *all the functions* of a church *regularly*, although less frequently than desirable.

If a supported church is such a one as I have intimated, a *self-supported* church, or a self-supporting church, is one which performs regularly all the functions of a church at its own charges. This definition seems very simple, but when we apply it in classifying missionary churches there is still a difficulty. For where missionaries have their membership in a native church their private contributions virtually take the place of foreign aid. When the Nemuro missionaries were first called upon to report formally the church, the question arose,—Shall we call the church self-supporting? Since the missionaries were members of the church and no foreign aid outside of the missionaries' contributions was received, it

seems in order to be literally exact we must say the church was self-supporting. And yet, for all purposes of the report, the classification would have been false; for although the church was not receiving money from the Union, and although the missionaries were members of the church, our help was essentially foreign—we stood in the relation of supporters to the church. Accordingly, we did not class the church as self-supporting.

Then this question arises: To what extent may resident missionaries contribute and still call the church self-supporting? Shall we say fifty per cent, or twenty per cent, or ten per cent? We cannot answer this question absolutely; but I should say that when the missionaries' contributions, be they small or large, are necessary to the church's support, then the church is not self-supporting.

But many reason in this way: If the missionary gives no more in proportion to his income than the native brethren do, the church should be called self-supporting, although his contribution is essential; just as many of our smaller churches at home could not run without the *one* rich man. But the case of the church at home depending largely upon its one rich man is altogether different from the case of the church here relying upon the personal contribution of the missionary. The one rich man at home is the product of his country, a vital member of his community. His money is a part of the property of the town in which he lives. His conversion and church membership have been secured, supposedly, just as other conversions and members have been secured.

In discussing this question we must not befog truth with casuistry. The answer which self-support seeks is this: Have the natives been converted in such numbers

and to such a degree of consecration as to support the work of the church, or have they not? No matter whether the missionary is a member of the church or not, if his private contribution, which is foreign money paid by a foreigner, is essential, then the church is not a self-supporting church.

So far, then, as financial support is concerned, the opinion of this paper is that a self-supporting church is one, which performs regularly the functions of a church without receiving essential aid from a foreigner.

I have thus far spoken only of financial self-support; but there is another self-support quite as difficult to secure and more important; viz., spiritual self-support.

Perhaps missionaries are disappointed in no phase of their work so much as in their attempts to lead their charges into a vigorous, self-directing, aggressive life. Even Paul, in writing to the Philippian Christians, thought it necessary to charge them in his absence to work out their own salvation with fear and trembling. In discussions on predestination and free-will this passage is

frequently misused. Paul's idea was not to emphasize independence as over against God, but self-help as over against the apostle. It was a pure case of an apostle urging his converts to bear the responsibility of their individual and corporate Christian life.

Too frequently the missionary must be the impelling power and the guiding hand. If members neglect the church we must stir them up. If morals are low we must secure discipline. If the work spreads we must be the instigators of the movement. Now what is of vital importance is that the churches should be spiritually self-supporting. They must be their own motor, must guard their own discipline, must push home missions to every part of the empire unimpelled and unguided by foreign influence. Christianity cannot be said to be self-supporting, cannot be said to be naturalized in a country, until it feels and bears the responsibility of its own evangelization. For this let us labor, for this let us pray. — *The Baptist Missionary Review*.

## A MISSIONARY'S SELF-DENIAL

**R**EAD what one of our missionaries has done in order to keep his work going in spite of the lack of funds from America. Does it not shame our selfish ease?

"That you and those with you may know how fully we sympathize with you in the attempt to provide funds to carry on the Lord's work, I will tell you what we have done to reduce personal expenses and keep down mission expenses. To continue our giving here, and give one per cent additional of our income, we dismissed all servants, even to the matron, have the school children take care of our ponies, wash our flannel and all clothes except an occasional white shirt and coat, in which we indulge when

we attend missionary and English prayer meetings. How would you like to wear your clothes un-ironed? Well, I have done it for over twelve months. Then we with help of children have not only kept down weeds on this great compound, but have enlarged the pineapple orchard and cut and sold 101-12 worth of grass. We board with, or have our former cook board us, for we have no time with five classes a day in school, in addition to our other duties, to keep house. We can honestly say we have reduced our expenses as low as any one would have us, and have done all we could to run the work as cheaply as possible."





## SELF HELP AT THAYETMYO

REV. B. A. BALDWIN, THAYETMYO, BURMA

THE rains find us busy and hearty and happy. One of our Chin preachers came in with the cheering news that ten Chins were asking for baptism. These are all adults. They reside in a locality where but a short time ago there was very little interest manifested. Now we are about to establish a church of twenty-five members. I must make a jungle trip to examine these candidates, notwithstanding the difficulty of travel. I am particular about teaching inquirers that when they are baptized and become members of a Christian institution they are not to receive material benefit, but that they must be prepared to contribute of their own.

During the hard times I have been doing a good deal of thinking, something after this order: "What if the Union should declare to you that only half of the regular appropriation could be made? How long is American money needed to carry along the Chin mission at Thayetmyo?" Such thoughts have given rise to some study and calculations, besides some experiments and hard work. I take it that a missionary's work is first to evangelize, and then from the believers to build up a vigorous, self-relying native church. No church can be vigorous unless it is in a measure self-relying. Our mission needs and will need an appropriation from year to year, but instead of becoming larger we aim to make it smaller, as our plans mature and as our numbers increase. We are making money.

One might point to our mission and call it a money-making institution. So it is. We are using the same honest means to

help ourselves that the dear people in the poor country churches at home are using to aid us through the Union. Our Chin boys and girls are raising chickens, pigs, and calves, besides cultivating ten acres of land. Why did we begin these things? Because the yearly appropriation was not large enough to support us in idleness any longer. I thank the Lord that it was not. If ever self-relying institutions are to be established among the Chins it will be after the people have learned to raise chickens, pigs and calves for the Lord. Yes, and to build their little chapels and schoolhouses without an appropriation from America. We are going to build a girls' dormitory because we *must*, and we are not going to ask for a pice of appropriation. We are going to build by each helping what he can, by getting materials at first hand, and by the free use of saw and hammer. We are not coming to you at the end of the year with a humiliating deficit, either.

Our school is doing excellent work under the care of Mrs. Baldwin. We received this year in government grant-in-aid over two hundred rupees more than in previous years. Only three members of the school are not active Christians. One Chin girl who recently graduated from Kemendine passed first in excellence of the Kemendine class in the teachers' examinations, and only fifth in all Burma. This, together with the fact that a young Chin from Sandoway graduated from the Theological School at the head of his class, proves that the Chins have capacities that may be cultivated.

# LETTERS

## BURMA

### SELF-HELP AT MOULMEIN

SUNDAY, Aug. 1, at Kamawet, Ko Reuben baptized two young men, and I assisted at the administration of the communion service. That same day the members of the church voted to pay one-half of the cost of printing the Peguan Hymnal, which I am now taking through the press. After years of deliberation they have finally decided to pull down their chapel, and put up a new one upon a more eligible site. I was pleased to observe that those Talaing Christians specially requested that the deed of land from the government should be made out in the name of the American Baptist Missionary Union, although they intend to bear the whole expense of erecting the new edifice themselves.

Wednesday evening, Sept. 8, I moved the adoption of the report of the Moulmein Missionary Society. As it was formed over sixty years ago, it is without doubt the oldest Protestant missionary society ever organized in Burma. So far as I know, Mrs. Tisbury is the only one now living whose name appeared among the contributors in the first annual report printed in 1830. Of late years the society has devoted itself almost exclusively to the evangelization of Telugus and Tamils, but until 1864 its funds were appropriated to Talaing, Burmese and Karen work, auxiliary first to the "American Baptist Board of Foreign Missions," and afterwards to the American Baptist Missionary Union.

EDWARD O. STEVENS.

### BAPTISMS AT Mandalay.

For three Sundays in succession we have had baptisms. Eleven have been baptized, making more than twenty thus far for the year. There are a number of inquirers still, and from them we hope that some may prove to be true believers.

The Burman Church here though still without a pastor, may fairly be called a self-supporting church. It pays all running expenses, and in addition five rupees per Sunday for preaching. This is an advance on what it has done heretofore. Collections for outside benevolence are taken as regularly as in the churches at home, and the gifts of the people are as large compared with their means.

JOHN MCGUIRE.

## STANDING ALONE AT PYINMANA

AFTER a season of prayer I explained the situation, and suggested the discontinuance of the middle school department at Pyinmana, which was adopted. The proposition was then presented, giving them an opportunity to become a self-supporting church. They decided to assume the support of the pastor and to undertake to meet the incidentals of the church and Sunday-school, which will place them in a position of independence, which is essential to the healthy growth of any church. The hearty approval of the action by every member present is an evidence of their unity of spirit and purpose, and is the strongest assurance of the accomplishment of their undertaking.

W. A. SHARP.

## RENEWED EFFORTS AT TOUNGGO

We are doing the best we can, with the means within our reach. At our last Ministers' meeting held in town, the matter of self-support for the ministers and churches was brought up, and all seemed to see both the necessity and benefit of making greater efforts for self-support among the churches. This you may well know is by no means a new question with us, as we have been at work at it for a number of years. They desire to be more and more self-supporting and less and less dependent upon the American Baptist Missionary Union. I think all that can be done will be cheerfully and earnestly done by both the ministers and the churches.

REV. E. B. CROSS, D.D.

## INDIA

### A JOYFUL WELCOME

We are happy to report that we are again settled at our own station at Palmur. We received a royal welcome when we came. A number of our people were at the railway station to meet us, fifty-three miles distant, and some said that they would have come to Bombay had it not been for fear of the plague. Others met us on the road. Some when they met us threw their arms around us and cried like children.

When we arrived at Palmur we found the mission compound and bungalow decorated as for a festival. Twenty-five flags of different colors were waving in the air. A large arch over the

front gateway had "Welcome to our beloved missionaries," in large golden letters printed on it, and also the motto, "Blessed are they that come in the name of the Lord." In the front of the house was a large booth, in which on the evening of our arrival a welcome meeting was held, when a large crowd of mixed castes from the town Christians and all of the English-speaking people of the place, were present. The program was composed of music and addresses, both oral and written. Among other hymns, two original ones composed by our own people were sung. At the close I was called upon to give an address. I found it difficult to suppress my feelings so that I could speak at all, and still more difficult to find words to express my feelings. After throwing two wreaths of beautiful flowers around each of our necks the crowds were dismissed. Christians and heathen seemed to be equally joyful because of our return, and when they come to see us at the bungalow from day to day, they never seem to tire of telling how glad they are because of our return. It gives us no little pleasure to know that the hearts of the Christians and workers here are united in their missionaries, and it makes all of the work of the future look bright before us.

REV. E. CHUTE, *Palmur*.

### A CONVERTED GARDENER

THE most elaborate Christian wedding that has yet occurred at this mission was solemnized the other day, the groom being the mission gardener, a young man who began to put out trees here just after I took possession of the land and has ever since tended and watched them, and the many other trees that have subsequently been planted here, chiefly by his hands. He was a heathen when he entered my employ four years ago, and so were all his village. They all attended church service this morning as Christian church members, being clothed and in their right minds. When this boy first decided to become a Christian and had his tuft of hair cut, he found them so fiercely angry in his village that for days he dared not enter there. Now they have all given up their tufts.

ALFRED C. FULLER, *Podili*.

### A GREAT FIELD

THE Hanamakonda field as it is today, and as we claim it, is much larger than most think. Its

area is about five thousand square miles, with two thousand villages and an estimated population of about six hundred thousand, rather more than less than this, if anything. Out of this number we are supposed to have about three hundred Christians. To help us in this great work we have eight preachers, two of whom are ordained, and one of the unordained brethren was called to the pastorate of the station church, which has since been paying his entire salary, which is fourteen H. S. rupees per month. We also have two Bible women and three teachers. This is at present our entire strength to do this large work with, to reach these thousands of perishing souls and give them the bread of life. My heart aches as I see the needs of the work, and think of the scarcity of funds. Oh, that the friends at home could only realize their responsibility!

J. S. TIMPANY, M.D., *Hanamakonda*.

### REV. G. H. BROCK

KANIGIRI, Nov. 1, 1897.

WHILE I am glad to report the baptism of twelve persons from the outcaste community, I must confess that I am rejoiced over the baptism of one caste man, a Sudra, and the more as he gave such a clear testimony as to the work of God within. Another young man in his village also requested baptism when he heard of his friend's confession of Christ. At our Quarterly several weeks ago, another man of a different sect of the Sudras came requesting baptism, but as he wishes to retain his jutta (the tuft of hair on top of his head) a little longer, we deemed it best for him to wear it as a heathen. When he has a little more courage we can talk to him. Our special prayer this year has been that God would turn the Sudras unto himself.

### CHINA

At our Quarterly Meeting there were seventy-seven applicants for baptism, of whom thirty-eight were received, all of whom have been attending preaching from eight months to three years. We deferred two Chinese school teachers, not that we knew aught against them, and one of them has been a regular attendant for a long time, yet experience and observation have taught that longer probation is required to assure us of the sincerity of the higher class than of the common people.

REV. J. W. CARLIN, D.D., *Ungkung*.

## ABSTRACT OF PROCEEDINGS OF EXECUTIVE COMMITTEE

THE MEETING OF JAN. 17, 1898. TEN MEMBERS PRESENT

A LETTER was received from the Swedish Baptist Pastor's Conference of Chicago, the Swedish Department of the Divinity School of the University of Chicago, and other Swedish brethren, conveying to the Committee their thanks for the continuance of the mission in Spain.

A communication was presented from Rev. A. Friesen, stating the satisfaction of the Mennonites in Russia in the appointment of Rev. A. J. Hübert as a missionary of the Union, and telling of their enthusiasm in regard to foreign missionary work.

A communication was also received from Rev. R. S. MacArthur, D.D., and other brethren in New York, in reference to a mission to the Persians in Tiflis, South Russia; and it was resolved that further investigation in the matter be made.

The transfer of Rev. J. E. Case from Myingyan, Burma, was suspended, pending further investigations into the condition of the missionary work at Myingyan and the relative needs of other fields.

In response to letters concerning the famine in a portion of the American Baptist Telugu Mission field in India, it was resolved that the Foreign Secretary be authorized to prepare an appeal to the public for dollar subscriptions to the famine fund for the relief of the sufferers among the Telugus.

THE MEETING OF JAN. 31, 1898. TEN MEMBERS PRESENT

The Foreign Secretary presented further particulars in a communication from Mr. Frank D. Phinney of Rangoon, Burma, in regard to the decision of the Recorder's Court in favor of the Missionary Union in the English Baptist Church case, the representatives of the Union being now in full possession of the church property, and services are being held regularly both by the Immanuel Baptist Church and the Telugu and Tamil Baptist Church.

A uniform statistical blank, prepared by a committee of which the Foreign Secretary of the Union was chairman, and adopted by the Conference of foreign mission officials at the meeting held recently in the City of New York, was adopted for the statistics of the Missionary Union.

Upon consideration of the proposed mission to the islands of the Inland Sea, Japan, Mr. Luke W. Bickel of London was appointed a missionary for this work, and the purchase of the necessary nautical instruments authorized. It was stated also that the specifications for the construction of a suitable vessel for the work were being prepared under the direction of Mr. Robert Allan, a ship-owner of Scotland, the donor of \$10,000 for the support of this mission. Mr. Allan became interested in this work through the benevolence of his mother, who established the mission in the Liu Chiu Islands under the direction of Rev. R. A. Thomson of Kobe, a missionary of the Union. The inception of the mission to the islands of the Inland Sea is due to the liberality of Mr. Allan.

The passage of the two daughters of Rev. G. L. Mason of Huchau, China, to America was authorized.

It was stated that the Rev. W. A. Sharp had taken permanent charge of the Burman work at Toungoo, Burma. An appropriation of five hundred rupees was made for a dormitory for the Burman Boys' School in Toungoo, on condition that the Burman Christians raise a like sum in addition.

# DONATIONS

RECEIVED IN JANUARY, 1898

## MAINE, \$356.28.

Rockland, Geo. M. Brainerd.	\$75 00
1st ch.	18 93
Hebron, W. A. T. Bock	1 31
Oxford Asso., per Geo. B. Crockett, Treas.	7 64
Norway ch.	2 00
Rumford Falls ch.	6 33
South Paris ch.	7 58
Skowhegan, Bethany ch., friends	100 00
Hancock Point, Mrs. Maria L. Crabtree	2 00
Piscataquis Benevolence System, per John Pullen, Tr.	
Mito ch., \$1.80; Hartland ch., \$1.54; Dexter ch., \$6.52	9 85
Penobscot Asso., per A. G. Ray: East Lincoln ch., \$2.40; Montague ch., \$1.88; Great Works ch., \$1.34; Bradley ch., 95c.; Oldtown ch., \$10.57; West Hampden ch., \$1.20; Passadumkeag ch., 82c.; Lincoln Center ch., 36c.; Bangor, 2d ch., \$32.28; S.S., \$22.50; Brewer, 1st ch., \$7.23	81 53
Fayette ch.	2 06
Calais, 2d ch.	40 00
Dexter quar. meeting	2 00

## NEW HAMPSHIRE, \$54.13.

Conway, Mrs. S. E. Hamblen, Concord, Sw. Y. P. S., for sup. of Rev. E. V. Sjolom, Congo Mission	13 75
Littleton, C. P. Chickering	10 00
Antrim ch.	27 38

## VERMONT, \$41.44.

Brandon ch.	36 44
Brookline Y. P. S. C. E.	5 00

## MASSACHUSETTS, \$3,610.34.

Franklin, 1st ch.	4 00
Palmer, 2d ch.	2 00
Reading S. S.	2 91
Cambridge, Immanuel ch., 1st ch., Mrs. C. H. Pierce	2 11
Cambridge, 1st ch.	2 00
Cambridgeport, M. A. E. D.	94 48
Groton ch.	14 20
Lawrence, 1st ch.	54 86
West Somerville ch.	25 41
Quincy, Sw. ch.	12 50
Winter Hill S. S.	13 28
Fitchburg, 1st ch.	125 00
West Fitchburg, Beth Eden ch.	41 00
Melrose, 1st ch.	12 16
Haverhill, 1st B. Y. P. U.	5 47
Brookline ch.	180 75
Salem, Calvary ch.	6 71
New Bedford, North ch., Miss Annie Montgomery's S. S. class of girls for Widows' Home, care Rev. W. E. Hopkins, Palmur, India	3 72
Chelmsford, Central Y. P. S. C. E., for sup. of a nat. worker among the Telugus, care Rev. J. E. Clough, D.D.	25 00
Hingham, 1st S. S.	5 00
Chelsea, Cary-ave. Y. P. S. C. E.	2 50

Greenville ch.	\$3 27
Boston, contributed	1,554 00
1st ch.	70 69
Clarendon-st. ch. Y. P. S. C. E., for one quarter's sal. of Mr. Thos. Hill, Congo	125 00
Boston, Clarendon-st. ch.	159 45
a friend	1 00
Tremont Temple Sw. ch.	5 00
Boston, Harvard-st. Y. P. S. C. E., 2d quar. sup. for 1897 of Wau Bye, care Rev. W. F. Thomas	6 25
Agawam, 1st Y. P. S. C. E.	12 50
Lynn, F. N. W.	10 00
Newton, Immanuel ch.	273 27
Middleboro, Central ch.	1 00
Rockland ch.	16 10
Everett, 1st ch.	5 00
Clinton, 1st ch., for sup. S. Vencutiah, care Rev. J. E. Clough, D.D., India	31 50
North Tewksbury ch.	73 96
S. S.	10 00
Westboro S. S.	50 00
Winchester, 1st ch.	34 00
Roslindale Y. P. S. C. E.	6 00
Greenfield, D. C. G. Field ch.	25 00
Hudson Y. P. S. C. E., for sup. of Saw-la-Mah, care Dr. Bunker	25 00
Fall River, 3d Y. P. S. C. E., tow. sup. J. S. Grant, M.D.	10 00
Cash	40 00
Ashfield ch.	7 25
Worcester, 1st ch.	86 15
West Acton ch.	21 10
Waltham, Mrs. Lydia E. Farwell	10 00
Hubbardston, Mrs. Mary W. Howe	5 00
Needham, 1st ch.	15 00
Arlington ch.	180 00
Long Plain, R. S. Braley	1 00
East Brookfield ch.	4 62
Charlestown, 1st ch.	33 28
Boston, Ruggles-st. B. Y. P. U., tow. sup. Robert Harper, M.D., Moné, Burma	25 00
Dedham, 2d ch.	18 75
Maplewood ch., Miss. Concert coll.	2 53
Dedham, 2d Y. P. S. C. E.	1 05
Boston, Tremont Temple ch., per Mrs. Mary J. Thayer	1 10
Boston, Tremont Temple ch., per Chas. H. Bowri	1 10
Allston, Brighton-ave. Y. P. S. C. E., for sup. of Kin-kano, care Rev. S. W. Hamblen	12 50

## RHODE ISLAND, \$421.69.

Central Falls, Broad-st. ch.	13 91
East Providence, 2d ch.	8 63
Providence, Roger Williams ch.	9 27
Providence, 1st ch.	129 10
Cranston-st. Y. P. S. C. E., tow. sup. of San Koo Kah, care Mr. C. H. Heptonstall	10 00
Providence, 4th ch. B. Y. P. U., tow. sup. of H. J. Vinton of Rangoon, Burma	12 50

Providence, 4th ch., for quar. ending Dec. 31, '97	\$23 34
Providence, Bixby Silver Co., Miss M. L. Welch	10 00
Allenton ch.	5 05
Newport, Central Y. P. S. C. E., for sup. nat. pr. at Ning-po, China	12 50
Newport, 1st ch.	26 08
Westerly, 1st ch.	31 31
Providence, Jefferson-st. ch. Y. P. S. C. E.	15 25
Providence, Calvary ch.	45 75
R. W., Providence	25 00
NOTE.—Correction in December report: Newport, Central ch. reported \$5.00; should have been \$51.00. Pawtucket, Woodlawn B. Y. P. U. reported \$51.00; should have been \$5.00.	

## CONNECTICUT, \$97.24.

Danielson, Mrs. H. N. Clemons, South Windsor ch.	3 00
Groton, Groton Heights S. S., Wallingford S. S., donated by one of the classes	22 00
Hartford, a friend, for missions in heathen countries	5 88
Hartford, John A. Conklin	12 36
Sw. ch.	10 00
Stepney ch.	10 00
Noank ch., to be forwarded to Rev. Jno. Dussman, India	16 75
Rainbow, Henry P. Clark and Geo. W. Hodge, for sup. of two Karen boys in school, care Rev. A. V. B. Crumb	10 25
Less amount overpaid by 1st ch., Hartford, received in December	50 00
	\$145 24
	48 00
	97 24

## NEW YORK, \$33,887.12.

Buffalo, Cedar-st. ch.	80 31
Dearborn-st. ch.	27 84
Delaware-ave. S. S.	48 15
Cortland, Abram Letts, for the preaching of the gospel to the poor	500 00
Amsterdam, 1st ch., tow. sup. To-Coo, Pai-Law, Thah Hai and Man Wee, care Rev. A. V. B. Crumb	15 75
Poughkeepsie Y. P. S. C. E., Albany, Miss. Soc. of 1st ch. (of which \$3.66 is first quar. coll.)	15 00
Southwestern Oswego Y. P. S. C. E.	13 66
Oswego, 1st Y. P. S. C. E., for Ha-lo-ai sup., care Dr. Bunker	2 29
Yonkers, Glenwood S. S., for the personal use of Miss Z. A. Bunn, Burma	10 00
New York, 5th-ave. ch. (of which \$30,000 is from John D. Rockefeller)	10 00
Baldwinsville Y. P. S. C. E., for education of a Burmese man, care Rev. F. H. Eveleth	30,115 19
Albany, Emanuel Y. P. S. C. E., for sal. of Ongole Mark, care Rev. W. R. Manley	25 00
	60 00

Albany, Calvary ch. (of which \$39.92 is fr. S. S.)	\$158 64
Gloversville ch., Karen Asso., for sup. two native Karen preachers, care Rev. W. I. Price	100 00
Elmira, South Side ch., Mrs. J. M. Darnstrett and Miss Clector	5 00
Broadalbin, Karen Mission Band	12 00
Stockton Y. P. S. C. E.	9 46
Friendship ch., S. S.	53 25
Belleville ch.	7 00
Copenhagen S. S.	1 00
Copkln, Rev. J. F. Dayton	1 50
Holland ch.	3 00
Olean Y. P. S. C. E.	12 00
Auburn, 1st ch.	52 44
Scipio S. S.	2 00
Throopville ch.	19 89
Fredonia Y. P. S. C. E.	10 00
Horseheads, Miss. Circle	5 00
New Berlin ch.	5 70
South Otsele ch.	6 00
Cortland, Memorial S. S.	1 50
La Grange ch., S. S.	30 00
" Y. P. S. C. E.	7 00
Albany, Hope ch.	27 63
Athens ch.	5 08
" S. S. Xmas offering	2 25
Waterliot ch.	8 23
Cohoes, 1st ch., add'l	10 00
Troy, 4th-ave. S. S.	2 50
Hamilton, 1st Y. P. S. C. E., tow. sup. Chee Ka, care Rev. J. W. Carlin, D.D., Ung Kung, China	3 87
De Ruyter, A. P. Spicer and family	1 00
Little Falls ch., add'l	5 00
Rochester, Lyell-ave. ch., ad Y. P. S. C. E.	8 50
" tow. sup. Rev. Thos. Moody, Trenton, 1st Y. P. S. C. E.	68 80
East Utica Y. P. S. C. E.	2 00
Phelps, 2d S. S., Xmas offering	1 00
Mexico ch., Y. P. S. C. E.	1 50
" S. S.	5 00
Westerlo S. S.	2 50
Scotia S. S., add'l	1 00
Romulus, Y. P. S. C. E., tow. sup. Garo, nat. pr., care Rev. E. G. Phillips, Tura, Assam	23 40
Ithaca, 1st ch., add'l	22 91
Watkins, Rev. C. W. Brooks	3 16
Richville ch.	10 00
Fort Covington ch., S. S.	17 00
" Rev. C. H. Williams and wife	2 40
Glens Falls Y. P. S. C. E., tow. sup. R. Sangaviah and C. Peter, care Rev. W. A. Stanton, Kurnool, India	1 00
Hartford ch., special offering, Schenevus Y. P. S. C. E.	10 00
New York, Central ch. S. S., 1st Sw. ch.	15 75
" Memorial ch.	1 50
New Rochelle, Salem ch.	33 35
Tremont ch.	548 52
New York, Wash'ton Hgts ch.	310 46
Mt. Vernon, a friend	35 00
Brooklyn, Central Jr. C. E., Bedford H'ts Y.P.	55 07
" Emmanuel ch.	9 00
" Green-ave. ch.	6 18
" 6th-ave. ch.	15 88
East N. Y., 1st ch. Y. L. Miss. Circle	250 00

Rockville Center S. S.	\$5 02
Long Island, Woodside Y. P. S. C. E.	250 00
Port Jervis, 1st ch.	9 80
Tarrytown, 1st ch. Y. P. S.	18 00
Carmel ch., Mt. Carmel Y. P. S. C. E.	48 00
Jamestown, 1st Sw. ch.	5 00
	4 75

NEW JERSEY, \$505.25.	
New Brunswick, Livingston-ave. ch. (of which \$25 is for Lah Thoon, care Miss S. E. Haswell)	44 91
Paterson, Alex. W. Rogers, M.D., for the Kurnool Mission	200 00
Bridgeton, a friend, for the Telugu Mission	5 00
Atlantic City, a friend, 1st ch. Y. P. S. C. E., for nat. pr., care Rev. I. S. Hankins	12 50
Trenton, 1st ch.	141 00
Miss A. D. McMann	3 00
Cape May, 1st B. Y. P. U. (\$6.00 of which is for nat. pr., care C. L. Davenport)	8 00
Rev. W. W. Meech	10 00
Alloway (\$5.00 of which is from Rev. and Mrs. G. S. Wendell) for Gurzalla Chapel Fund, care Rev. J. Dussman	11 71
Quinton ch. for Gurzalla Chapel Fund, care Rev. J. Dussman	9 00
Dr. J. C. Stiffler, for B. Johan, care Rev. J. Dussman	18 00
Morristown S. S.	21 22
Piscataway ch.	10 00
Rahway S. S.	8 91

PENNSYLVANIA, \$7,385.03.	
Chester, Raymond J. Davis, for education of Eva Hoste, an Eurasian girl, formerly of Mrs. Davis' S.S. class in Madras	25 00
Pittsburgh, H. K. Porter	1,500 00
Upland, Samuel A. Crozer	1,000 00
Philadelphia, Blockley Y. P. S. C. E., tow. sup. of Rev. Saw She, care Rev. W. F. Thomas, Burma	7 00
Mt. Pleasant ch. Y. P. S. C. E.	5 50
Upland, J. Lewis Crozer (of which \$65 is special for Rev. Paw M. Law, care of Rev. W. Bushell, Moulmein)	2,000 00
Conshohocken ch.	15 54
Philadelphia, Bethlehem ch., monthly pay't for hospital ass't and four nat. prs., care Dr. M. B. Kirkpatrick, Burma	60 00
Philadelphia, Gettysburg Int. Dept. S. S., self-denial	7 00
Philadelphia, Mrs. M. R. Trevor (of which \$500 is memorial of Dr. Trevor)	1,000 00
Philadelphia, South East ch., 5th ch. S. S.	7 28
" Class No. 6, New Tabernacle S. S., for nat. pr., care Rev. L. W. Cronkrite	50 00
Philadelphia, Belmont-av. ch., 5th ch. B. Y. P. U., for Guariah, care Dr. Downie	18 00
Philadelphia, Episcop'n friend, to be added to appropriation for Mrs. Ingalls' work	15 00

Philadelphia, Chester-ave. ch., Rev. C. F. Winbigler for Ler Plaw, care Dr. Bunker	\$29 11
Philadelphia, Dr. J. M. Stiffler, for Gurzalla Chapel Fund, care Rev. J. Dussman	6 25
Philadelphia, Upland, Mrs. B. Griffith	10 00
Philadelphia, 1st ch., Germantown	200 00
Philadelphia, 3d ch., Germantown, in part	122 33
Bristol, 1st ch., S. S.	14 99
Scranton, Pennsylvania-ave. ch. bal.	5 83
New Brighton, 1st ch.	6 52
Canton ch.	7 00
West Franklin ch.	65 69
Logan's Valley ch.	13 26
Juniata ch.	2 50
Redstone ch.	15 30
Olive Branch ch.	1 78
Jacobs' Creek ch.	11 00
Mrs. Sarah A. Hogg	13 60
Jersey Shore ch.	6 45
Milton ch.	20 00
Picture Rocks ch.	10 00
Shamokin, 1st ch.	25 25
White Deer ch.	14 36
Lairdsville ch.	15 87
Lewisburg ch., in part	10 58
Williamsport, 1st ch. S. S., for nat. pr., care Rev. L. W. Cronkrite	4 00
Erie, Calvary S. S.	50 00
Washington ch.	25 00
Pittsburg, Union ch., 4th-ave. ch., coll. June 1 to Dec. 31, 1897	90 00
Lake ch.	717 51
Roaring Brook ch.	2 00
Outlet ch.	1 00
Taylor, Welch ch.	1 00
Pittsburg, Chatham-st. Welsh ch.	17 00
L. Ellis	5 00

DELAWARE, \$10.

Wilmington, 1st Sw.Y.P. Soc.,	10 00
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VIRGINIA, \$8.00.

Petersburg, Gilfield ch., for work in Africa	8 00
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WEST VIRGINIA, \$51.90.

Alderson, Greenbrier ch.	6 41
Two Run, B. M. League	45
Lucile, F. F. Daniell, Esq.	1 00
Charlestown, Virginia-ave. ch.	1 70
Bone Creek ch.	4 01
Parkersburg, Market-st. ch.	4 00
Mrs. Sarah Carder, bequest	33 33
Holliday's Cove, Mrs. Mollie Owings	1 00

OHIO, \$660.35.

Peru, Mrs. Mary B. Kingsbury	5 00
Wyoming ch., Jr. Y.P.S.C.E., Toledo, 1st ch. Y. P. S. C. E., special for mission work in Lukunga, formerly in charge of Rev. T. H. Hoste, care Rev. C. H. Harvey	10 00
Akron, 1st ch. S. S., to be applied to the salary of Hemmay S. Klappo, Toungoo, Burma	60 00
New Dover B. Y. P. U., for Lone Star Mission	50 00
West Union ch.	1 68
Salem ch.	1 50
Sand Fork ch. and S. S.	10 00
	16 65

Cleveland, Euclid-ave. Y. P. S. C. E. (of which \$50 is tow. sup. two Karen students, care Mrs. J. H. Vinton, Burma).....	\$300 00
North Royalton B. Y. P. U.....	6 00
Centerville ch.....	6 25
Bellefontaine ch.....	8 20
Dayton Memorial ch.....	38 86
Sydney B. Y. P. U.....	3 01
Norwalk B. Y. P. U.....	5 55
Cincinnati, Mt Auburn ch.....	44 70
Delhi, G. Bascom, Esq.....	4 00
Middleton, 1st ch., East End Mission, tow. sup. nat. pr., care Rev. E. Grigg.....	4 93
Norwood, Harmon Memorial ch.....	12 80
Wyoming Y. P. S. C. E.....	5 09
Harper ch.....	18 61
Ohio ch.....	6 00
Gallipolis ch.....	20 00
Pomeroy ch.....	5 50
Racine ch.....	1 60
Bowling Green ch.....	5 00
Toledo, Ashland-ave., Mrs. I. Bishop's class, tow. sup. nat. pr., care Dr. Clough.....	5 00
Morristown ch.....	1 25
Mount Moriah ch.....	5 70
" S. S.....	2 47

## INDIANA, \$80.22.

Seymour, Mrs. Marietta Carpenter.....	25 00
New Albany, Tabernacle ch.....	5 00
Oregon ch.....	1 00
Boonville ch.....	3 00
Pleasant Ridge ch.....	2 65
Princeton ch.....	8 80
" S. S.....	1 32
Wabash ch.....	5 00
Ladoga ch.....	5 10
Oliver Branch ch.....	1 75
Livonia ch.....	15 25
Lost River ch.....	5 00
Mt. Olive, 2d ch.....	35

## ILLINOIS, \$436.85.

Aurora, 1st ch. B. Y. P. U., for the African mission.....	10 00
Kankakee, 1st Ger. Y. P. S., for Bible woman, care Rev. J. Speicher, Swatow (of wh. \$10 is for Mrs. Speicher's use at discretion).....	45 00
Alton, 1st ch.....	46 23
" " S. S.....	10 77
" Hunterstown Miss. S. S., Pastor's Birthday Book.....	5 45
Graymont ch.....	4 66
Normal ch.....	20 00
Delavan ch.....	12 00
Girard ch.....	3 04
Palmyra ch.....	1 51
Waverly, Mrs. S. B. Titterington.....	5 00
Chandlerville, Jas. Fielding.....	3 00
Chicago, Englewood on Hill S. S., for mission school.....	1 25
Chicago, 1st ch.....	15 58
" Rev. D. Shepardson, Jr., Maplewood ch.....	10 00
" Memorial ch.....	15 00
Crystal Lake, Anson Thompson.....	19 00
East Lynn ch.....	6 40
Hoopeston ch.....	9 30
Rankin, Mrs. Howe Davis.....	1 00
Buda ch.....	16 00
Streator Y. P.....	5 00
Chillicothe, Rev. C. W. Safford, sup. nat. pr., care Rev. J. M. Foster, China.....	10 00
Sparland ch.....	15 63
Steuben ch.....	5 00

Quincy, 1st Y. P., tow. outfit of Robert Harper, M.D.....	\$5 00
De Kalb ch.....	20 70
Rockford, 1st ch.....	14 00
" State-st. ch.....	2 50
Rockton ch.....	7 25
Hartford ch.....	1 00
Long Branch ch.....	2 15
Chicago, 1st Sw. Wom. Soc., tow. sup. Telugu pr.....	50 00
De Kalb, Sw. ch.....	5 15
Rockford, 1st Sw. S. S., tow. sup. Daniel, Ongole.....	10 00
Rockford, 1st Sw. Y. P., tow. sup. Daniel, Ongole.....	10 00

## IOWA, \$269.41.

Goldfield ch., per Miss M. E. Radley.....	1 65
Toledo, 1st B. Y. P. U.....	14 00
Aurora, E. C. Shepard.....	1 00
" Mrs. C. Shepard.....	1 00
" Edith C. Shepard.....	1 00
Forest City, Sw. ch.....	1 50
Kiron, Mrs. A. Larsen.....	5 30
" C. E. Nilson.....	2 00
Osage, Joyce Lapham.....	05
Mason City ch.....	19 30
Northwood ch.....	3 78
Waverly ch.....	30 86
Des Moines, Forest-ave. ch.....	5 28
Stuart B. Y. P. U.....	3 32
Fremont ch.....	3 40
Keota ch.....	3 40
Washington S. S., for Katiah, Hanamakonda.....	10 00
Wellman ch.....	8 03
" S. S.....	2 44
Pella, Y. M. C. and Y. W. C. A., Emerson S. S.....	40 00
Centerville, birthday offering, Rev. G. F. Rein-king.....	7 14
Seymour Union, for Ahbodeh, care Dr. Bunker.....	5 00
Bedford B. Y. P. U., for Rev. J. Carvell.....	5 00
Jordan's Grove ch.....	13 05
" " Jr. B. Y. P. U.....	1 65
Danville ch.....	19 45
Fairfield ch.....	4 75
" B. Y. P. U.....	3 05
West Union S. S., birthday offering.....	5 38
West Union S. S., Christmas offering.....	1 60
West Union ch.....	25
May ch. and S. S.....	7 60
Leon S. S., for Gurnapoodi, Goorviah Bodi Coorapand, India.....	7 35
Cascade ch., for Rev. J. Firth, Assam.....	27 40

## MICHIGAN, \$398.04.

Detroit, Woodward-ave. ch. B. Y. P. U., tow. expenses of Robert Harper, M.D.....	200 00
Kalamazoo, Rose J. Clark, tow. sup. of Coh Da Foh, care Rev. J. R. Goddard, Ningpo, Adrian, 2d ch. S. S.....	8 00
" 1 48	
Cedar Springs, 1st ch. for sup. Ndiomori Mengo, care Rev. F. P. Frederickson, Congo.....	25 00
Pontiac ch.....	32 11
" S. S.....	9 71
Rochester ch.....	5 17
Grand Rapids, Wealthy-ave. B. Y. P. U., tow. sup. B. W. in India.....	3 35
Middleville ch. in part.....	20 88
Ionia ch.....	3 58
" B. Y. P. U.....	2 00
Portland ch.....	13 27
Mayville ch.....	1 00

Worth B. Y. P. U., tow. education of children in India.....	\$1 05
Grass Lake, Rev. O. F. A. Spinning.....	2 50
Jackson, E. Main-st. ch.....	12 15
Kalamazoo, 1st S. S.....	11 64
Dundee ch.....	1 00
Weston ch.....	32 00
Union City ch. and S. S.....	5 00
Menominee, Sw. ch.....	2 15
Bronson ch.....	1 00
" B. Y. P. U.....	1 00
" S. S.....	3 00

## MINNESOTA, \$507.09.

Faribault, Mrs. M. A. Clift.....	20 00
Albert Lea, Dan. Y. P. S.....	1 95
St. Paul, Dan. Y. P. S.....	5 50
Kasson ch., for Rev. C. Nelson, Africa.....	5 00
Brooklyn Center ch.....	5 75
Minneapolis Calvary ch., Mrs. Mary Hunt for Kooriah Pixley, care Dr. Clough.....	25 00
Minneapolis, 4th ch., 1st S. S., for Runghiah, care Rev. A. H. Curtis, Madras, India.....	50 00
Minneapolis, Young men for Western China.....	11 00
Stillwater ch.....	1 00
St. Paul, 1st ch.....	36 58
" " for Western China.....	1 25
Etna ch.....	5 00
Fyota, E. S. Dugan.....	5 00
St. Paul, 1st Sw. ch.....	10 00
" V. Paul, Bapatla, India.....	35 30
St. Paul, "Hoppet's Har" for San ka Dah, care Dr. Bunker.....	20 00
St. Francis ch.....	3 70
" a friend.....	50
Willmar S. S.....	12 59
" for J. Mazzagga, Bapatla, India.....	4 58
Willmar, L. G. Larson.....	10 00
Alexandria, Little Helpers.....	15 00
Duluth, 1st ch.....	6 00
Burchard, D. Hammer.....	10 00
Rothsay, Mr. and Mrs. Swenson.....	15 00
Monticello, John Lindberg.....	1 00
Leenthrop Y. P. S.....	6 00
Worthington Sw. ch.....	20 00
Oakis S. S.....	7 06
Winnebago Valley, C. Johnson.....	30 00
Winnebago Valley, Mrs. Johnson.....	2 00
Cambridge ch., for Venkatasastri, care Rev. W. Powell, India.....	20 00
Fergus Falls, A. F. Peterson, West Valley ch.....	5 71
Forest City, Cratherly.....	1 00
Stanchfield, a friend.....	1 00
Mankato ch.....	5 00
Burchard, Paul Fuhr.....	60 00
Fergus Falls S. S.....	5 82
Duluth, 3d ch., Hilda Deckman.....	1 80

## WISCONSIN, \$102.87.

Sister Bay ch.....	7 00
Ashland ch.....	7 70
Raymond Dan. ch., for Rev. C. Nelson.....	9 25
Buena Vista S. S.....	3 00
Trempealeau, Mrs. M. H. S. Truesdell.....	5 50
Lodi ch.....	15 60
" S. S.....	6 15
Racine ch.....	6 40
Sheboygan.....	15 03
Green Bay ch.....	12 79

Saxville Dan. Y. P. for Rev.  
C. Nelson, Africa..... \$4 00  
Union Grove ch., for do..... 10 45

## KANSAS, \$171.45.

Topeka, 1st ch. Y. P. S. C. E.  
for nat. pr. salary for the year  
1897..... 25 00  
Harmony S. S. .... 10 70  
Plano ch. .... 10 00  
Larned S. S. .... 71  
Walnut Valley ch. .... 1 00  
Elk City ch. .... 1 25  
Jewell City ch. .... 10 00  
Garlington, C. Fefft ..... 18 00  
Argentine ch. .... 3 90  
Rosedale ..... 60  
Kansas City, 1st Y. P. S. tow.  
sup. nat. pr. .... 11 50  
Bethany ch. .... 5 50  
Horton ch. .... 1 00  
Kennekuk ch. .... 1 55  
Willis ch. .... 1 26  
Republic City ch. .... 3 00  
Uniondale ch. .... 11 00  
Clifton ch. .... 7 50  
Riverdale ch. .... 5 81  
Mt. Pleasant ch. .... 1 00  
Colfax ch. .... 9 20  
Fairport ch. .... 10 00  
Hays City, A. A. Hoover ..... 5 00  
Woodston ch. .... 10 00  
Downs ch. .... 6 97

## NEBRASKA, \$62.38.

Omaha, Grace ch. .... 8 69  
Western ch. .... 3 50  
Lorton ch. .... 3 80  
Talmage ch. .... 2 57  
Prairie Union ..... 14 26  
Valley ch. .... 5 00  
Omaha ch. .... 8 44  
" S. S. .... 4 12  
Mead ch. .... 7 00  
York ch. .... 5 00

## COLORADO, \$108.51.

Denver, Capitol Hill ch. .... 30 25  
" Bethany ch. .... 13 00  
" Sw. Y. P. S. tow. .... 25 00  
sup. nat. pr. .... 12 50  
Lajunta, J. B. Sherman, tow.  
sup. nat. pr. .... 12 50  
Lajunta, R. Phillips, tow.  
sup. nat. pr. .... 12 50  
Lajunta, Rev. F. W. Hart,  
tow. sup. nat. pr. .... 12 50  
Rocky Ford (of wh \$2.00 is for  
India, and 67 cts. for Africa) 2 76

## CALIFORNIA, \$292.26.

Monrovia, E. A. Dangerfield. .... 5 00  
National City S. S., to be used  
for Dr. Bixby's house ..... 10 36  
Los Angeles, Chas. A. Keyser,  
Alverda A. Key-  
ser ..... 16 00  
Oakland, 1st ch. .... 12 10  
" Extra Centa-day  
Band ..... 5 00  
Oakland, Y. P. S. .... 5 00  
" Sw. ch. sup. nat. pr.,  
Kan Gai, care Rev. G. J.  
Geis, Burma ..... 17 00  
Mendocino City S. S. .... 7 20  
Los Angeles, Central ch. tow.  
sup. Bible woman, care Rev.  
J. E. Clough, D.D. .... 5 00  
Los Angeles, Sw. Y. P. S., tow.  
sup. nat. pr., care Rev. E.  
Grigg, Sandoway ..... 15 00  
Middletown, Miss Ruby Dear-  
born ..... 1 00  
Fresno S. S., Christmas off. .... 12 60  
Banning Y. P. S. .... 4 50

Linne Sw. ch. tow. sup. nat.  
pr., Moung Tha Oung, care  
Rev. C. L. Davenport, San-  
doway ..... \$25 00  
Gonzales ch. .... 10 00  
Los Gatos ch., W. A. Stidston  
O'Neals, Eld. B. Atherton and  
friends, tow. sup. nat. pr. on  
Congo ..... 10 00  
Florest'n, Miss Lillian Merrill,  
" Miss L. Merrill and  
Mrs. J. W. Smith, tow. sup.  
teacher, Ma Po, care Rev.  
B. A. Baldwin, Burma ..... 5 00  
Oakland, California College Y.  
M. C. A., tow. sup. nat. pr.  
Huang Shien Shang, care  
Rev. W. M. Upcraft, China, 5 00

## OREGON, \$18.78.

Independence ch. .... 5 73  
No. Palestine ch. .... 13 05

## NORTH DAKOTA, \$7.00.

Minto B. Y. P. U. .... 1 00  
Mandan ch. .... 6 00

## SOUTH DAKOTA, \$138.72.

Centerville, Annie Johnson. .... 20 00  
Sioux Falls, Sw. ch. .... 5 00  
Danville, Wom. Soc. for Rev.  
C. Nelson, Africa ..... 11 50  
Huron, Sw. ch. .... 11 25  
Sioux Falls, Sw. Y. P. S., special  
for students, Finland,  
care Rev. E. Jansson ..... 16 00  
Marvin ch. .... 13 38  
Bloomington S. S. offering. .... 4 67  
Benton ch. .... 20 00  
Orleans, N. and E. Olson ..... 2 00  
" a friend ..... 3 66  
" J. and E. Olson ..... 10 00  
" ch. .... 15 00  
" C. Olson ..... 1 26  
Rose ch. .... 5 00

## WASHINGTON, \$42.05.

La Couver ch. .... 35 00  
Vashon ch. .... 1 60  
Burton ch. .... 3 20  
Cheney, Mrs. Lou Nealy ..... 2 25

## WYOMING, \$5.00.

Cheyenne S. S. .... 5 00

## MONTANA, \$25.00.

Great Falls, J. F. Carlsen .... 25 00

## ARIZONA, \$5.00.

Sacaton, Mary E. Thompson, 5 00

## KENTUCKY, \$10.00.

Lexington, C. W. Mathews. .... 10 00

## INDIAN TERRITORY, \$13.00.

Tahle-quah ch. .... 13 00

## CANADA, \$4.00.

Ontario Berlin, Alvin Zuels-  
dorf ..... 4 00

## BURMA, \$8,751.68.

Zigon, rec'd on the field, per  
acct. Sept. 30, '97, Miss Z.  
A. Bunn ..... Rs. 87-6-0, 27 09  
Thayetmyo, Rev. B. A. Bald-  
win, per acct. Sept. 30, '97,  
rec'd on the field, Rs. 646-4-0, 210 34  
Moulmein, Rev. W. Bushell,  
per acct. Sept. 30, '97, rec'd  
on the field. .... Rs. 2378-15-0, 737 48

Moulmein and Tougoo, Rev.  
W. A. Sharp, per acct. Sept.  
30, '97, rec'd on the field,  
Rs. 329-12-9 ..... \$102 23  
Henzada, Rev. J. E. Cum-  
mings, per acct. Sept. 30, '97,  
rec'd on the field, Rs. 151-1-0, 46 83  
Henzada, Rev. N. D. Reid,  
per acct. Sept. 30, '97, rec'd  
on the field. .... Rs. 37-6-11 11 61  
Henzada, Rev. W. I. Price,  
per acct. Sept. 30, '97, rec'd  
on the field. .... Rs. 5077-1-0, 1573 89  
Tougoo, Rev. E. B. Cross,  
D.D., per acct. Sept. 30, '97,  
rec'd on the field. .... Rs. 5829-1-9, 17 67  
Tougoo, Rev. A. V. B. Crumb,  
per acct. Sept. 30, '97, rec'd  
on the field. .... Rs. 150 46 50  
Tougoo, C. H. Heptonstall,  
per acct. Sept. 30, '97, rec'd  
on the field. .... Rs. 1577-11-3, 489 09  
Bassein, Rev. B. P. Cross, per  
acct. Sept. 30, '97, rec'd on  
the field. .... Rs. 116, 35 96  
Bassein, Rev. L. W. Cronk-  
hite, per acct. Sept. 30, '97,  
rec'd on the field. .... Rs. 480, 148 80  
Bassein, Miss L. E. Tschirch,  
per acct. Sept. 30, '97, rec'd  
on the field. .... Rs. 1913-1-0, 593 03  
Rangoon, Miss J. G. Craft,  
per acct. Sept. 30, '97, rec'd  
on the field. .... Rs. 14-7-0, 4 48  
Rangoon, Rev. A. E. Seagrave,  
per acct. Sept. 30, '97, rec'd  
on the field. .... Rs. 24, 7 44  
Sandoway, Miss Melissa Carr,  
per acct. Sept. 30, '97, rec'd  
on the field. .... Rs. 118-4-6, 36 67  
Sandoway, Rev. C. L. Daven-  
port, per acct. Sept. 30, '97,  
rec'd on the field, Rs. 28-10-9, 8 88  
Myingyan, Rev. J. E. Case,  
per acct. Sept. 30, '97, rec'd  
on the field. .... Rs. 88-14-0, 27 56  
Thongze, Miss K. F. Evans,  
per acct. Sept. 30, '97, rec'd  
on the field. .... Rs. 95-0-9, 29 45  
Insein, Rev. L. H. Eveleth,  
per acct. Sept. 30, '97, rec'd  
on the field. .... Rs. 422-5-9, 130 92  
Insein, Rev. D. A. W. Smith,  
per acct. Sept. 30, '97, rec'd  
on the field. .... Rs. 3815-11-9, 1182 87  
Myitkyina, Rev. G. J. Geis,  
per acct. Sept. 30, '97, rec'd  
on the field. .... Rs. 120-8-9, 37 36  
Bhamo, Rev. O. Hanson, per  
acct. Sept. 30, '97, rec'd on  
the field. .... Rs. 50-14-0, 15 78  
Tavoy, Rev. H. W. Hale, per  
acct. Sept. 30, '97, rec'd on  
the field. .... Rs. 160-3-9, 49 66  
Mandalay, Rev. J. McGuire,  
per acct. Sept. 30, '97, rec'd  
on the field. .... Rs. 185, 57 35  
Mandalay, Mrs. H. W. Han-  
cock, per acct. Sept. 30, '97,  
rec'd on the field. .... Rs.  
58-1-3 ..... 18 00  
Shivegyn, Rev. E. N. Harris,  
per acct. Sept. 30, '97, rec'd  
on the field. .... Rs. 31-10-6, 9 81  
Thongze, Mrs. M. B. Ingalls,  
per acct. Sept. 30, '97, rec'd  
on the field. .... Rs. 200, 62 00  
Namkham, Rev. M. B. Kirk-  
patrick, M.D., rec'd on the  
field. .... Rs. 3381-0-3, 1,048 11  
Prome, Rev. L. H. Mosier,  
per acct. Sept. 30, '97, rec'd  
on the field. .... Rs. 262-2, 81 26  
Meiktila, Rev. John Packer,  
D.D., per acct. Sept. 30, '97,  
rec'd on the field. .... Rs. 150, 41 50



Pegu, Miss E. H. Payne, per  
acct. Sept. 30, '97, rec'd on  
the field ..... Ks. 247-8-0, \$76 73  
Moné, A. H. Henderson, M. D.,  
per acct. rec'd on the field,  
Ks. 100..... 31 00

#### MISCELLANEOUS, \$889.41.

General Miss. Society of Ger-  
man Baptist chs. of North  
America ..... 889 41

#### RUSSIA, \$613.90.

Mennonite brethren, for Rev.  
A. Friesen's work ..... 613 90

Total ..... \$60,041 34

#### LEGACIES.

Mt. Vernon, Me.,  
Calvin Hopkins. \$500 00  
Windsor, Vt., in-  
come of J. P.  
Skinner Fund ... 10 05  
Danverspt, Mass.,  
Benj. Porter .... 48 94  
New York, N. Y.,  
Horace Waters... 982 80  
Elizabetht'n, N. Y.,  
estate O. J. Du-  
rand ..... 12 83  
Brooklyn, N. Y.,  
Rev. H. Bromley, 300 00  
Manlius, N. Y., est.  
Horatio Chapm'n, 5 00  
Albion, N. Y., Mary  
E. Stewart..... 1,507 93

Manchester, N. Y.,  
estate Polly  
Michel..... \$19 75  
St. Paul, Minn.,  
Caroline M.  
Drake ..... 280 00  
3,667 30  
\$63,708 64

Donations and Legacies  
from April 1, 1897, to  
Jan. 1, 1898 ..... \$106,445 27

Donations and Legacies  
from April 1, 1897, to  
Feb. 1, 1898. .... \$170,153 91

Donations received to Feb. 1, 1898:  
Maine ..... \$2,024 07  
New Hampshire ..... 999 84  
Vermont ..... 718 82  
Massachusetts ..... 15,262 87  
Rhode Island ..... 2,705 01  
Connecticut ..... 2,138 55  
New York ..... 52,425 27  
New Jersey ..... 5,355 43  
Pennsylvania ..... 14,156 90  
Delaware ..... 118 63  
District of Columbia ..... 211 05  
Maryland ..... 32 35  
Virginia ..... 159 50  
West Virginia.... 1,364 21  
Ohio ..... 6,793 17  
Indiana ..... 1,152 87  
Illinois ..... 4,034 83  
Iowa ..... 2,224 06  
Michigan ..... 1,638 91  
Minnesota ..... 1,921 85  
Wisconsin ..... 796 35  
Missouri ..... 1,194 77

Kansas ..... \$1,464 56  
Nebraska ..... 1,114 77  
Colorado ..... 516 04  
California ..... 1,435 31  
Oregon ..... 258 85  
North Dakota ..... 225 20  
South Dakota ..... 526 49  
Washington ..... 187 92  
Nevada ..... 32 00  
Idaho ..... 39 40  
Wyoming ..... 56 00  
Montana ..... 115 65  
Arkansas ..... 3 00  
Arizona ..... 36 50  
South Carolina ..... 1 08  
Kentucky ..... 10 00  
Tennessee ..... 1 00  
Georgia ..... 14 82  
Florida ..... 25 00  
Alabama ..... 34 54  
British Columbia ..... 60 30  
Indian Territory ..... 92 27  
Oklahoma ..... 81 34  
New Mexico ..... 15 25  
Canada ..... 14 30  
Nova Scotia ..... 30 00  
Norway ..... 69 91  
Denmark ..... 70 58  
England ..... 263 25  
Spain ..... 9 68  
Burma ..... 9,018 59  
Assam ..... 739 31  
China ..... 1,086 46  
Japan ..... 202 14  
Congo ..... 51 45  
Miscellaneous ..... 2,255 91  
Russia ..... 817 00  
Alaska ..... 5 50  
\$138,419 68

## ARE YOU MAKING YOUR WILL?

Every person having any property should make a will while in sound health of mind and body. Many Christians every year are providing in their wills for additions to the permanent funds of the Union as well as gifts directly for carrying on missionary work. This is an object which no Christian of wealth should fail to remember.

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I also give and bequeath to the AMERICAN BAPTIST MISSIONARY UNION — dollars, for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor within — months after my decease.

### FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing (*herein describe the premises with exactness and particularity*) to be held and possessed by said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

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FOR 1898

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- II. To interpret the events of the time from the point of view of Christian principles.
- III. To promote the interests of Baptist churches and advance the purposes of the kingdom of God.

Editorially it seeks to discuss the questions of the time, so as to say out the truth, without bitterness or partisanship.

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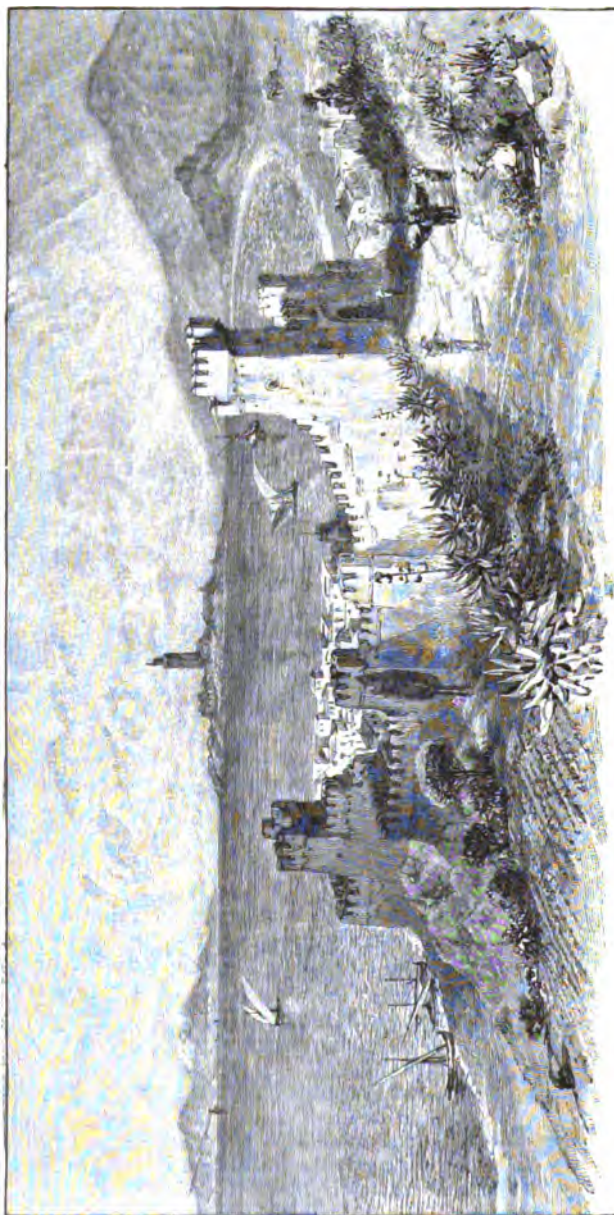
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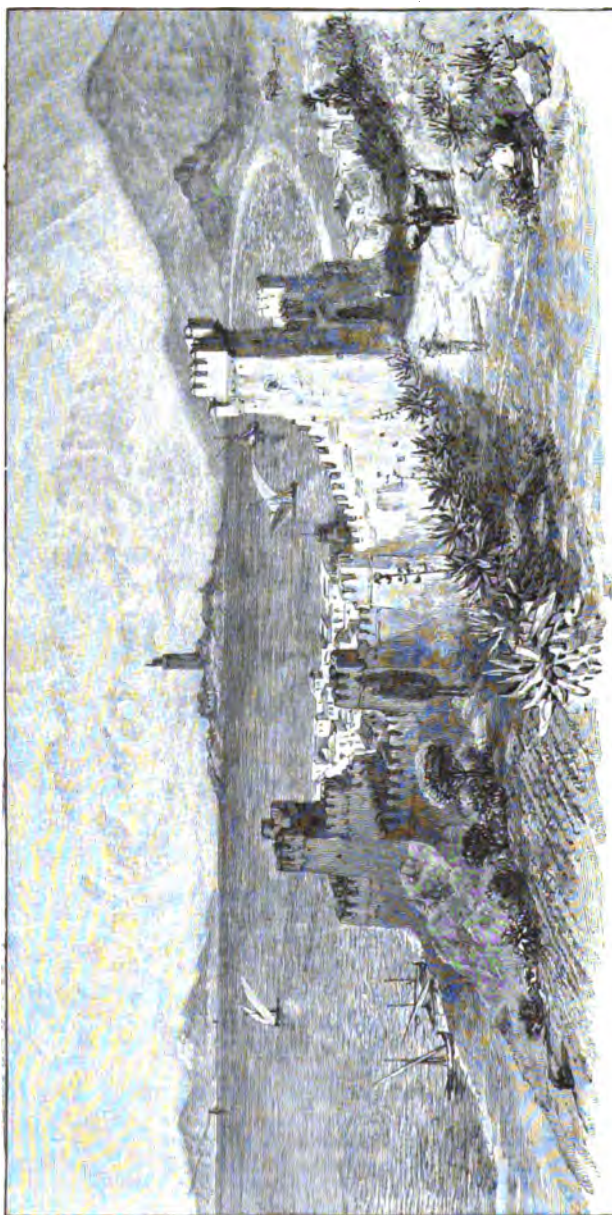
When writing to our advertising patrons please say that you saw their advertisement in the Baptist Missionary Magazine.



CAPE TARIFA, SPAIN, THE MOST SOUTH-WESTERLY POINT OF EUROPE



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CAPE TARIFA, SPAIN, THE MOST SOUTH-WESTERLY POINT OF EUROPE

# The Baptist

## Missionary

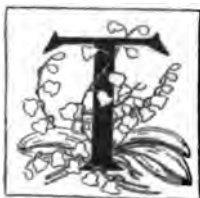


## Magazine

Vol. LXXVIII. No. 4

APRIL, 1898

### BAPTISTS IN EUROPE



HE position of Baptists in Europe is unique. Their peculiar faith and practice presents the strongest protest against the formalism of the Protestant State churches, as well as the most effective opposition to the superstitions of the Roman Catholic hierarchy. Their distinctive position has a twofold influence, as it brings upon the Baptists the greatest hatred and most active persecution of the priesthood on the one hand,

and on the other commends them to the sympathy and aid of the most pious and devoted members who are found in the established churches. While often compelled to endure great persecution and distress from the authorities, who are usually under the control of the priests of the State churches, they receive much encouragement and assistance from those pure and noble spirits who love the truth, and who are found in every communion and under every name. Amid the fires of persecution the Baptists have thrived. From the feeble, obscure body of a few years ago, Baptists have now come in all the countries of Continental Europe to occupy a position which is respectable, if not every way influential. Baptists from America who are visiting Europe may now find churches of their own denomination in nearly all the large cities of the Continent; and these churches, which are often holding up the standard of gospel truth under circumstances of great difficulty, are always much cheered and encouraged by visits from those who come to them representing the great Baptist body of America. Nearly all these Continental Baptist churches are aided by the American Baptist Missionary Union, except those in Italy, which are under the Southern Baptist Convention; and the work which they are carrying on is varied in conditions, methods, and success, but of deep interest to the lovers of a pure gospel, and of vast importance to the progress of the truth in all European countries.—From *The American Baptist Missionary Union and its Missions*, by E. F. MERRIAM.



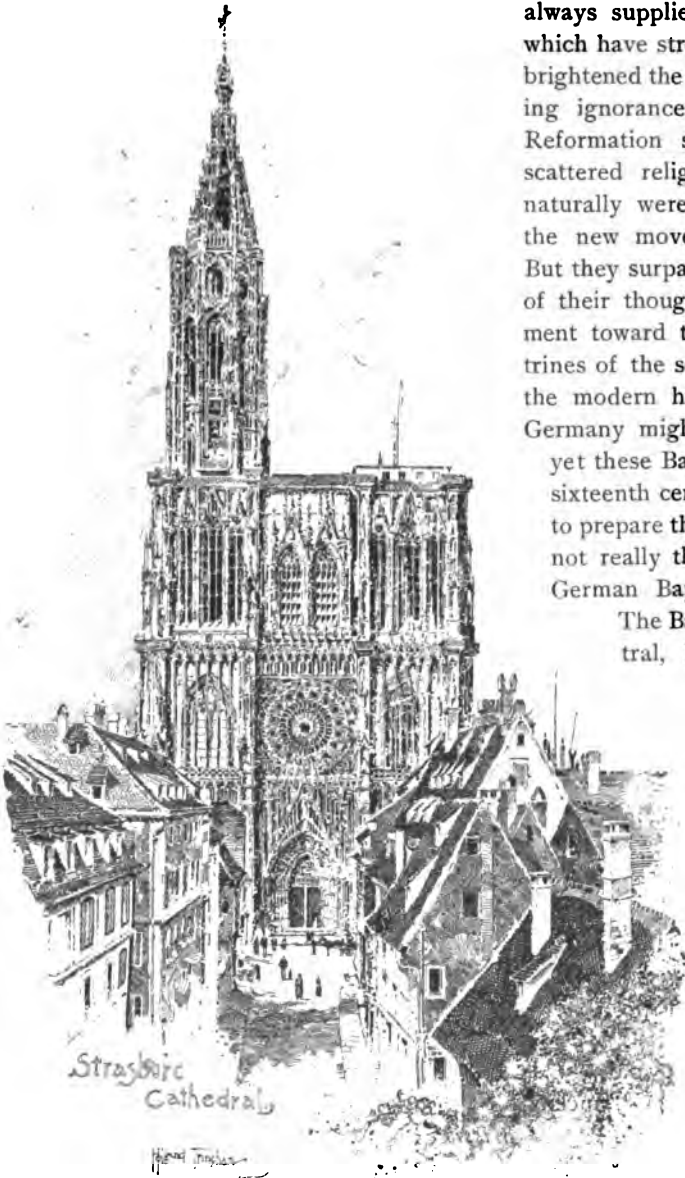
## GERMAN BAPTISTS

GERMANY has always been a fountain-head of religious reform. Even through the dark ages there were men in small communities, in various parts of the German states of Central Europe, who stood far above the surrounding ignorance, and who maintained a general adherence to the truth. The ideality and independence of the German character have

always supplied sources of light from which have streamed out the rays which brightened the darkness of the surrounding ignorance and superstition. The Reformation served to bring to light scattered religious communities, which naturally were in great sympathy with the new movement begun by Luther. But they surpassed him in the freedom of their thought and in their advancement toward the pure and simple doctrines of the scriptures. From that time the modern history of the Baptists in Germany might be said to begin; and yet these Baptists of the fifteenth and sixteenth centuries, while doing much to prepare the minds of the people, are not really the lineal ancestors of the German Baptist churches of today.

The Baptist churches of all Central, Eastern, and Northern

Europe, at the present time, may be traced back more or less directly to a little band of seven, who were baptized in the night, by Rev. Barnas Sears, D.D., of Boston, April 12, 1834. The leader of this little band was Johann G. Oncken, who became the apostle of the mod-





ern Baptist movement in Germany; and by his labors and those of others who joined him, this movement has extended throughout the whole of Central and Eastern Europe.

As the membership of the German Baptist churches is largely from the poor, they are not able to do all that should be done in maintaining their feeble churches and in extending the movement to other needy portions of the German states. Some help is afforded to them from England through a committee, of which William Sears Oncken, a son of the founder of the mission, is a leading member. The chief outside assistance which the German Baptists receive, however, comes from the American Baptist Missionary Union, which appropriates nearly ten thousand dollars a year to assist them in their work. This is placed in the hands of a committee which has its headquarters at Hamburg, and by this committee is distributed in the wisest and most economical way to promote the efficiency of the work. In all parts of Central Europe the churches generally support their pastors, and the funds are used for the support of the evangelists and in Bible distribution, and also in assisting in the support of pastors and helpers in some of the more needy territories. A visit to any German Baptist church in the United States would readily illustrate the efficiency of the missionary work carried on among the Baptists in Germany. Not only the German Empire and all of Central Europe is benefited by this work, but in this country we are receiving much blessing by the presence of so many strong and helpful members in our German Baptist churches who have been converted in the mother country, and have come here and identified themselves with our denominational interests. This is a work in which a small amount of money produces large results, and it commends itself on every side to the support of the Baptists of America.—“*The American Baptist Missionary Union and Its Missions.*”

**STATISTICS OF BAPTIST MISSIONS IN EUROPE** are given below for the convenience of readers of this number of the *MAGAZINE*. The table is taken from the last annual report of the American Baptist Missionary Union, and includes only the missions connected with this society. The Southern Baptist Board has an interesting work in Italy.

BAPTIST MISSIONS IN EUROPE.	PREACH- ERS.	CHURCHES.	BAPTIZED.	CHURCH MEMBERS.	SUNDAY- SCHOOL SCHOLARS.	CONTRIBU- TIONS.
Sweden .....	601	561	1,916	38,321	43,007	\$126,781
Germany .....	249	169	2,836	34,167	22,482	124,183
Russia .....	225	126	1,026	18,764	5,101	20,066
Finland .....	28	28	153	1,570	547	10,765
Denmark .....	70	27	209	3,449	3,864	15,509
Norway .....	24	26	170	2,171	1,272	6,000
France .....	30	19	215	2,115	858	4,900
Spain .....	6	10	26	115		
Totals .....	1,233	967	6,551	100,672	75,131	\$308,201

## BAPTISTS IN SWEDEN

THE history of Protestantism in Sweden is a glorious record. The Swedes have always devoted themselves to their religion with the same ardor and impetuosity which has characterized them in war and in civil affairs, and the type of religion which has been developed in that country has partaken of the noble, free and manly traits which are such prominent features of the Scandinavian character. When Christianity was introduced into Sweden the people gave themselves to the new religion with the large and generous freedom which they had shown in the worship of Thor and Odin and the other deities of their ancient Valhalla. The same magnanimity of spirit has characterized the Swedes in all their relations to religion. In 1593 the Lutheran Church became the established church of Sweden, and thus early did the Swedes as a nation enroll themselves on the side of a free people and a pure gospel. The fact that the latter years of the Lutheran Church have been marked by formalism and sometimes by persecution does not detract from the grandeur of the devotion which was shown by the Swedish nation in giving itself so unreservedly to the new and rising cause of Protestantism.

The same freedom and largeness of nature which was shown in the espousal of the Protestant cause can be traced in the rise of the dissenting movement in Sweden. It came in as a protest against the coldness and formalism of the established church; and to the credit of the Swedish people be it said, that the dissenters have never been subjected to those severe persecutions which have followed the seekers after truth in the more southern nations of Europe. Owing to the peculiar character of the laws regarding religion in Sweden, the dissenters of all classes are still nominally members of the established church; and while they have suffered many vexatious minor persecutions in different localities, yet, as a whole at the present time, they are allowed to carry on their worship and work without serious obstruction on the part of the state officials or the authorities of the state church. The dissenters in Sweden are chiefly divided among three bodies: the Baptist, the Free Church and the Methodist. Of these the Baptists are by far the most numerous, and probably outnumber all the rest of the dissenting people in Sweden together.

The prosperous beginning of the Baptist mission was a promise and pledge of the great success with which it has been carried forward until the present time. Large annual accessions have marked its history, and a steady and rapid growth in all branches. In common with the other Baptist churches in various countries on the continent of Europe, the churches in Sweden have suffered much from the loss of many of their best and most valued members by emigration; but the places made vacant have been continually replaced by others, and the mission has gone forward in a career of uninterrupted prosperity.

The Baptists in America have greatly profited from the mission in Sweden by the reception of large numbers of active and useful laborers who have come to our shores. These are found not only in the strong and vigorous Swedish churches scattered all over our country, but in the large number of faithful and devoted



A NORWEGIAN FJORD

members who have united with Baptist churches in multitudes of places where separate churches for Swedish people do not exist. The connection between the Swedish Baptists in America and in Sweden is very close and tender. Those in this country contribute largely and generously for the support of Baptist missions in Sweden, as well as all missionary work in our Baptist body. The same noble spirit which led Gustavus Adolphus and his army to give themselves for the salvation of Protestantism in Europe is still strong in the Swedes, for the progress of truth and for the advancement of the kingdom of Christ throughout the world. Although they have grown to a large body, yet the Baptists in Sweden still need the aid of their brethren in this country in order to carry on their work in the most effective manner. The losses through emigration keep them from acquiring the strength which would be the natural reward of their earnest labors. The American Baptist Missionary Union contributes about eight thousand five hundred dollars annually to assist the Baptist mission in Sweden, and the claim of this mission upon the Scandinavian Baptists of this country, as well as upon Baptists as a whole, is strong, and the small amount of money which is invested produces large results for the glory of God and the triumph of his kingdom.

## BAPTISTS IN RUSSIA

THE first Baptist house of worship in Russia was not built until 1872. The work, however, was entirely identified with the German mission in the reports to the Union, until 1888, when, owing to the regulations of the Russian government forbidding religious work to be carried on in that country in the name of foreign organizations, the Baptists in Russia withdrew from the German Baptist Union, and formed a "Bund" of their own, and the appropriations of the Union for mission work in Russia have since been separated from those of the German mission.

One of the most painful features in connection with Baptist work in Russia has been the severe persecutions which the people of that name have been compelled to endure in common with all dissenters from the Greek Catholic church. These persecutions proceed chiefly from the priests of the Greek church, who, since that is the established or national church, make use of the officers of the government to carry out their bigoted and cruel plans for the suppression of all religious worship and opinions not in accordance with the views of their church. Exile and imprisonment are frequently resorted to. Whole churches have been arrested, clad in prison garments, and amid great suffering compelled to travel as prisoners with loathsome and evil companions into the Transcaucasian country or into Siberia. Many Baptists are now found in this sterile and desolate land. Some have even been driven to its far borders; and a few of the brethren of our own faith are at this very time dragging out a miserable existence amid the degraded and ignorant savages of Northern Siberia.

In one instance an entire Baptist church in the Baltic provinces decided to emigrate to South America. All sold their property and closed up their business affairs, and the richer helping the poorer, they left their dearly loved homes to find a place in a more hospitable land where they could worship God according to the dictates of their own consciences. The scenes of their departure from their home were exceedingly affecting, and as they sailed away they sang hymns to God, while the tears were streaming down their faces. They are now in South America and have formed two churches, which have received much countenance and help from the missionaries of the Southern Baptist Board in Brazil.

One of the severest trials which the Baptists of Russia were compelled to suffer was the separation from their children. By a law made a few years ago the officials and priests were permitted to take from their parents children of dissenting families who refused to have them baptized into the state church. The children thus torn away from their parents were placed with Greek Catholic families or in nunneries, to be brought up in that faith. No words can express the grief and suffering which have thus been entailed upon the Baptists of Russia. Multitudes of families have been rent asunder and entirely broken up, the children placed in the care of those committed to the national church, and oftentimes the parents exiled to Siberia or banished to the central states of Europe. The condition of the Baptists in Russia calls for the deepest sympathy of all who are interested in the pure truths of the gospel of Christ.

Notwithstanding these severe persecutions the work has continued to advance with a large prosperity. All the outside aid which the Russian Baptists receive comes from the American Baptist Missionary Union, which appropriates less than three thousand dollars. This money, however, goes very far to assist them in carrying on their work amid their great trials and persecutions.

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## INSTANCES OF STUNDIST PERSECUTION

WE have already called attention to the fact that the large majority of the Stundists of Russia are Baptists in belief, practice and polity, and the remainder differ only in the baptism of infants, a practice of the Greek church which they have not yet discarded. In order that the terrible sufferings of these brethren in Christ may be more fully realized, a few instances of persecution are given in briefer form from an article by Prof. G. Godet, translated for the *Missionary Review* by Mrs. D. L. Pierson, wife of the managing editor.

Ivan Solovev, an intelligent and ardent young man of the province of Kiev, was ordered to leave the province within a fortnight. He sold a fine farm at a great sacrifice, and with his wife and five children removed to the province of Kherson. He borrowed money from the Jews to establish himself, but was again ordered to move, and the Jews took all that he had except one old horse, which was the only mode of conveyance for his family of seven. Two children died on this journey, and after a month's travel he settled near Kischeneff, in the province of Bessarabia. At once another order came to leave. The third child died. He reached Taurida only to be informed that he must move on. Finally he reached Caucasia, a broken-down man with a sick wife and but two children.

Ivan Lisotski was robbed of all he had and compelled to leave his home. Two of his children died from the hardships of the journey. For ten years he was driven from province to province until he, too, was compelled to go to the bleak and arid Caucasus.

Golovshensko, pastor in the province of Ekaterinoslav, suffered imprisonment for four years. During this time his wife and children died of starvation, and he was finally banished to Siberia for life.

In Elizbethpol, in the Transcaucasus, a visitor found 565 persons without means of living, shut up in a barren valley among the mountains, not allowed to leave and with no opportunity to gain a subsistence.

On the journeys into exile the Stundists are exposed to hardships to which they often succumb. They are compelled to travel without sufficient clothing. They are chained to the vilest criminals. At night the men are shut up in crowded prisons amid scenes of horrible wickedness, and the women are exposed to abuse and outrage. At home they are subject to robbery, violence and outrage, yet amid all this the Stundists continue to grow and the pure gospel to spread. The authorities of Russia will give no help, but the truth is gaining ground among the more influential classes. In this lies the hope of deliverance.

## A RUSSIAN BAPTIST APOSTLE

A FEW of our readers will recall the visit to this country of Jacob Delakoff, a fervent and devoted Russian evangelist. The family of Mr. Delakoff was Nestorian, but he was educated in the Presbyterian Mission School at Oorumia, and



REV. JACOB DELAKOFF

for nearly forty years has been engaged in evangelistic efforts among the Russian people at his own charges. After his return from America he went to Eastern Siberia and engaged in successful Christian labor in that growing and prosperous section of the Russian possessions. His very success aroused hostility, and the pious and devoted brother is in danger of exile to the sterile and desolate regions of Northern Siberia. All will join in the prayer of *The Church at Home and Abroad* in closing the following account of this consecrated and useful laborer for Christ :

He was foremost among the promoters of the now noted Stundist revival, and was the means of establishing no less than sixteen churches in the Crimea and up and down the Volga, over which with his own hands he ordained ruling elders. In later years, like many of the Stundists, he accepted Baptist doctrine, and went as a missionary to the distant city of Blagovestchensk, on the Amur river, working among the Molokan sect. Here he has gathered a little church from which he receives his support; but last spring a zealous missionary of the Russian Church in the same city accused Delakoff of proselytizing from the Orthodox Greek Church, for which he was arrested and thrown into prison. A few days later the evangelical brethren of the city borrowed one thousand rubles from a bank, and obtained the release of their beloved pastor on bail, while his case was undergoing investigation, which may drag along for some months. In a recent letter received from Delakoff by Dr. Labaree, his old correspondent, he intimates the possibility of his being exiled into Siberia; but he writes: "For me it makes no difference; in every way it will be according to the will of my heavenly Father, and for my good. I believe that there he will show me holy service to do for him, and my wish is with joy to fulfill my course in such service. It suffices for me to be under his banner. I shall be the conqueror by the power of him who loved me with an eternal love."

Let fervent prayer be offered for this noble standard-bearer of the cross in that dark land, that his enemies may not prevail against him.

**THE FLEMING H. REVELL COMPANY** has issued a catalogue of their missionary publications which can be obtained from their houses in New York, Chicago or Toronto, we presume, by inclosing a one-cent stamp for return postage. We have often called attention to the number, variety and excellence of the missionary publications of this company. The new catalogue will be found very useful to any one wishing to make a selection of books on missions.



## A REMARKABLE CONVENTION

THE Third International Student Volunteer Convention was held in Cleveland Feb. 23-27, and was in many respects the most noted meeting of its kind that has yet been held. It was more broadly representative than former conventions. Seventy-one mission boards sent one or more of their officers; 89 returned missionaries were present; 106 college presidents and professors; there were registered 1,717 students, representing 331 colleges, academies and universities, 61 theological seminaries, 41 medical schools and 19 missionary training schools. The attendance had been worked up with the greatest diligence for a series of months, and all the prestige and enthusiasm of the World Student Federation movement brought to bear to induce a large attendance.

Detailed accounts of the meetings have appeared in many of the journals of the country, and need not be repeated.

The report of the Executive Committee presented by the chairman, Mr. J. R. Mott, was a strong document and replete with interest. The speakers of the convention, more than eighty in number, were selected from all parts of the country. The foreign missionary movement was discussed upon its merits in a way that is rarely heard in a convention of any sort. A high spiritual keynote was struck by Rev. F. B. Meyer in the opening service and continued throughout.

More than a score of denominational rallies were held on Saturday afternoon, Feb. 26. Among these rallies none was more significant than that held by the Baptists in the First Baptist Church, conducted by Secretary Mabie. The large house was completely filled; more than two hundred student delegates were present, and a chosen representative of fifty-two institutions spoke one minute each. These addresses were in the way of response to brief talks from Dr. Bunker of Burma, Rev. W. B. Parshley of Japan, Mrs. J. N. Cushing, Mrs. Safford, Dr. Mabie and Secretary McDiarmid of the Canadian Baptist Board. It was a meeting of the most impressive and memorable sort. The new responsibilities which the large company of new volunteers for mission work lays upon the churches of all denominations in the United States is beyond measure. On Sunday the pulpits of twenty-five Baptist churches in Cleveland and vicinity were filled by representatives of the Missionary Union, many of the churches taking their collection for the Union.

In connection with the attendance of the Home Secretary upon this convention, during which he preached at the First and the Euclid avenue churches, Cleveland, he also visited Elyria, Ohio, and Chicago, addressing the ministers' meeting and devoting a day to the Board of the Woman's Society of the West. He also visited and gave addresses at Belvidere, Ill., Lansing, Mich., and spent a Sunday with his former charge, the First Church of Indianapolis, also finding time to make brief calls upon pastors C. M. Carter of Muncie and L. L. Henson of Fort Wayne, Ind. At all points touched he found deep and abiding interest in the work of the Union.

Other members of the delegation to Cleveland, Dr. W. E. Witter, Dr. A. Bunker, Rev. W. B. Parshley and Miss Ella D. McLaurin found opportunity to hold conferences of deep interest en route, going and returning. The points touched were Cohoes, Syracuse, Little Falls, Elmira and Buffalo, N. Y., Toledo and Geneva, Ohio, Newark, N. J., New Britain and Jewett City, Conn., and Fitchburg, Mass.

**THE TREASURER OF THE MISSIONARY UNION** will close his books on March 31. There will be but a few days left after this **MAGAZINE** is in the hands of our readers, but every amount which is sent in will do so much towards reducing the prospective debt of the Union. It would be a disaster beyond expression for the Missionary Union to report a large debt. If any reader of this feels that he has not yet done his share in supporting the Lord's work in foreign lands we beg that he will send an immediate remittance to E. P. Coleman, Treasurer of the Missionary Union, Tremont Temple, Boston, Mass.

**A STRIKING CONTRAST** which throws a strong light on the characteristics of the Chinese and the Japanese is brought out in the Annual Report of the American Bible Society for 1897. In China the entire circulation, not including copies sold to other Bible societies, amounted to 404,916 copies. This is an advance of nearly 9,000 over the year preceding. Of the entire number 397,044 copies, or more than ninety-eight per cent, were sold. The aggregate circulation in Japan amounted to 100,456 volumes, of which 72,434 were either free grants or sales for free distribution, and 28,022 were sold.

**THE POSITION OF THIS MAGAZINE** in the editorial in the February number, "The Real China," has been reinforced by recent events. That article asserted that the real China was the valley of the Yangtse River and south. The English government has shown its perception of this fact by obtaining from the government of China a pledge that no portion of the territory of the Yangtse valley shall be alienated, and that all the rivers of China shall be open to foreign vessels for commerce. Inasmuch as the Yangtse valley contains two-thirds of the productive territory of China, and all the navigable rivers of importance are in this valley or south of it, the English have come out far ahead in the recent Chinese complications and have secured advantages which they will unquestionably retain in every emergency and which postpone for an indefinite period the much talked of partition of China.

**PROTESTANT MISSIONS ON THE CONGO** have received a striking commendation in a publication issued by the Commissioners of the Brussels Exhibition. They say :

" Since the establishment of Protestant missions twenty years ago ten Protestant denominations have successively created posts in the Free State. These, numbering fifty-six in all, are occupied by 221 agents of both sexes; the buildings attached are constructed with skill, and characterized by a comfort essentially Britannic. The preachers are usually zealous, desirous of well-doing, and in certain parts of the Lower Congo, towards which general effort has converged, several thousands of Congolese have submitted to their influence. In addition to various literary efforts, a printing press has been set up, and from it is issued one journal in a native tongue. Instruction is given in some of the schools, and English is universally taught. Three steamers on the Upper Congo are owned by the Reformed Societies. It is an incontestable fact that Protestant missions have accomplished much, and that in several localities their influence is a factor of real weight."



**THE FAMINE IN OUR TELUGU MISSION** although limited in extent is none the less real, and the aid which has been so generously afforded in response to the appeal for a Dollar Famine Fund has been forwarded to India, and will unquestionably save many lives. The government of India has already taken steps toward establishing relief works, where the suffering people can obtain by their labors sufficient to support life. Perhaps it seems strange to many that there should be so much famine in India; but when we realize that three-fourths of the people are sunken to such depths of poverty as to be on the verge of famine all the time, it may be understood that there is no reserve of food or means, and the slightest scarcity or advance of price brings positive famine. Further contributions to the Dollar Famine Fund for the Telugus will be acceptable and may be sent to E. P. Coleman, Treasurer of the Missionary Union, Tremont Temple, Boston, Mass.

**THE PLAGUE IN BOMBAY** has almost dropped out of sight amid so many more exciting topics, but it is a sad fact that the plague seems to be steadily increasing in Bombay city and district. It defies all the efforts of the authorities to suppress and exterminate it, largely because of the opposition of the people, who object to the presence of the foreign officials within the sacred and secluded precincts of their homes. A severe riot is reported from Bombay on the part of the lower Mohammedans and Hindu peoples against the efforts of the authorities to discover and care for those attacked with the plague. Several soldiers were killed. The offices and some of the other buildings of a hospital were wrecked, and the police being compelled to fire upon the mob, more than a dozen were killed. The extermination of the plague would be difficult under the most favorable conditions, but under such circumstances as exist in Bombay it is extremely uncertain when anything like success can be achieved, notwithstanding the persistent and earnest efforts of the authorities to relieve the condition of the people.

**"LEAVES FROM THE LIFE OF LYMAN JEWETT"** is a brief but charming sketch of the missionary life and work of a great and good man. His daughter, Finette Jewett, with delicate touches and swift but sure strokes has painted a series of delightful pictures: the young missionary and his bride outward bound on the slow sailing ship, the home amid heathen scenes, the small school with dirty, ragged, unsteady scholars, the preaching to rude and noisy crowds, the prayer-meeting on the hill at Ongole, the splendid Christian helpers from that almost hopeless school, the New Testament revision, "the unbroken ignorance then and the fifty thousand converts now," and finally the rapturous entrance into life. It is all there. Published by the American Baptist Publication Society at fifty cents.

**PERSONAL.**—Rev. W. E. Hopkins, lately of Palmur, India, requests that his address be changed to Raichur, Deccan, India.—Rev. J. T. Procter and wife sailed in December for Huchau, China, to be associated in labor with Rev. Geo. L. Mason.—Rev. David Downie, D.D., and Mrs. Downie reached Nellore, India, Jan. 17, having been absent just seven weeks lacking one day, on their visit to Paris, that Dr. Downie might be treated at the Pasteur Institute. We are glad to say that the treatment appears to have been entirely successful.—Miss M. E. Carr of Moulmein arrived at San Francisco about Dec. 1.

# OBSTACLES TO BAPTIST WORK IN GERMANY

PROF. J. G. FETZER, HAMBURG



IN glancing over the field we are impressed that the brethren, assisted by your committee, have all been doing good, earnest work, and that their work has not been in vain. Most of them have very extensive fields of labor, a few have only one or two preaching stations besides the central place. Some have even as many as ten or more places where they are expected to preach at least once in a month. This makes their work very arduous and wearisome. Still they do it with satisfaction, knowing that the Lord is able and ready to bless the seed sown, and believing that in due time each one shall reap if he faint not.

As one field is not like the other, so they cannot report such great additions in each case. The hearers are very different in different parts of the extensive field; in one place they are peculiarly receptive, and take the Word as it is preached. This is especially true of Eastern Prussia and the east of Germany on the whole. In other places the hearers are indifferent to what is said.

## OPPOSITION AND PERSECUTION

Besides the difficulties which lie in the work itself, there are others from other sources. The state officials in some places do all they can to impede the work. In some parts of the kingdom of Saxony they discourage our brethren by prohibiting them from using the ordinary means of inviting people into their places of meeting. They fine them, and if the fine is not paid confiscate their furniture; their Sunday-schools are closed, and minors are not allowed to attend either the Sunday-schools or the preaching services. The clergy of the State church, being in most instances also the school inspectors, use their official position

to keep children from attending the Sunday-schools, and the teachers, particularly in smaller towns and villages, are in most instances the willing and ready tools of these inspectors. Thus they exercise a great power.

Another way in which the clergy lay obstacles in the way of our brethren is by not allowing them to speak at the cemeteries at the burial of their own members. Pastor Wilkens of Dootmund writes: "At the burial of a child of one of our members the resident clergyman proved himself very intolerant. He would not allow any remarks on our part at the cemetery, not even the 'Lord's Prayer.' At first he decided that no one but the pall-bearers should enter the cemetery. I had a conversation with him, but he could not be induced to change his mind; he even caused a police officer to be at the burial to prevent our speaking and praying."

A similar experience is reported by Rev. M. Knappe of Freiburg, in Silesia. He writes: "For seventeen years I have been permitted to speak in the cemetery here; a former mayor had given me this permission. Last year the president of the government had issued an order that only pastors recognized by the State should be allowed to speak in public burial grounds. I believed that this was intended to point to the Social Democrats, and therefore without taking any further notice of it, I spoke at the grave of an aged sister. Shortly afterwards I received notice that a fine of three marks was imposed upon me. We appealed to the Minister of Public Worship. After waiting quite a long while we received a refusal. At Wüstegiersdorf the situation was the same, but upon our appeal we received in this case a favorable reply. How is this to be explained?" In one case our brother has found that even the Catholic



REV. JOHANN G. ONCKEN, D.D., FOUNDER OF BAPTIST WORK IN GERMANY

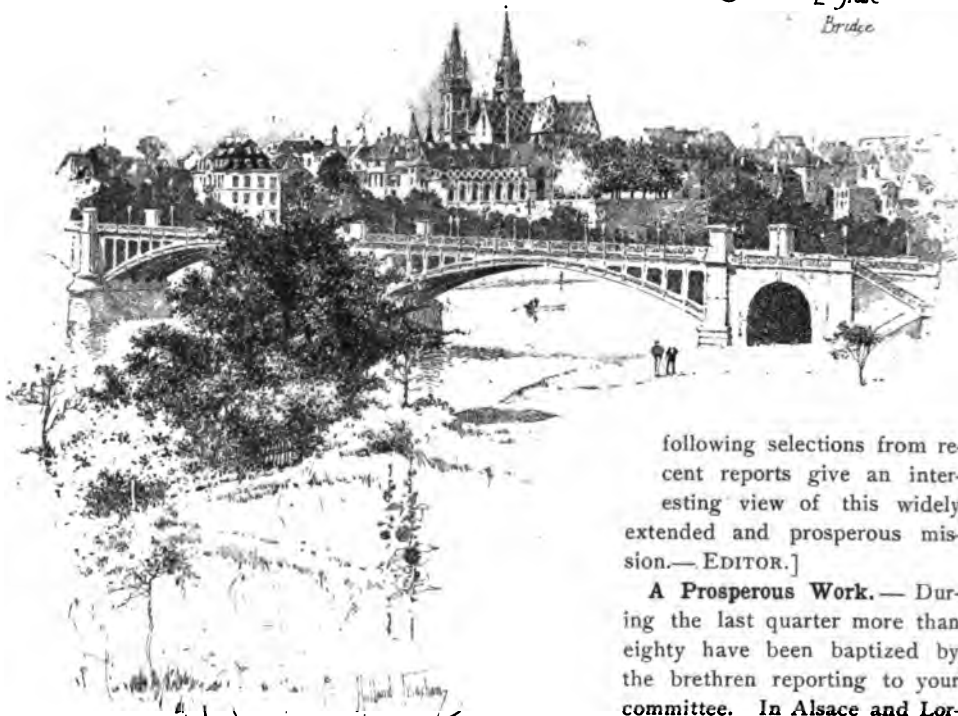
priest was much more tolerant than the evangelical pastor. In Saxony the opposition is of a more serious nature, but like the Israelites in Egypt, "the more they afflicted them, the more they multiplied and the more they spread abroad." This is literally true, for persecution scatters our brethren, and everywhere they go they sow the seed of the gospel.

Another obstacle to the progress of the work is to be found in the inadequate, uninviting and insufficient places of worship. Thus for instance in Leipzig, one of the largest of German cities, there are about fifty or sixty brethren and sisters, a young, energetic and gifted pastor. Additions have, since he has been there, been made, so that including the station Eulenburg the

church now numbers according to last report, seventy-three members. This church has given last year about fifty marks, or twelve dollars per member. But the expenses of renting a hall and of carrying on the work are such that the feeble flock is unable to do anything to secure a place of worship adapted to the place. It seems to be a question of the greatest importance for the future growth of the church that a place be soon secured. How can this be done? In a similar condition are many other Baptist churches in Germany, especially in such important places as Cologne and Stuttgart. Are there not those who have visited these and other places who will help the struggling Baptists in these great centres of continental life?

BASLE

The Cathedral from  
Bridge



following selections from recent reports give an interesting view of this widely extended and prosperous mission.—EDITOR.]

**A Prosperous Work.**—During the last quarter more than eighty have been baptized by the brethren reporting to your committee. In Alsace and Lorraine Brother Weidkuhn is not only holding his own at Mülhause, but making steady and sure

## BAPTISTS IN CENTRAL EUROPE

THE German Mission of the American Baptist Missionary Union is by no means confined to Germany. It reaches every portion of the German Empire, and also extends to Switzerland, Austria, Hungary, Roumania and Bulgaria. Formerly the Baptist churches in Russia were included in this mission; but they have been compelled by Russian law to dissolve all connection with foreign churches, and to form a Union by themselves. The funds for Baptist work in Russia are now sent to Russia direct.

Regular reports are received from the churches of the German Union which are assisted by American funds. These are translated and forwarded by Prof. J. G. Fetzer, of the seminary in Hamburg. The

progress. His church now numbers 153 members in ten different places. Strasburg has been without a pastor for some months, but now a young man is about to obey the call and settle with the weak one. May the Lord bless his efforts to build up a church there. At Metz the work is a peculiar one, there being so many soldiers garrisoned there. This gives the place a peculiar color, and the work must be done in a peculiar way. Our Brother Breidenbach, who has himself been a soldier, knows how to work in such a place, since he knows the many temptations that surround the young men, and has a heart full of love. Though his work is hard work he does not labor in vain.

**The Church at Kiel**, the great naval port

of Germany, celebrated on the second Sunday in October its twenty-fifth anniversary. During this time it has had two pastors. The present pastor, Brother Clasen, is its third. It is quite wonderful how slow the work progressed, what difficulties had to be overcome, until a church was organized in 1872; and from then till the present time it has gone through many vicissitudes, but the prospects are good. There is a revival at Rendsburg, a station of this church; and in Tleusburg, the northern metropolis of the province of Schleswig, a young, promising man just from our seminary, has been secured. There will be an independent church organized there very soon. This field is indeed one of promise.

**At Braunschweig**, the capital of the Dutchy of the same name, Brother Fishler toils on under difficulties, but not without success. He reports ten baptisms and eight others waiting for baptism. Magdeburg and Dessau, where Brother Späth holds the fort and defends it manfully, have been lately visited with a blessing, so that he is enabled to report thirteen baptisms and an encouraging outlook. At Eberswolde and Luckenwolde the brethren are still at their posts waiting for a blessing from above.

**Difficulties in Dresden.**—Nowhere in Germany are our brethren molested and hindered as much as in Dresden, the capital of Saxony. Still Brother Mascher does not lose courage. He writes: "From without we have had our usual amount of annoyances. When the synod of Saxony met in Dresden, the Dresden clergy bitterly complained about the frightful progress the sects were making, and urged the authorities to restrain this disorder. Thereupon there soon followed several orders. In accordance with these we have no right to call our chapel 'Friedens kapelle,' (peace chapel) nor our church 'Gemeinde gläubig getaufter christen' (church of baptized believers). According to a mandate the ministry denies us the right to a '*Baptist church*,' and at the same time we were forbidden to hold

divine services and to advertise our services in the daily papers. This has given the son of Pastor Rode of the church at Altona, which he served for more than twenty-four years, occasion to many explanations, and protocols of proceedings have been sent to the ministry. For the present the matter rests."

He also writes, "In Plauen, near Dresden, the authorities have prohibited our meetings, and I have been fined one hundred and fifty marks for a baptism performed more than a year ago at the dedication of our house of worship. These difficulties do not hinder our work. On the contrary they spur us on to new exertions. When we have services in Plauen now, there are always policemen before the door. As to the fine, I have sent a request to the court that the matter be investigated, as we are not conscious of breaking the law. All these things do not keep people from coming to our meetings."

**A Large Field.**—At Belgrade in Pomerania, the work is carried on by Brother Nickel. He has a very extensive field of fifteen preaching stations with 254 members. These ought to be able to support the pastor, but from what he writes they are far from it. One reason is, no doubt, the fact that being scattered over such a large territory they are compelled to maintain quite a number of preaching places at an extra expense.

**In Danzig**, Brother Haupt is elated at what the Lord is doing. Since he has been there he has been permitted to baptize thirty-three; surely something to encourage a messenger of the Lord. Besides Danzig he has the watering places Zoppot, Neufähr and Longführ to care for; more than one man can effectually do. It is to be hoped that if the work continues to be blessed, the church will soon have recovered from its financial embarrassment from which it has suffered for about a decade.

**In Switzerland** your committee assists at present four brethren: Gamper in Berne,

Kradolfer in Zürich, Fisch in St. Gall and Waldvogel in Herisau. They all work each in his own way as his particular field seems to demand it. A church is building in Zürich, the metropolis of Switzerland. Brother Kradolfer is at work and soon hopes to have a model church building, adapted to the wants of the people. Visitors going to Zürich should not fail to look up the church and worship with them. Since the first of January Brother Kradolfer has baptized forty-eight persons. Others have applied for admission.

**In Austria.**— Brother Nowotny in Prague and surrounding stations has, like all his fellow-workers in Catholic countries, no easy work. One of the greatest difficulties with him and with many others is the scattered condition of the flock. He has them in thirty-two different places. Another difficulty is the depraved character of the people. Brother N. writes: "In spite of the greatest caution one is often dreadfully deceived, hence one is compelled to advance slowly and cautiously. Had I gone on quicker during these years, a church would have been called into existence which would soon begin to decay. I consider it a special blessing that the Lord has given me a number of true men on my field, who in a self-denying way assist in proclaiming God's word."

Besides preaching in different places Brother Nowotny also edits his monthly *Messenger of Peace*. He writes: "With the aid of my people I have been enabled to spread fifteen hundred copies of Bibles, New Testaments and parts of the Word of God in a quiet and unobtrusive way." His monthly of one thousand copies circulates in eighteen different countries. "Even in Belgrade my Bohemian paper proves to be a little helper in the spreading of the kingdom of God among the Slavs residing there. Four hundred copies are paid for; the rest I distribute gratis." Whoever is acquainted with the condition in those countries, knows that it is a success to secure

and keep four hundred subscribers for a Baptist paper. I now begin the fifth volume.

The co-laborer of Nowotny, Brother Kraliçek, is tilling a hard field in and about Randuitz. There are no members there besides he and his wife, and he has to try to get among the families, which is very difficult, they all being so bigoted. In about forty families he has gained access. Of these only about fifteen give any evidence that the word spoken to them has not been in vain. Of these some come regularly to the meetings, read with pleasure the Word of God, and give hope that they will sooner or later come out for the Lord. A few have been inquiring into the way of life, but one young man was drawn back into the snares of the Social Democrats. At the present time the meetings are not well attended because most people would rather come at night like Nicodemus, than be seen by relatives and friends going to attend the meeting of the despised Baptists.

**In Vienna** Brother Koch has been greatly blessed, and is able to report fourteen baptisms and a net gain of thirteen. He is therefore much encouraged in his work in the Imperial City on the Danube.

**From Hungary** Brother Meyer reports 123 sermons besides a number of other meetings; an effort which no other man to my knowledge is able to make, though his colleague in Hungary, Brother Peter, is trying hard to come up to him. He reports seventy-nine sermons and twenty baptisms. Thus these two report fifty baptisms and 202 sermons.

**High Church Baptists.**— On the field of Brother Peter a number have gone over to the Nazarenes, who have large churches in Southern Hungary. The chief reason for their going is, they say, because our brethren bear arms, whereas it is written, "Thou shalt not kill." Although these Nazarenes immerse, they do not consider our baptism valid, hence they rebaptize everyone coming to them.

In Galicia Brother Massier at Sniatyn reports that his labors were blessed in the conversion of souls, eleven being added by baptism. Since New Years, he tells us that thirty-five souls have been converted. Of these eleven have thus far been baptized. Others could not be baptized on account of high water, which prevails in his vicinity on account of the continual rains. Others live so far from him that for the same reason he was unable to get to them. A young Israelite was not long ago, on account of his conversion, beaten in the synagogue.

**The Theological Seminary.**—On the first of September last twelve new men entered upon a four years' course in the Seminary at Hamburg, and a few weeks later another came from Russia, making thirteen in all. Besides these there are twenty-nine seniors, so that at this writing there are forty-two men enjoying the benefits of our institution. All of them besides studying are helping

in the work among the churches, in Sunday-schools, Young Men's Christian Associations and other branches of missionary labor. Besides the four churches in our vicinity, there are eight or ten places where regular services are held, chiefly by our students.

The teaching force consists of five persons: Rev. J. Lehmann and the writer as theological teachers, and three others who are efficient helpers and otherwise engaged in the public and private schools in our environs. Their names are Petersen, Roy and Meyer. We look forward to a promising year of work, and hope that the Lord will not put us to shame.

Everything considered, it may I think be safely said that the outlook in Germany as well as without in the adjacent countries is quite encouraging, and gives us great reasons for rejoicing for what the Lord has done and is doing through the instruments he uses.

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**THE DEATH OF MRS. HANNAH E. T. (WRIGHT) STILSON** breaks another of the very few links remaining which bind us to the earlier history and scenes of our missions in Burma. Mrs. Stilson was born in Nelson, N. H., Sept. 21, 1820, and was baptized in the Baptist Church of Mason, at the age of twelve years. Her parents afterwards removed to Western New York, where she became a teacher in the public schools of Rochester, and was appointed a missionary of the American Baptist Missionary Union, sailing from Boston Oct. 18, 1849, for Burma. She reached Moulmein March 18, 1850, and labored with great usefulness and devotion among the Karens in the vicinity of Moulmein until 1852, when she was obliged by the failure of her health to return to America. For a time she remained in Rochester, but on July 15, 1858, she was married to Rev. Lyman Stilson of Nunda, N. Y., who also had previously been a missionary in Burma. They removed to Jefferson, Iowa, in 1871, where they resided until the death of Mr. Stilson in 1886, and where Mrs. Stilson has made her principal home since that time, and from whence she was called to her heavenly abode. Mrs. Stilson was a lady of eminent piety and entire devotion to the interests of Christ's kingdom. It was with great grief that she was obliged to surrender her missionary work for the heathen, and throughout her long life she has maintained a most lively and earnest interest in the foreign missionary work. The prosperity of Christ's kingdom in all the world was her life. Such deep and earnest interest in the salvation of the heathen as possessed the heart of our departed sister is becoming all too rare. May her spirit be imparted to many others.

## EVANGELISTIC WORK IN PAS DE CALAIS

REV. P. A. HUGON

**I**NTERESTING social problems as well as the obstacles to gospel work in France are brought out in the following story of Baptist work in Pas de Calais, in the northeastern part of France. While some of the features of the work are peculiar, many of the difficulties are the same as found in every Roman Catholic country.]

The work of evangelization in Pas de Calais is almost wholly among the miners, who form a separate class from the rest of the people. They reside in workmen's cities (*corons*), built expressly for them by the colliery companies, outside the villages. Among the village people every one is known, and from father to son live and die in the same place; thus they become absolute slaves of traditional prejudices, whereas the miners, obliged to go from one mine to another, become more independent. A large number come from Belgium, from Alsace, some even from Italy, many from other colliery districts in France, seeking employment as soon as a new colliery shaft has been sunk.

It is to this mixture of families of different nationalities and from all parts of the country that we, after the blessing of God, owe the success of our work of evangelization. Outside the working classes we have been unable to gain many adherents to the gospel. The working miners and the workmen in a large iron manufactory have alone been accessible to our missionary efforts, whilst the peasants, shopkeepers, the well-to-do classes, and the employees, such as clerks, bookkeepers and others, whilst approving our principles, keep themselves prudently apart or apparently ignore us.

The mining companies have solved in an admirable manner the grave problem of cheap lodgings. For five or six francs per month the workman has a little house built by the company, composed of two or three

rooms on the ground floor, two on the first story, a cellar, a small courtyard, two little outhouses and a garden. An active oversight is maintained, and occasionally people who have bad habits, or are quarrelsome with their neighbors are sent away from the workmen's city and obliged to seek a lodging for themselves and their families in the surrounding villages. Once a year in the month of June the company delegates a commission to visit the gardens, and bestow prizes varying from five to twenty francs to those whose gardens are in the best condition. There are also prizes given to the neatest and cleanest kept household.

The average wages of a miner paid by the piece, that is according to the amount of work done, is four francs twenty-five centimes per day. Workmen paid by the day gain less, three francs twenty-five, or three francs fifty. A working day consists of nine or ten hours, from four o'clock in the morning until one or two in the afternoon. From the amount of their wages three per cent is deducted as a Provident Fund, in case of sickness and incapacity for work. To this fund the company also contributes. Thus in case of sickness the workman receives one franc forty per day and the doctor's visits and medicines besides. In case he is wounded the miner gets one franc ninety, instead of one franc forty. When he is by age or illness rendered incapable of working, he receives a pension of one franc per day for the remainder of his life.

For several years the mining companies have given up the former custom of making the miners work on Sundays; God be praised for this. But, alas! when it is seen what a bad use the miners make of their day of rest, one is ready to ask whether they would do worse in making a working day of their Sunday. In fact that holy day



is not for them the day of the Lord, but the day of sin and pleasures; and what pleasures! The directors of the companies, composed entirely of Roman Catholics and worldly people, instead of trying to develop the intelligence and the morality of their work people, have encouraged, by means of prizes, the multiplication of games. During the fine weather the railway stations are invaded every Sunday by crowds of musical societies, archers, arbalisters, and other gamesters. There are even societies to promote the cruel sport of cock-fighting. All these societies take their rise from the "cabaret" (saloon); here they are born, live and prosper; here also are quickly swallowed up the wages, the strength and the health of the miner.

More than half of the miners cannot read. Frequently, after talking with them in their houses or in the streets and offering them a tract, they would say, "I cannot read, sir." Others refused to accept a little book, saying: "It is useless to me, and there is no one in my neighborhood who can read it to me." Blessed be God, the government under the Republic has made instruction obligatory and gratuitous. There will still be illiterate persons, but their number will soon be reduced to very insignificant proportions. Nearly all those who begin to frequent our meetings and are unable to read, very soon feel the necessity of learning in order to follow the words of our gospel hymns, or "cantiques," as well as the reading of God's holy word, and frequently appeal to the kindness of a relative, a friend, a companion, even of a child, to teach them.

The passion for alcoholic drinks is general and inveterate, and the laxity of morals is of such proportions as to be impossible to describe in this paper. Sad is the state in which the children are born, grow up and have their characters formed, or rather deformed. The principles which guide their education are tyranny or caprice, according to the humor of the parents. Being them-

selves the witnesses of scenes of violence amongst their parents, as soon as they become of an age to gain a livelihood they leave home, and commence at the age of sixteen or seventeen a life of vice.

In Pas de Calais twenty-five years ago there were only Roman Catholics, but of all kinds, from the bigot who is working hard for salvation, to the unbeliever, hating the priests, but who would not for any consideration permit his children to miss taking their first communion. All these characters are still represented at this day; but with this difference: that sincere, honest Catholics are now scarcely to be found. Since the Republic has given liberty to the press the newspapers have unrelaxingly unmasked the hypocrisy and rapacity of the priests. The shameful scandals caused by the enforced practice of celibacy, formerly suppressed by the Jesuits under the Empire, have now received a publicity most disastrous for the clergy and for the Catholic Church. The miner left free to go to mass or not has little by little completely deserted the church; the women under pretext of their domestic occupations, have, although in a less degree, followed the example of the men.





REV. K. O. BROADY, D.D.    REV. ARVID ULLMARK    REV. ADOLPH DRAKE, D.D.    REV. T. TRUVK

SOME BAPTIST LEADERS IN SWEDEN

## THE WORK OF GOD IN SWEDEN

REV. K. O. BROADY, D.D., STOCKHOLM

THE heart of the mission throbs with gratitude to God for the aid rendered us through his people in America. He has made your society our staff of bread, and our hearts bless God and bless you. The unavoidable reduction made by your committee in the appropriations was wonderfully supplied by a member of our Mission Committee. When we came together after your letter had been received, to decide on the supports of our preachers and missionaries during the year, feeling sad at the thought that many of them would not this year get what they really needed, one of our brethren, the treasurer of the committee,

said: "Let them all get the amount they are used to and which they all need, and I will make up the balance." Oh, how our hearts rose in unutterable gratitude to God. It was such a relief.

The work in the Bethel Seminary gives every encouragement. I can see as never before the presence of the Lord in the midst of us as a school, carrying on his own divine work in recreating, moulding and sanctifying characters and life. We have a beloved band of brethren pursuing studies. One desire has taken possession of all their hearts, and that is, to live for God, and to preach the gospel of our Lord Jesus Christ.

They give promise under God of great usefulness. All are beneficiaries excepting two of them, who think they have means enough to carry them through a three years' curriculum. We keep on as yet demanding of the new comers that they support themselves the first year.

The work in the churches is going on unceasingly. There is no lack of prayer and no lack of effort. But what is everywhere needed is a greater outpouring of the Holy Spirit to kindle enthusiasm and zeal for the great work of saving sinners, and to make the efforts put forth to this end telling with the very effectiveness of God's own strength. Still the work done is not without results. Many are saved by it; many others are rooted and grounded in the faith, and the great mass of hearers, as well as the communities at large where the work is being carried on, are being prepared to give up their ways of sinning and to receive the Lord when the day of visitation from on high comes. And that day is coming. But the attitude of the State church, which has taken in hand to train all these people for the kingdom of heaven, is a greater hindrance to our work than anything else. We preach to the people, "Repent and believe, because you must be born again if you are to be saved." She preaches to the people, "You *are* born again." And her word is law. The struggle for the posses-

sion of the souls of the masses is very unequal. But truth and Christ will prevail in the end, and that is why God has patience as yet with the church.

Some little time ago a poor, sickly, helpless woman, a member of one of our churches in Gotland, applied to be aided and received into one of the charity-homes controlled by the influence and the authority of the church. "No," was the answer, "you are not baptized. We cannot receive any others than such that are. But if you be willing to be baptized, we will let you in and take care of you." The baptism thus insisted on is the pouring, practiced by the Lutheran Church. "No," the woman says, "I am baptized, and I cannot change my faith." She could not for her conscience sake yield. Finally, as the poor woman's need was very great, and the opinion of the community was roused against the meanness of the authorities, these said, "Well, we will take you in, but you must get a certificate from your preacher that you are baptized." She procured the certificate and was received. Then, to make the thing sure, the priest comes to the home, places himself solemnly by the woman, and equally solemnly opens the book and reads the whole liturgy prescribed by the church in connection with the act of baptism. The weaknesses are not all secular; there are a great many of them that are religious.

## THE DUTY OF MINISTERS

I WANT to press upon the clergy that it should be made a part of their ordinary teaching that they should lead their people, by all means in their power, really to feel for mission work, and to care for it as part of the work which the Lord Jesus Christ has called upon every one of us to take his share in. I want the clergy to be aroused to their duty in this matter, and to be constantly bringing it before their people, not merely on the occasion of a deputation coming down, or when there is a meeting for the purpose, but time after time in the

course of the year, as a matter of Christian instruction. The people should be instructed that this is a part of the work which is essential for their own Christian life. It is not merely a duty which they owe to the perishing heathen, or to those of their own countrymen who in the colonies are running a risk of forgetting all that they learned at home, but it is a duty which they owe to their Lord, and which they cannot disregard without very certainly falling short of the standard of true Christian life. — *The Archbishop of Canterbury.*

## AMONG THE BAPTISTS IN SWEDEN

REV. ADOLPHE DRAKE, D.D., STOCKHOLM

ON a journey to the south of Sweden I stopped for one day at the town of Linköping, where I studied for years at the gymnasium and afterwards was employed as a teacher. Here also the Lord had found me and led me to make my first efforts to serve him. A time of forty years had elapsed since I saw the place. What a marvellous work God had wrought in that time! When I left I could not find more believers in the town than I could count upon my fingers, and our only way of communication was in private conversation, as the fines for holding religious meeting for grown-up people were so heavy that no one ventured to open a room for one. Only to a Sunday-school a farmer opened his humble dwelling. In telling the Baptist Church in the place of this first enterprise for Christ, a woman arose and said, "I was one of the scholars." She also told me of another of these scholars who is a member of a Baptist Church. It was sweet to find the seed sown after many days. Had I been there a few months before I would have seen two aged mothers in Israel who had passed away, but their memory lingered with blessing. The Baptist Church of Linköping now counts about three hundred members. A nice chapel has been built and enlarged. Besides there is a Methodist Society of about the same number, and a widespread religious interest among the Lutherans.

My visit to Skane, the southern slip of our Scandinavian peninsula, containing some six hundred thousand people of our wealthiest population, was also very encouraging. The materialistic and socialistic influences from the continent are strongest here, having entered via Denmark. There are besides strong High Church tendencies. For decades our preachers have been striving against the tide, and my visit



BETHEL SEMINARY, STOCKHOLM

only confirmed the evidence of a decided and steady progress in later years. Malmö, the provincial capital, was the scene of a three days ministers' conference. The nice Baptist Chapel in Jerusalem street was not quite filled, but the occasion was declared by the brethren to be a decided step forward and promising well for the future. It had "broken the ice," as the Swedish saying is, of certain inveterate prejudices. A special feature was the presence of about a dozen members from Copenhagen, while national prejudices generally prevent intercommunication "across the strait."

I also visited three other centres of work in Skane. Even on weekdays in summer the people everywhere flocked together to hear the gospel, and were interested and attached to their preachers, who at each place have a small allowance from the Missionary Union. But even that little seems to be the only way of keeping their heads above water, although their churches have raised their salaries during the year, in one

case without its being asked for. At Helsingborg, the church never had a place of worship of its own, but now renting halls has become impossible. An excellent lot has been secured and the church prepares to build, though they will have a hard time of it.

I also took a trip northward to South Dalarne. Thirty-eight years ago I baptized the first four persons in that region. Out of these four there has sprung an association of twenty-eight churches, with about twenty-two hundred members. And yet there have been serious drawbacks, principally through the want of laborers. The prospects are very encouraging now, several faithful brethren laboring at different places.

I was entertained by the same family where the ordinance was first administered. The original four are still alive, as far as I know, though one is found in San Francisco. Those remaining here give every encouragement to the preaching of the gospel. The mistake in this region has been the too hasty organization of new little churches, too weak to exert any influence. Now three weak interests within a short distance of each other have called a common pastor, who with a little help from the Missionary Union has settled at Avesta, a thriving manufacturing village of some three thousand people. The church has grown from twelve to thirty-five members in one year.

## IN THE HOME OF LUTHER

REV. F. A. REMLEY

THE State churches of Germany claim the exclusive privilege of caring for the religious wants of the people, and regard the Baptists as proselyters and interlopers. Of the population which in 1890 numbered 49,428,470, all but 726,739 belonged to the State churches. The Protestant churches had 31,026,810 members and the Roman Catholic churches 17,674,921 members. Since 1890 the population has been increasing at the rate of about half a million per annum, and these figures must be correspondingly increased, because in Germany people become Protestants and Catholics by birth. As these State churches have a religious monopoly which is protected by laws which in different parts of Germany permit and allow the persecution (under form of law) of Baptists and others who would work in that field, it would be interesting to know what is being done by these State churches to meet the religious needs of the millions under their control.

An article in *Der Hausvater*, a Lutheran paper published in Leipzig, throws some light upon the situation. According to the latest statistics, it says, there are 30,250

preachers in the State churches; 15,050 of these are Protestants and 15,200 Roman Catholics. Comparisons are odious, yet oft-times helpful. Alongside these facts place the following taken from the New York *Independent's* symposium on the progress of American churches for 1896: In the United States there are 35,237 Methodist ministers, 33,993 Baptist ministers, 11,154 Presbyterian ministers, 10,878 Catholic ministers, 5,993 Lutheran ministers, and of the other smaller bodies enough to make a grand total of 136,960 ministers, and these serve a membership smaller by over twenty-three millions than the membership which the 30,250 ministers of Germany serve. While in this country the Baptists alone furnish 33,993 ministers for our population of seventy millions, the Protestant State churches of Germany furnish only 15,050 for over fifty-two millions of people. The moral and religious conditions need not now be told. They are such as these facts would indicate. After a number of years residence in the Empire I am convinced that Germany is truly a Macedonia. Oh, for another Luther!



## BAPTIST WORK IN BELGIUM

**R**EV. MR. CADOT of Chauny, France, forwards the following encouraging report from M. F. Delilez, an evangelist engaged in the Baptist work in Belgium. This was opened but a few years since, and in spite of the serious obstacles met with, has shown very promising prosperity.]

**Our method** of evangelization here results in rapid progress. Since your visit several have been converted, while four other families, friends of the gospel, and their children attend the meetings at St. Vincent, and come pretty often to attend our services at Bellefontaine, where we are now. It is a beautiful village with six hundred inhabitants, and two kilometers and one-half south of St. Vincent. We have rented a very good house to place our modest baggage in, and we hold meetings there. A great many listeners come and have listened very well. However, the priest, being alarmed, has preached against us and has appealed to his partisans to chase us out of the place. I have availed myself of my journey to Rome and all that I saw at the Vatican and at the church of St. Peter, to explain to our hearers the seventeenth chapter of Revelation. One night, in reply to our arguments, somebody came and threw against our window a large stone, which shivered in pieces all the panes of glass except one. The news of this act of persecution being scattered at once in the village, the following evening we could not accommodate the crowd that came to our meetings, and for several days it was the same.

**Every evening** at seven o'clock we commence our services; but there are several men, women and children who come to learn hymns with my helper, M. Valet, at six o'clock in the evening, in such a way that there are people who stay from three hours and a half to four hours at the services,

and are not fatigued. After the hymns and before the service there is a lady who reads aloud tracts to the assembly, and all listen in silence. It is the gospel popularized.

**A boarding-school teacher** from B. after having heard us, invited us to go and hold a service at the place where she lived, which we did. Thirty-six from Bellefontaine and six or seven from St. Vincent went with us. We had a very good service and we were invited to go again. We have also held services at G rouville. We use all legitimate means to draw souls to Christ. Brother Valet having brought from Charleroi some pledges of the Blue Cross Society, we invited some drunkards to sign the pledge. At Villers and here some have been reclaimed by this means. We do not neglect to pay visits to the houses. Many questions which cannot be discussed at a public service are taken up in private conversation.

**Self-denial for Christ.**—Brother Valet and I always live very simply. During several consecutive weeks we have only spent seven or eight sous a day. It is the self-denial of Jesus Christ which saves the world. By contenting ourselves with very little, we are at the level of the people amongst whom we preach the gospel. We drink and eat rather less than they. Here at Bellefontaine M. Valet and I went into the neighboring wood and filled with dry leaves our two mattresses, and thus we have a good bed, but no better than those of our auditors. We dwell amongst them and we try to practice under their eyes the gospel we preach to them.

M. Cadot adds: "Our Brother Delilez works for God without any fixed salary. He has a little property at Boucelles, near Li ge. He has, we believe, given away the greater part for the work of the Lord."

# THE TOKYO BAPTIST ACADEMY

PRINCIPAL ERNEST W. CLEMENT

THE fall term, which opened Sept. 10 and closed Dec. 24, was one of the most eventful in the history of our young institution. Its record contains the items of typhoon, rain-storms, sickness, moving, death, and also of many blessings. It was in some ways a "broken up" term; but it was also a consolidating, a knitting together term. It has been a time of suffering and discouragement; but it has also been a time of advance along several lines.

In the item of numbers, there is not much of encouragement. At one time during the term the attendance reached the figure twenty-five, but has since dropped a little. Day students, special students, come and go, so that the attendance is quite fluctuating. At one time the number in the boarding-department was twenty. It looks as if the school, so far as the number of students is concerned, has reached its maximum development under present conditions.

It was during this fall term that death claimed its first victim among us in the person of our lecturer on Japanese law. He was not a professing Christian, but was a very progressive man, who wanted Christian civilization in his country, and was deeply interested in our little school. His death and the acquisition of a Christian man as teacher of mathematics brought our faculty into the condition of being unanimously Christian; and at present every pupil in the school is either himself a professing Christian or from a Christian family. We

feel warranted, therefore, in claiming the Tokyo Baptist Academy as a distinctively Christian school.

We are continuing to make strong efforts to develop the principle of self-support, and have made a little advance in that direction by bringing the boarding-department into line. This is now entirely in the hands of the school; one student has charge of the purchases and accounts, and two others do all the work in the kitchen and the dining-room. But we are still unable to find work for all who wish to enter the school.

I take this opportunity of acknowledging with thanks the receipt of several gifts from friends in Japan and America: six fowls each from Rev. J. C. Brand of Tokyo and Rev. A. A. Bennett of Yokohama; from the latter also twenty copies of his English hymn-book; twenty-five copies of various school-books (new) from my college classmate, A. L. Abbott, Esq., of St. Louis; and twenty dollars from the Tabernacle Baptist Church, Seattle. These thoughtful and timely gifts are much appreciated.

We are also trying to introduce gradually the principle of self-government. One of the teachers has the oversight in the boarding department; but under him a monitor and a vice-monitor, elected by the students from among their own number, have direct charge and are the executive officers. The experiment has thus far worked well, and a healthy public opinion is growing up in the school.





ENGLISH BAPTIST CHURCH AND GUEST HOUSE, RANGOON, BURMA

PROPERTY OF THE AMERICAN BAPTIST MISSIONARY UNION

## A NEW YEAR'S SERVICE IN MANY TONGUES

MR. FRANK D. PHINNEY, RANGOON, BURMA

I SENT out the invitations, as trustee of the property, and the crowd came. I knew that we would have a crowd from what I heard, so I hired two hundred chairs and crowded the seats, and we must have had at least five hundred persons present. One contingent from the Karen Church up at the Vinton's, missed its train and so was late. Had it come, every chair would have been filled, I think, and we should have had more than the number mentioned. As it was, the singing was "simply immense." The section at the front on one side was reserved for Europeans, the rest of that side for Tamils and Telugus, and the other half of the church for Burmans and Karens. It was not possible to seat the Burmans and Karens separately, so they were mixed up all through that half, and indeed there is but little reason at any time for separating these people in such a gathering. I printed

slips with four hymns so that all might have the hymns with them, as in former days it had been found that many who might sing had not brought books, and the singing this time showed the effect of the slips.

As the one who sent out the invitations, I was chairman, but after starting off the first hymn by announcing it, I left others to take part almost without introduction at all. The program was as follows:

Singing of hymn in English, "O, Worship the King."

Invocation in Pwo Karen, Rev. D. L. Brayton.

Hymn in Sgaw Karen, "O, Jehovah."

Reading of Scriptures, English, Ps. 121, Rev. W. F. Gray; Burmese, Ps. 122, Ko Yan Gin; Sgaw Karen, Ps. 123, Rev. D. A. W. Smith, D.D.; Telugu, Ps. 126, Rev. B. Noble.

Hymn in Tamil, "All Hail the Power of Jesus' Name."



Reading of letter to Immanuel Baptist Church by the Trustee.

Reading of letter to Tamil and Telugu Baptist Church.

Translations of these letters into Burmese and Karen by Rev. W. F. Thomas.

The same into Tamil by I. C. Daniel, Telugu by B. John.

Formal delivery of letters by the Trustee, thus giving charge.

Singing of Burmese hymn, "We're Marching to Zion."

Addresses in various languages, Karen, Burmese, Tamil, Telugu and English, by eight persons, missionaries and others, all giving New Year mottoes or advice for the season, all very good and very short.

Singing of Doxology in unison, all languages at the same time. It is probable that English, Burmese, two dialects of Karen, Tamil, Telugu, Ooriya, and perhaps one or two more languages were used, but only a great and indefinable harmony could be heard from the platform. Mrs. Roach led on the organ.

Services from 10.30 to 11.45 A.M. This

ended the day, and it was one long to be remembered.

[This program of a New Year's service in the English Baptist Church, Rangoon, sent by Mr. Phinney, is of great interest. It illustrates as almost nothing else which has come to us, the complex and varied character of the missionary work in Burma, said to be the most polyglot country in the world. Here the peoples of Asia seem to have met and intermingled as on common ground. Does not the gathering here described thrill our hearts as a prophecy of that blessed and glorious day foretold in Revelation, as seen by the apostle when he "beheld, and lo a great multitude which no man could number, of all nations and kindreds and people and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, 'Salvation to our God, which sitteth upon the throne and unto the Lamb.'" EDITOR.]

## ABSTRACT OF PROCEEDINGS OF EXECUTIVE COMMITTEE

THE MEETING OF FEB. 14, 1898. FOURTEEN MEMBERS PRESENT

THE Treasurer presented a financial statement to Feb. 1, showing that the receipts from donations and legacies had been \$8,106.04 less than last year.

Permission was granted to Rev. William Powell of Nursaravapetta, India, to take his two boys to England in order to place them in school.

The return of Rev. Ernest Grigg and wife to Burma was authorized, and they were designated to the charge of the Burman work in Moulmein.

Rev. John Alasko Curtis, pastor at Greece, N. Y., was introduced to the committee, and after giving an account of his Christian experience and call to the Christian ministry and missionary work, he was appointed a missionary of the Union.

An interview was also held with Rev. E. N. Fletcher of Fairfield, Me., formerly a missionary at Huchau, Eastern China. Mr. Fletcher made a statement in regard to his resignation from the service of the Union and his present views and desires to re-enter the missionary work, and he was reappointed a missionary of the Union.

THE MEETING OF FEB. 28, 1898. THIRTEEN MEMBERS PRESENT

The Treasurer presented a financial statement to date, showing that the receipts of the present year were \$19,221.07 less than last year in the same period.

It was stated that an invitation had been received to hold the annual meeting of the Union in Rochester, N. Y., and it was voted that the annual meeting of the Missionary Union be held in the Second Baptist Church, Rochester, N. Y., beginning May 18, at 10 A.M.

The committee engaged in a full discussion of the affairs of the Tokyo Baptist Academy of Japan, and it was resolved that the lease of the present property should not be renewed, and that measures should be taken towards new arrangements for the accommodation of the school.



STEAMERS AT MATADI, CONGO

## PROGRESS IN THE CONGO FREE STATE

REV. CHARLES H. HARVEY, MATADI

THE railway has been constructed and traffic is running as far as kilometer three hundred and forty. The total distance from Matadi to Stanley Pool is three hundred and ninety kilometers. Two hundred and sixty-three kilometers are now open to public traffic at the great river Nkisi, the largest tributary of the Congo that the railway has to cross. A very fine iron bridge is being constructed over this river, which will be completed in a few months from now. Our Kifwa station is within two hours of it.

The returns from the two hundred and sixty-three kilometers exploited at present average no less than four hundred thousand francs (about eighty thousand dollars) per month. One month they even reached six hundred thousand francs, or one hundred and twenty thousand dollars. These receipts are from goods sent by the state, the trading-houses and the missions. When the remaining one hundred and thirty kilometers are opened for public traffic the income of the railway will of course be proportionately increased.

It is expected that the first locomotive will run into Stanley Pool in July next, and

by the beginning of April following, the line be quite finished.

The prospects for the opening up and developing of the Congo Free State were never so good as they now are. The railway has already made a vast difference to the country as regards facilities for communication, and no doubt will ultimately be the making of the state.

The laws referring to alcoholic drinks passing into the interior beyond the Kuilu River are being strictly enforced. No man may have alcohol conveyed beyond that point without a special permit, and on no account is anyone allowed to sell any to the natives. There can be no doubt that while this law is respected (and there is no reason for doubting that it will continue to be respected) the benefits to the country conferred by the railway will be very great and the disadvantages minimized.

There seems to be a strong determination on the part of the authorities to deal with cases of alleged outrage, and justice is being dealt out pretty impartially. No fewer than sixteen subordinate officers have been punished lately for offences proved against them, and instructions issued to su-

perior officers with reference to the proper treatment of the natives are very urgent, and penalties for departure from them very severe.

The government is endeavoring to replace the old military tribunals by courts of justice at various central points in the interior, to be presided over by a judge, trained in Belgian law and independent of the military officers. This plan, if thoroughly carried out, will be entirely to the advantage of the poor native. At Matadi and Boma, where for some time there have been proper courts of justice, the natives are realizing more and more that they exist for them as

well as for the whites. Here at Matadi quite a number of threatened victims to the poison-giving in witchcraft palavers have escaped from their towns and have claimed protection from the judge, which is always given, and the guilty parties apprehended and punished. In fact throughout the catract region and lower Congo witchcraft palavers are so completely interdicted, that in very few places do the medicine men dare to carry on their iniquitous trade openly. No doubt before long such practices will disappear entirely, for they are only upheld by the old men in order the better to tyrannize over their women and slaves.

## LETTERS

### FRANCE

#### AN INTERESTING FIELD

(Extract from a letter to Mrs. Robert Harris.)

FOR the work in the south we are much encouraged. The field is interesting, from Alais to Nimes, and in the vicinity. Our colporter, Brother Teurenand, opens doors easily to us. Yesterday I went with him to Bessèges, a mining village of about eight thousand inhabitants, where the gospel has been preached only by the Salvationists, who have just left their hall. Some Christian friends in this place have cordially received Teurenand, and have urged him to open meetings at Bessèges, promising to contribute according to their means to the expenses of the work that we shall do there. It is probable that we shall hire a hall in this little village, which is only thirty kilometres from Alais. The visits of Brother Teurenand are much appreciated. Several persons who had been touched in the meetings, urged by him to give themselves to God, have decided for Christ. We shall not succeed in finding a better man for our churches in Nimes and Alais. Brother Carlier also appreciates Teurenand very much. Our colportage work is very encouraging in the markets in the country, and from house to house we have very good reception. We have placed a great number of tracts and almanacs and also some New Testaments there.

J. SAINTON.

PARIS.

### SWEDEN

#### REVIVALS IN SWEDEN

The present winter gives hope to be a time of visitation from the Lord to an extent that we have not had since the beginning of the last decade. It is not the effort of any special sensational preacher or preachers. Like the dew of heaven, it has come down upon the services of the regular pastors. It has begun in several of our centres of work and spread to the other places.

In the First Church of Stockholm there was a little quickening some five years ago, several young people being brought to Christ. These now have grown to be leaders of our Baptist Young People's Union. The young men with true anxiety for souls commenced prayer meetings in the middle of October. These have been kept up almost daily for three months, and would have been continued still but for the breaking down of the pastor's health. A goodly number, principally of young people, have experienced a change of heart, and fifty-four have been baptized. Three others of the city churches have also held protracted meetings and seen souls saved. The church of Gustofsberg, just outside of the city, also rejoices over a number of converts.

In the heart of the country we have two important centres. At Eskilstuna, the Sheffield of Sweden, we have an excellent worker, Brother

Olof Larson, for twenty years pastor of the church. He has been permitted to see a goodly number savingly impressed under his preaching. At three other churches in the Södermanland Association the same has been the case. In the smallest church seventy converts are reported.

The capital of Nerike, Orebro, has had a division. Yet in the First Church there has been a constant ingathering of souls ever since autumn. A neighboring large church, that of Asker, has a hopeful revival going on, mostly men coming forward. The churches of Wingaker and Osteraker also tell of a work of grace.

Turning to the south we have good news from Ostergotland. The two largest churches have led the van. At Norrköping the members began to pray for a blessing during the fall, and before the end of the year some droppings fell. At Linköping about fifty praise the Lord for his forgiving mercy. On the islands in the Baltic the church of Ed has continued daily meetings for five weeks. Old Christians have been quickened and many sinners saved.

The centre of the whole north is Sundswall, the lumber town of the Baltic. After years of difficulties the Lord has blessed the labors of the new pastor, Bro. J. Johanson. In the fall there were signs of a work of grace, and when daily meetings had been continued for a fortnight a meeting for converts was appointed. To a visitor the pastor said: "I wonder whether there will not be fifty." His guest counted seventy-four and saw more coming afterwards. On Jan. 30 a second meeting was appointed, and they counted one hundred and eighty-eight converts.

The churches of Swastwik, Njurunda, Torps-hammar and Stöde have also had a share in the gracious visitation. Four counties along the Bothnian Gulf have been evangelized during the last six months by sixteen preachers, aided by the local Missionary Union. For even the name of the great parental society of America has been adopted in Sweden.

In our northern uplands there is a single town, Östersund, the centre of these Swedish Alps regions. Our present laborer there is a very devoted man. After only a year's work, with the aid of the American Baptist Missionary Union he has been permitted to see a glorious work in town and sparks from the fire kindling in at least two outstations. But, says he, "The whole Association is on my heart for an outpouring of the spirit."

Tidings of joy multiply so that I cannot encumber my letter with more details. I hope that generous helpers of our mission with us will praise the Lord for these manifestations of his grace.

STOCKHOLM.

ADOLPH DRAKE.

### NEW WORK IN SWEDEN

LAST fall I went in company with one of my members in the church to a city called Yonkoping. After some investigation we decided, on account of the association, to rent a large hall that seats five hundred persons, and commence mission work. Three of our preachers in the association agreed to stay there a month each and preach. A few Baptists were there, and soon several more were found out, having their letters of recommendation from other churches with them, and now a church has been organized numbering about thirty members, and the hall is often too small for those who come there to listen to the word of God. The city has a population of more than two thousand inhabitants, and is an important centre for religious work. The preachers were partly supported by you, and had a good addition to their churches. Mr. Olson in Sköfde writes:

"This winter has been the most blessed one that I have experienced since I commenced my work in the association. At the beginning of the new year we felt a powerful spirit in our meetings, and much people attended; and when we experienced this we continued our meetings every evening for two months, and the result of it was that more than one hundred persons were hopefully converted, and about half of this number have been by baptism added to the church. On account of the protracted meetings in the city I have had very little time to visit outstations. The clergymen in the State church have warned the people and preached against us, since they have heard that so many joined the church."

GOTHENBURG.

REV. T. TRUVE.

### NORWAY

#### NEW CHURCH IN CHRISTIANIA

THE new building is now just under roof, and we expect to be able to dedicate it some time in January. The seating capacity in the main audience room will be between six and seven hundred, besides the lecture-room which opens into the main audience room. The first story will be occupied as stores. This chapel, or church, will

be the best, neatest, and most convenient of its kind in this city, and we hope to be able to get more of the better class of people. The interest is growing and the congregation is growing, and the confidence in the success of the church and the building is growing, and we need that especially. As the building will cost us when complete 115,000 crowns, we are making a great effort to raise the money to an amount that the rent of the three stores on the first floor will cover the interest of the money, but we lack about four thousand dollars. We expect to get a part of this from some of our sister churches in Sweden, who have expressed their willingness to assist in building a church in the capital of Norway, and we have thought possibly some could be gathered in England, as many tourists from there who are wealthy are quite interested in Norway.

I have been very much encouraged these three months, as we have had fourteen additions. Before I took this church I visited many of the churches as far up as Trondhjem, and have worked up a plan of systematic giving. Among the places I visited was Risør, a little number all discouraged about their church being too large. There we had a special blessing. The church was overfilled with people, and nearly forty told me they had found peace with God, and more than one hundred are earnestly seeking. Thirteen have been baptized, and many more are studying their Bible to find the truth. Never before had that city been so visited by the pouring out of spirit. These that were saved are all of a better class of people. I was there three weeks in all, but regretted to have to leave them, as they have no pastor. Thus the fields are ripe unto the harvest, but the laborers are few.

REV. E. L. MYRLAND.

#### REPORTS FROM NORWAY

**Tromsø.**—Rev. N. K. Larsen writes: "The meetings have been held as usual Sundays as well as weekdays. Good interest has been manifested at the meetings. One has been baptized."

**Trondhjem.**—Rev. W. Huga writes: "The work has been carried on as before, with two and

sometimes three meetings on Sundays and two during the week. Outlying districts have been visited. A better interest is apparent in the Sunday-school. We have had four additions during the quarter."

**Christiansund.**—Rev. A. J. Ones: "I began work here in November. Since that time our meetings have increased, especially our Sunday services. The field here is reported to be a hard one, but we believe the blessing will come by prayer, faith and hard work."

**Bergen and vicinity.**—"The work has been carried on by the pastor and the missionary. One hundred and seventeen meetings have been held. Several other brethren have also held meetings in different parts of the district. We have had four additions to the church."

**Krogera.**—Rev. Mr. Andresen: "We have had meetings three times Sundays and one week-days. They have been well attended. We have also had meetings on the outstations twice a week. I have visited Risør twice and Longesund three times. One has been added to the church."

**Fredrikspold.**—Rev. Mr. Brønnum: "The church here is progressing both spiritually and temporally. Beside the work in the city we have opened three outstations. We have open doors before us everywhere if we only can enter. Several of the brethren go out preaching regularly. Three have been added to the church."

**Tistedalen.**—Rev. K. O. Tonnes writes: "Notwithstanding our trials we have felt the spirit of Christ and our meetings have been well attended. Our inviting little chapel burned down and the insurance was so low that we sustained quite a loss, and it will be hard for us to build again. Two have been added to the church."

**Skien.**—Rev. A. Milde: "We have sometimes three and sometimes four meetings every Sunday. The Young People's Union has been very active and has done good work. Melum, where we have a little church, has been visited. Brother Seehuns, editor of *Zion's Herald*, has done good work in the Bible class and the B. Y. P. U. We have a Sunday-school of one hundred and a membership of 110."

# DONATIONS

RECEIVED IN FEBRUARY, 1898

## MAINE, \$173.57.

Buckfield ch. ....	\$4 90
Charleston, Rev. W. H. Clark, for nat. pr., care Dr. Bunker .....	25 00
Charleston, Mrs. J. H. Higgins, for nat. pr. in India...	25 00
Bowdoinham, W. H. Gould ..	1 00
Harrison ch. ....	1 50
Livermore Falls ch. ....	8 28
Fairfield, 1st ch. ....	7 75
Hancock Asso., per Clarence Emery, Eden ch. \$4.40; Sedgwick ch., \$7.60; Lamoine ch., \$4.40; Franklin ch., 80c.; Brooklin ch., \$6.40; North Sedgwick ch., \$2.00; Surry ch., \$4.00; Ellsworth ch., \$4.40; West Ellsworth ch., 40c.; Penobscot ch., \$3.20; East Bluehill ch., \$1.60; Winter Harbor ch., \$1.60; Manset ch., \$2.40.....	43 20
Aroostook Asso.: Hodgdon ch., 90c.; Presque Isle ch., \$2.30; Amity ch., 70c.; Caribou ch., \$1.95; Houlton ch., \$7.50; Carry ch., \$1.20.....	14 64
Jemtown Y. P. S. C. E., sup. Tau Hu, Swatow, China, care Rev. W. Ashmore, Jr. ....	32 00
Lincoln Asso., per Herbert E. Thayer, Treas.: West Rockport ch., \$1.09; Belfast ch., \$1.00; Warren ch., \$7.31....	10 30

## NEW HAMPSHIRE, \$51.79.

North Londonderry ch., per Rev. A. Locke .....	3 50
Plaistow Y. P. S. C. E. ....	1 25
Newport ch. ....	11 33
East Weare, Mrs. E. C. Merriam .....	5 00
Greenville ch. ....	5 00
Peterboro ch. ....	10 00
Rumney Y. P. S. C. E. ....	2 71
Hanover, Mary B. Huntington .....	10 00
South Lyndeboro, Mrs. F. B. Richard's family. ....	1 00
East Weare, Mrs. C. E. Eaton, East Westmoreland Y. P. S. ....	1 00

## VERMONT, \$290.33.

Bennington ch., tow. salary Miss C. A. Converse.....	65 11
Rutland ch., do. ....	52 97
Burlington, 1st ch. S. S. class, No. 2, first payment on 1898 for sup. of Pothepogu Henry, care Rev. W. R. Manley, India .....	7 41
Johnson Y. P. S. C. E. ....	3 00
Montgomery Centre ch. ....	6 52
North Bennington ch., tow. salary Miss C. A. Converse for 1897 .....	25 00
West Rupert, Lucy A. Sherman .....	9 00

Hinesburg ch. ....	\$20 00
West Haven ch. ....	29 24
Perkinsville ch. ....	15 50
Fairfax ch. ....	9 00
Lowell ch., Ladies' Circle, soc.; Mr. and Mrs. Buzzell, \$1.00; Mr. and Mrs. Weed, \$1.00; Mr. and Mrs. Richardson, \$1.00 .....	3 50
Windsor, 1st ch. ....	5 50
Bellows Falls, 1st ch. ....	12 49
Essex, W. E. Huntley .....	20 00
Jericho ch. ....	6 09

## MASSACHUSETTS, \$3,169.38.

Osterville Y. P. S. C. E. ....	3 00
Foxboro ch. ....	33 23
Boston, Tremont Temple .....	640 40
Y. P. S. C. E., tow. salary of Robert Harper, M.D. ....	5 00
Palmer, 2d ch. ....	30 96
Clinton, 1st ch. Y. P. S. C. E., North Billerica Y. P. S. C. E., Barre ch. ....	6 32
Newton Centre, 1st ch. of Newton .....	7 50
Newton Centre, A. W. Benton .....	9 00
Cambridge, Broadway ch., of which \$200 is from a member. ....	420 29
Somerville, H. P. Hill, for sup. Soo Per and Requa, in Dr. Bunker's field. ....	50 00
Boston, Clarendon-st. Y. P. S. C. E. (of which \$118 is for sup. nat. prs., Nirmal, care Rev. O. L. Swanson, Sibaigor; Hpo Theng, care Rev. L. W. Cronkrite, Bassein; Kathopolli, care Rev. W. E. Powell, India; Goddala, care Rev. W. E. Powell, India) .....	275 00
Boston, Clarendon-st. ch., Chinese S. S., for nat. pr. in China .....	25 00
Charlestown, Bunker Hill Y. P. S. C. U., for sup. of nat. pr. in India .....	55 00
Newton, Immanuel ch., add'l, Brookline, Mrs. E. C. Wilson, Lowell, 5th-st. ch. ....	25 00
Salem, Central ch. ....	16 75
Cambridge, Sw. ch., from a lecture on Spain by Rev. E. Lund .....	17 25
Boston, Harvard-st. Y. P. S. C. E., tow. sup. Wau Bye, care Rev. W. F. Thomas, Burma .....	26 08
A friend. ....	6 25
Peabody, 1st ch. ....	50 00
Rochdale, Greenville ch. ....	10 70
Boston, Mr. and Mrs. W. E. Pattison .....	41 02
Manchester ch. ....	1 00
Vineyard Haven ch., Mr. and Mrs. D. F. Chessman .....	6 62
	10 00

Dorchester Temple ch. Y. P. S. C. E., tow. salary of J. S. Grant, M.D. ....	\$33 00
Winchester, 1st ch. ....	4 00
Chelsea, Cary-ave. Y. P. S. C. E. ....	2 50
Groton S. S. ....	3 25
Fall River, 1st ch. ....	76 00
Groton, Groton Heights ch. ....	5 84
Salem, Calvary ch. ....	5 12
Webster, 1st ch. ....	25 00
Boston, Erastus B. Badger .....	100 00
" Tabernacle ch. ....	33 90
Wakefield ch. ....	54 58
Stoneham, 1st ch. ....	21 50
Mansfield, 1st ch. ....	34 00
" Mrs. J. T. McCool .....	1 00
Springfield, a friend .....	50 00
Roslindale Y. P. S. C. E. ....	14 00
North Attleboro Y. P. S. C. E., for sup. of Mounget and Ma Cha, care Rev. C. L. Davenport .....	12 50
Cambridge, 1st ch., Mrs. W. H. Phelps, for sup. of Pumba Soman, care Rev. A. C. Fuller .....	5 00
Littleton, 1st ch. ....	15 50
Vineyard Haven ch. ....	5 00
Norton ch. ....	3 50
Grafton, C. R. Prentice .....	10 00
" B. Y. P. U. ....	10 00
Worcester, West Boylston ch., Adams-sq. ch. ....	14 31
Boston, 1st Mariners' ch. ....	15 00
Fitchburg, Highland Y. P. S. C. E. ....	12 10
West Newton S. S., for sup. nat. pr., care Rev. W. F. Thomas .....	6 00
Allston, Brighton-ave. ch. ....	50 00
Lowell, Worthen-st. ch. ....	90 00
Amherst, Mrs. K. Holt .....	27 34
East Somerville ch. ....	5 00
Littleton S. S. ....	167 00
Southboro, Clarissa K. Davis .....	3 00
Holliston ch. ....	20 00
Wakefield S. S., for sup. of Koo Nee, care Rev. C. L. Davenport, Burma .....	10 00
Malden, 1st ch. Y. P. S. C. E., tow. sal. Rev. J. E. Cummings .....	25 00
Pocasset S. S., per C. S. Wright, Supt. ....	20 00
Chelsea, 1st ch., Rev. W. F. Smith, tow. sup. Siah Oung Bong or Um Fah, care Rev. W. F. Thomas, Burma .....	1 00
Andover ch. ....	25 00
	33 47

## RHODE ISLAND, \$419.13.

Providence, Central S.S. (same being class collection of Mrs. A. M. McCrillis and half of the class collection of Mr. W. T. Peck) for the year 1897 .....	12 69
Providence, Pearl-st. ch. ....	2 25

Phenix ch. ....	\$6 19
" Y. P. S. C. E. ....	17 31
Providence, J. V. Osterhout, to sustain Sau Lee nat. mis- sionary at Toungoo, Burma, care Dr. Bunker .....	40 00
Warren, S. B. Sanders .....	5 00
Providence, Miss Elizabeth B. Welch .....	50 00
Pawtucket, Woodlawn B. Y. P. U., for the Shoaling Sta- tion .....	25 00
Pawtucket, 1st ch. (of which \$20 is from C. M. Tower in memory of his wife, Mrs. M. E. A. Tower) .....	105 69
Allenton S. S. ....	5 00
Providence, 1st ch. ....	150 00

CONNECTICUT, \$265.06.

South Norwalk Y. P. S. C. E.,	6 70
East Norwalk S. S. ....	5 75
Stratfield ch. ....	10 00
Ansonia, 1st Y. P. S. C. E.	
" C. E. Day offering" .....	5 00
Hartford, South ch. ....	38 00
Litchfield, E. B. Brown for the Telugu mission .....	2 00
Clinton, Mrs. P. M. Watrous,	5 00
Haddam ch. ....	3 00
Rockville, Mr. and Mrs. Wm. Butler .....	150 00
Rockville, E. G. Butler .....	30 00
Stepney S. S. ....	5 00
Hartford, Olivet ch. ....	4 61

NEW YORK, \$5,096.83.

Meridian ch. ....	1 50
Troy, ad ch. ....	50 00
Philadelphia ch. Y. P. S. C. E., for personal use of Rev. W. O. Valentine .....	5 00
New York, Madison-ave. ch. in part .....	985 73
Marion ch. ....	12 80
" Y. P. S. C. E., tow. sup. Co Co. a Karen preach'r, care Rev. A. V. B. Crumb .....	15 00
Fort Covington ch., Mrs. D. Gillis .....	5 00
Greenville, Mrs. C. F. Boyce, Hoosick Falls, 1st ch. ....	15 79
Rhinebeck, from a poor woman for the Telugu mission .....	2 00
Schenectady, Immanuel ch. ....	24 07
Bristol Springs, a friend .....	2 00
Buffalo, Mrs. Anna M. Hed- strom .....	500 00
New York, Madison-ave. ch., add'l .....	585 00
Buffalo, Cedar-st. ch., young men of the F. L. C. ....	5 53
Brooklyn, Mrs. E. B. Marshall for the Telugu mission .....	15 00
Rochester, 1st ch., per A. H. Mixer .....	77 00
New York City, Alexander-av. S. S., for sup. of Ko Sheve Min, care Rev. E. Grigg .....	50 00
Staatsburg, Mrs. Sarah Bold, Troy, 5th-ave. ch. ....	20 00
Hoyt Corners, Mrs. Mary E. Dickerson .....	1 00
Fredonia ch. ....	102 59
" S. S., for boys' school, Tokyo, Japan, care Rev. E. W. Clement .....	8 17
Carmel ch., annuitant acct. of Mrs. Keziah Erwin, Mosier- town, Pa. ....	5 00
West Township, Chas. F. Sea- bury .....	5 00
Rochester, Wilder-st. ch. ....	10 00
Brooklyn, 6th-ave. S. S., for school work, care Rev. L. W. Cronkhite, Bazein .....	25 00
Elmira, South Side ch. ....	5 00

Hamilton, 1st ch. ....	\$251 40
Belfast B. Y. P. U. ....	5 00
Spencer, Judson Miss. Band ..	13 15
Port Dickinson ch. ....	7 07
Binghamton, Conklin-ave. Y. P. S. C. E. ....	8 00
Buffalo, Emmanuel ch. ....	62 52
East Cameron ch. ....	7 00
Olean Y. P. S. C. E. ....	5 00
Skaneateles ch. ....	6 35
Ira ch. ....	1 50
Fleming ch. ....	16 27
Jamestown, a friend of mis- sions, toward work of Rev. I. S. Hankins, Atmakur, India .....	30 00
Corning Y. P. S. C. E. ....	10 03
Canisteo ch. ....	30 00
Oxford S. S. Christmas offer- ing .....	18 68
Milan ch. ....	4 34
Bethany ch. ....	16 75
South Alabama ch. ....	2 00
Le Roy ch. ....	29 07
Waterloiet ch., add'l .....	16 00
Albany, Memorial S. S. ....	17 17
Schenectady, Villa Road S. S.,	1 00
Hudson ch. ....	18 52
North River ch. ....	3 00
Mt. Morris ch. ....	16 30
" S. S. ....	5 00
" Y. P. S. C. E. ....	2 50
Canaseraga Y. P. S. C. E. ....	1 00
Livonia ch., tow. work of Rev. T. D. Holmes, Kihwa, China .....	50 00
Lebanon ch. ....	8 85
" S. S. ....	2 50
Randallsville S. S. ....	2 43
Hamilton, South Y. P. S. C. E.,	1 75
Morrisville ch. ....	25 82
Chittenango Y. P. S. C. E.,	1 50
Madison B. Y. P. U., Asson'n'l Union, tow. sup. Che Ka, care Rev. J. W. Carlin, D. D., Ung Kung, China ..	4 00
Little Falls ch., thank offering,	18 00
Walesville ch. ....	2 72
Whitesboro ch. ....	43 00
Elbridge ch. ....	62 73
Fabius Y. P. S. C. E., tow. sup. Anek, care Rev. E. G. Phillips, Tura, Assam .....	10 00
Geneva ch. ....	83 50
Orleans Y. P. S. C. E. ....	3 65
Canandaigua ch., of which \$9.31 is from S. S., tow. sup. nat. pr. ....	38 03
Knowlesville ch. ....	19 75
Burlington Flats Y. P. S. C. E.,	5 00
" Y. P. S. C. E. ....	2 00
Ithaca Tabernacle ch. ....	2 75
" Y. P. S. C. E. ....	2 20
" ch. S. S. ....	1 25
Trumansburg ch. ....	19 00
" S. S. ....	6 00
Enfield Y. P. S. C. E. ....	1 25
Stephentown ch. ....	7 60
Berlin Y. P. S. C. E. ....	4 00
East Poestenkill ch. ....	2 50
" S. S. ....	1 50
" Y. P. S. C. E. ....	1 10
Savona Y. P. S. C. E. ....	5 00
Providence ch. ....	9 00
Johnstown ch. in part .....	14 00
Wells Y. P. S. C. E. ....	2 00
Ballston Spa Y. P. S. C. E. ....	10 25
Ogdensburg ch. ....	50 00
" S. S. ....	10 00
" Y. P. S. C. E. ....	15 00
Nicholville, Mrs. C. S. Day ..	10 00
Canton S. S. ....	2 00
Lakeville ch. ....	11 30
North Granville Y. P. S. C. E.,	2 50
Granville Y. P. S. C. E. ....	10 00
Bottskill Y. P. S. C. E. ....	1 60
Whitehall S. S. ....	3 00
Salem B. Y. P. U. ....	2 00

Newark ch. ....	\$45 56
Marion, Rev. J. D. Merrill ..	3 00
Macedon Y. P. S. C. E. ....	1 00
Lyons ch. ....	10 89
" Y. P. S. C. E. ....	2 00
" S. S. ....	1 73
Harpursfield Y. P. S. C. E. ....	2 00
New York City, Mt. Morris ch.	20 00
" Home for Aged .....	8 54
New York City, Amity ch.,	
Mrs. Amelia H. Hope .....	50 00
New York City, Central ch. Men's League .....	16 00
Mt. Vernon, a friend .....	15 00
Nanuet Y. P. S. C. E. ....	4 00
Brooklyn, Greenwood ch. ....	360 36
" Bedford Hgts. ch. ....	3 11
" Bushwick-ave. ch. ....	36 00
" Emmanuel ch. ....	500 00
" Flatbush ch. ....	6 61
Dykemans ch. ....	40 00
Amenia ch. ....	41 00

NEW JERSEY, \$1,269.60.

Jersey City, Bergen ch., Miss Eva Palmer, tow. sup. nat. pr., care Rev. A. V. B. Crumb .....	6 25
Camden Assn., a friend, for nat. pr. at Sandoway, care Rev. C. L. Davenport .....	16 25
Asbury Park, 1st ch. ....	5 00
Montclair, 1st B. Y. P. U., for supplies for mission school, care Rev. L. W. Cronkhite, Hurma .....	25 00
Warrenville, S. D. Knapp, a birthday offering .....	3 00
Newark, Roseville ch. ....	26 00
Linden ch., for Gurzalla Chapel Fund, care Rev. Jno. Duss- man .....	5 00
Camden, 1st ch., for do. ....	5 00
Mt. Holly ch. ....	60 42
Linden ch., Camden .....	76 25
" S. S. ....	10 00
Haddonfield S. S., for Mong Pe So, care Rev. C. L. Davenport ..	65 00
Tuckahoe ch. ....	2 00
1st ch., Camden .....	100 00
Central Riverton and Palmyra ch. ....	8 71
Spring Side Mission, Burling- ton, for nat. pr., care Rev. L. W. Cronkhite .....	12 50
Elizabeth, Central ch. ....	319 03
George's Road ch. ....	5 51
Phillipsburg ch. ....	10 80
Central Trenton Y. P. S. C. E., for Palipati Jacob, care Rev. W. A. Stanton, Kurnool .....	12 50
Chesterfield ch. ....	7 25
Clinton-ave. ch., Trenton .....	50 00
Bordentown ch. ....	81 54
Point Pleasant ch. ....	15 00
Holmdel, Oak Grove C. E., for Gurzalla Chapel Fund, care Rev. Jno. Dussman .....	5 00
Hightstown, Dr. O. P. Eaches, for do. ....	5 00
Bridgeport, 1st ch., pastor's S. S. class, for do. ....	5 00
Sewell ch. ....	8 85
Bridgeport, Pearl-st. ch. ....	18 30
" Berean ch. ....	21 35
" 1st ch. ....	43 55
" S. S. ....	5 00
Mt. Olive ch. ....	6 00
Morristown, Young Ladies' Bible class and Jr. Y. P. S. C. E., for nat. pr., Lund, India ..	11 11
Morristown ch. ....	13 00
Elizabeth, 1st Jr. Y. P. S. C. E., for nat. pr. in India .....	11 94
Jersey City, Bergen ch. ....	5 00
Rahway ch. ....	21 46

South Plainfield ch. ....	\$10 75
Bloomfield ch. ....	7 40
Bayonne ch. ....	4 10
Hackensack, Calvary ch. ....	40 64
Jersey City, North ch. ....	71 80
Rutherford ch. ....	21 25
Ladies' Missionary Social Union, for address. ....	5 00

NOTE.—Correction in January report: The amount reported from Dr. J. C. Stiffer should have been "J. C. S." for B. Johan, care Rev. J. Dussman.

#### PENNSYLVANIA, \$2,054.14.

Philadelphia, W. Graham Tyler, in memory of Miss Daisy Tyler .....	50 00
Philadelphia, 5th ch., Light Bearer's Mission Band, for the boys' school in Tokyo .....	5 00
Philadelphia, J. n. o. C. McCurdy, tow. sup. of Dr. A. H. Henderson and wife, Moné .....	600 00
Philadelphia, Mantua S. S., Mr. Kirby's class .....	50
Philadelphia, Immanuel Mission .....	20 74
Philadelphia, Immanuel S. S., Belmont-av. ....	7 04
Philadelphia, Mrs. Lemuel Moss, for Telugu fam. sufferers, care Rev. W. R. Manley .....	2 50
Philadelphia, Frankford-ave. ch., add'l. ....	2 30
Philadelphia, a friend .....	50 00
" W. H. R. C., for Telugu famine sufferers, care Rev. W. R. Manley .....	10 00
Philadelphia, Gethsemane King's Daughters, for nat. pr., care Rev. L. W. Cronkhite .....	15 00
Philadelphia, Trinity ch. ....	79 50
" Wm. E. Burk Band, to be added to appropriation for Rev. W. E. Seagrave's work .....	35 00
Philadelphia, Chestnut-hill ch. ....	18 00
" Mrs. M. G. Calder, New Tabernacle ch. in part .....	40 63
Philadelphia, Oak Lane ch. ....	20 25
" Epiphany ch. ....	57 57
" Bethlehem ch., in part .....	83 00
Philadelphia, Bethlehem S. S. Mrs. ....	25 16
Emma C. Knowles .....	300 00
Philadelphia, Bethlehem, Lower Dublin ch. ....	20 00
Philadelphia, Bethlehem, 2d ch., Mrs. Eliza Cathcart and Mrs. Carrie I. Gordon, memorial for nat. pr., care Dr. Downie and Rev. J. R. Goddard .....	35 00
Philadelphia, 2d Germantown B. Y. P. U., for nat. worker, care Rev. P. Frederickson .....	11 80
Hatboro ch. ....	28 84
" C. C. McNair, for nat. pr., care Rev. L. W. Cronkhite .....	30 00
Lower Providence ch. ....	19 50
Clark's Green ch. ....	25 19
Zoar ch., for Telugu famine sufferers, care Rev. W. R. Manley .....	4 80
R. M. Welles .....	10 00
Ebensburg ch. ....	4 00
Clarion ch. ....	26 69
Leatherwood ch. ....	7 71
Mountain Dale ch. ....	2 80
Brandywine ch. ....	1 50

Jersey Shore S. S. ....	\$3 91
Newberry Memorial ch. ....	6 37
Old Shamokin ch. ....	4 00
Danville, 1st ch. ....	12 70
Warren ch. ....	10 00
Pittsburg, Shady-ave. ch. ....	235 00
Turtle Creek ch. ....	2 70
Duquesne, 1st ch. ....	21 00
Girardville ch. ....	9 50
Waynesburg ch., tow. constituting Rev. J. E. Darby, D.D., H. L. M. ....	40 00
Pittston, Luzerne-ave. Y. P. S. C. E., for nat. pr., care Rev. C. H. I. Fisher .....	18 75
A. J. Still .....	3 00
Mrs. A. M. Clark .....	10 00
Rev. B. E. Jones .....	3 00

#### DELAWARE, \$186.48.

Wilmington, Bethany ch. ....	154 20
" B. Y. P. U., for nat. pr., care Rev. L. W. Cronkhite .....	25 00
Wilmington, Calvary ch. ....	7 28

#### DISTRICT COLUMBIA, \$31.34.

Georgetown, Gay-st. Ladies' Missionary Society .....	6 34
Washington, 1st ch., Immanuel Circle .....	25 00

#### OHIO, \$123.40.

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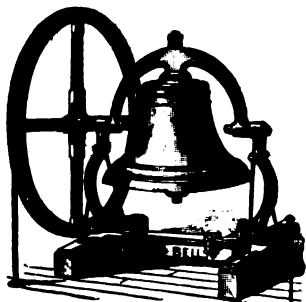
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## Missionary



## Magazine

Vol. LXXVIII No. 5

MAY 1898

### A CONSPICUOUS EXAMPLE

THE Euclid Avenue Baptist Church of Cleveland, Ohio, furnishes an inspiring illustration of aggressive interest in foreign missions. The pastor, Rev. Henry C. Applegarth, D.D., is the forceful and energetic leader, and he is ably seconded by many earnest and enthusiastic helpers. In the Sunday and week-day services of the church and in house-to-house visits missions are brought to the front, and so presented to the people that their attention is aroused, their interest engaged, their prayers stimulated and their giving greatly increased. We are permitted to print an extract from a letter from Dr. Applegarth to Dr. Mabie, the Home Secretary of the Union. We commend it specially to the careful attention of the pastors and leaders of our strong churches. It may suggest new methods and interest in mission work. Note the prominent and useful part borne in this noteworthy advance by the BAPTIST MISSIONARY MAGAZINE. From the experience of many we do not hesitate to say that a club equal to ten per cent of the members at fifty cents each can be obtained in almost every church by a reasonable effort. Send for samples, kindle your enthusiasm from the following, and make the effort. Dr. Applegarth writes:

Considerable missionary zeal has recently been awakened in the Euclid Avenue Church. It is showing itself in many ways, and all of them delightful and encouraging. Ten circles for the careful study of as many fields have already been formed. Mrs. A. T. Osborn has canvassed the church for new subscribers to the MISSIONARY MAGAZINE and has so far secured the names of seventy persons, which, with old subscribers, will make about one hundred copies now being taken by our church. It is my purpose to form them into a Magazine Mission Circle, and to devote one prayer-meeting every month to rehearsing all the intelligence the magazine for that month may contain. I have also personally seen some of our members with reference to securing annual pledges for the Missionary Union in addition to any amount any one of them may now be contributing, and have met with considerable success. One lady has added \$500, another \$100; the Young People's Society \$500, and seven others from \$50 to \$25 each, and the end is not yet. I have talked it up at the prayer-meetings and Sunday services and the tide is rising.

HENRY C. APPLGARTH.





## OUR FIRST APPOINTED MEDICAL MISSIONARY

BEFORE 1878 there had been a few physicians connected with the missionary body acting under the American Baptist Missionary Union, but their medical knowledge was incidental and accidental. In other words, previous to that time no one had been sent out under the society for distinctively medical missionary work. The medical work of our denomination in foreign lands was inaugurated when, in response to a call from the Swatow Mission the Woman's Foreign Missionary Society of the West sent Dr. Caroline H. Daniells, then of Kalamazoo, Mich., a graduate of the Medical Department of Wooster University, Cleveland, Ohio, to China, in November, 1878.

Our pioneer medical missionary was provided with an outfit for her work by the society supporting her, and carried with her the assurance of the Secretary of the Missionary Union that she was to consider herself as appointed by the Union for evangelistic work as others had been, but that there would be no objection to her using in her work any medical knowledge which she might possess. Such was the apparent attitude of the American Baptist Missionary Union toward medical missions twenty years ago.

After two years of dispensary and country work Dr. Daniells appealed to Michigan for a hospital building. This appeal was cordially received by representatives of the Society in Michigan, and what was termed "The Hospital Fund" was raised by individual friends and the bands and Sunday-schools of Michigan. After some delay, in 1882 under the careful direction of Rev. S. B. Partridge, D.D., two buildings were erected. They were furnished with Chinese furnishings, and quite a sum of money remained for future enlargement of the work. Regarding this work Dr. Partridge said in substance in his report of 1883: "Dr. Daniells has established medical work under circumstances that would have defeated one wanting her indomitable purpose." A severe attack of sciatica compelled Dr. Daniells to leave the work in 1884. For five years the hospital was closed, when Dr. Anna K. Scott, a graduate of the same medical college, who had served twelve years in Assam with her husband, reopened it. After a year upon the field Dr. Scott wrote: "This work was established upon broad and solid foundations, and must be a blessing to the Chinese."

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**A SURPRISING STATEMENT** was made by Mr. Duncan Thornton, the delegate from the Student Volunteer Missionary Union of Great Britain to the Cleveland convention. He said that of the one thousand students in Great Britain now preparing for missionary work the majority are studying medicine. Great Britain already has a larger proportion of medical missionaries on the field than America; but if this statement is true there are more now preparing for medical mission work than the entire force of missionary physicians now on the field.



## WHY THIS DEBT?

**T**HE Treasurer of the Missionary Union, as has been announced, keeps his books for the fiscal year 1897-98 open until April 12. This action seemed imperative because of the large and unexpected falling off in receipts during the month of March, caused apparently by the apprehension of impending war. It did not seem right to close the books promptly on March 31 and report a large debt, but rather to give fair notice to the constituency of the Union and allow an opportunity for the reduction of the debt by additional gifts from those who should be so disposed.

The delay in closing the accounts for the year makes any statement of the outcome too late for this number of the MAGAZINE. From appearances at the date of this writing it seems probable that the deficit will be in the neighborhood of \$72,000. This is large and unexpected, and will be received with deep disappointment, as we are fully aware. The question will undoubtedly be asked, "Why did not the management of the Missionary Union avoid a debt, and especially so large a debt as that which will be reported in the weekly papers before this MAGAZINE comes to the hands of its readers?"

In answer it can be said that something of the deficit is due to the unexpected shrinkage in the receipts during the month of March. More than one-third of the donations to the Missionary Union are every year received in this month. The sudden check in business operations caused by the cloud of war wrought a falling off in the donations to the Union which no foresight could have anticipated. But further it must be said concerning the debt that it was in large measure incurred because the money was imperatively required to guard the established and precious interests of the missions from irreparable loss and injury. The officers of the Missionary Union are not convinced that the Baptists of the Northern States wish to prove unworthy of the glorious missionary inheritance which has been bequeathed to them, and to inflict shame and dishonor on their precious possessions in foreign lands. They have therefore preserved them intact through the fiery trials and heavy burdens of recent years in spite of large reductions annually repeated, and confidently look to the pastors and the members of the churches to make such provision for their work abroad as the Lord has shown to be wise, necessary and in accordance with the divine will and plan.

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**T**HE BAPTISTS IN SWEDEN number 38,321 members according to the last annual report of the Missionary Union. By the kindness of Capt. G. W. Schroeder, now of Brooklyn, N. Y., one of the earliest Baptist workers in Sweden, we learn that the Methodists have 14,507 members in Sweden and the Free Church Lutherans 72,595. Therefore the statement that the Baptists are the most numerous body of dissenters in Sweden, while formerly true, is no longer accurate. Captain Schroeder is about to publish a history of Baptists in Sweden, which will be a valuable addition to our missionary literature.

## ANNUAL MEETINGS

**T**HE Eighty-fourth Annual Meeting of the American Baptist Missionary Union will be held in the Second Baptist Church, Rochester, N. Y., on Tuesday, May 17, 1898, at 10 o'clock A.M.

PORTLAND, ME., April 1, 1898.

HENRY S. BURRAGE,  
*Recording Secretary.*

The Eighty-fourth Annual Meeting of the Board of Managers of the American Baptist Missionary Union will be held in the Second Baptist Church, Rochester, N. Y., on the evening of the first day of the meeting of the Missionary Union.

PROVIDENCE, R. I., April 1, 1898.

MOSES H. BIXBY,  
*Recording Secretary.*

**T**HE NORTHERN BAPTIST MISSIONARY ANNIVERSARIES will be held in Rochester, N. Y., May 16-25, 1898. The Trunk Line Association has granted the usual "fare-and-one-third" rate. Delegates will be at their own charges. The Powers Hotel has been designated as headquarters; rates \$3.00 a day and upward, with reduction for two in a room. Livingstone Hotel, New Osborn House and Whitcomb House, nearest the church, \$2.00 a day. Accommodations may also be secured in boarding-houses and homes at almost any reasonable rate. All those engaging rooms at hotels will please also notify Rev. J. Ross Lynch, 167 Columbia avenue, Chairman of the Assignment Committee, in order to get reduced rates. All desiring to secure entertainment will write to him. Further details will be announced later.

FREDERICK L. ANDERSON,  
*Chairman of Executive Committee.*

**R**EV. C. F. TOLMAN, D.D., Secretary of the Missionary Union at Chicago, as many of our readers are aware, suffered a severe accident several months ago, which has largely incapacitated him for active work on the field in behalf of the Missionary Union for the last four or five months. We regret to say that Dr. Tolman's injuries have been so severe that while he is largely restored to health and strength, he will not be able to render his former active service on behalf of the foreign mission cause. Dr. Tolman first entered the service of the Missionary Union as a missionary to Assam, having been appointed Sept. 17, 1858. By the failure of his health he was obliged to return to the United States in 1861, but in 1866 was appointed an agent of the Missionary Union on the home field, and has remained continuously in that service to the present time. We are happy to say that he will still continue to render special assistance in the Western District, as associated with Rev. E. W. Lounsbury, D.D., of Aurora, Ill., who has been appointed District Secretary for the Western District, and will assume the duties of the office on June 1. Dr. Lounsbury is well known throughout the West, and needs no introduction or commendation from us. We are assured that the love and hearty coöperation of the pastors and churches of the Western District will be his in the important work upon which he is about to enter.

**“WILT THOU BE MADE WHOLE?”** said Jesus to the man at Bethesda Pool who had an infirmity thirty and eight years. The man understood him to refer to his bodily sickness, as Jesus intended he should. In his condition of mind and body he could have understood the question in no other way, and the Savior did not intend to disappoint the hopes of healing which his question aroused. He knew what he would do because he knew what he *could* do. Miracles of healing are no longer required, because the growth of Christianity in the earth is a greater miracle than opening the eyes of the blind or the raising of the dead. Miracles are no longer needed, because medical science in its wondrous progress has become able to do that which would have been thought miraculous in the days of Jesus. But healing is just as welcome to the sick and suffering as it was to the lame and the blind and the halt eighteen hundred years ago. The gracious ministries of medical missions commend the gospel to the Hindu or the Chinese as the healing touch of the Savior won the heart of the Galilean or the Jew.

**THE BEGINNING OF MODERN MISSIONS** is chiefly associated with the name of William Carey, and rightly so. It was he who roused the hearts and consciences of his brethren in the ministry by his famous “Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathens,” and his sermon before the ministers’ meeting at Nottingham: “Expect great things from God, attempt great things for God.” His also is the chief name in the galaxy of the Serampore missionary constellation. It is often forgotten, however, that the way in which the first effort of modern missions was directed was due to a physician, John Thomas, M.D. Dr. Carey had intended to begin his missionary labors in the South Sea Islands, which had then been brought prominently to the notice of the world by the voyages of Captain Cook. Dr. Thomas had been in India as a surgeon of the East India Company. His heart had been touched by the needs of the heathen, and he had returned to England to seek aid in establishing a mission. Carey heard of his efforts, addressed to him a letter of inquiry, and as a result Carey determined to join Thomas in his mission to India. So at the epochal meeting at Kettering Jan. 10, 1793, William Carey and John Thomas, an ordained minister and a physician, were appointed as the first missionaries of the modern missionary movement.

**AN OUTSIDE VIEW.** If the following had been first published in a missionary magazine it would have been charged by many to an undue estimate of the comparative value of missions; but since it is published in a secular magazine of high standing like *The North American Review* and written by a person so free from excessive missionary bias as Mr. Alden W. Quimby, we venture to reprint it with approval, and trust it may be considered with the care to which it is entitled because of the unprejudiced source from which it comes:

The financial obligations of the Kingdom are great not because of the cost of telling the gospel story in far-away lands, nor — where it is needed quite as materially — in the great home centres of sin and degradation, but because of the erection and maintenance of too many and too sumptuous edifices of worship, which exhaust the purses of those who assemble within their walls, and paralyze all other efforts than those of mere self-preservation.

**A** REMARKABLE AWAKENING is manifested among the Roman Catholic priesthood of France and Italy. So many of the French priesthood have entered their names for study with the Protestant Faculty of Theology in Paris that the Roman Catholic papers have become alarmed and are seeking vigorously to arrest the movement. It is evident that many of the French priests have become tired of the church, and would leave it if they could see any reasonable opening before them in other directions. The same is true of Italy. The editor of the *Labaro* writes that not a week passes without applications from Roman Catholic priests who desire to enter the Protestant Church if they can see any way to a means of livelihood. As many as 150 priests in all have applied to him in this manner. One Frenchman, Abbé Bourrier, has been ordained as a minister of the Reformed Church. In his remarks at his ordination he expresses his thankfulness to God for his deliverance in the words of the Psalmist: "Our soul is escaped as a bird from the snare of the fowlers; the net is broken and we are escaped." Again he says: "O blessed liberty of the children of God, too late have I known thee, too late have I loved thee." And as to the method of his deliverance he expresses himself as follows: "Between the Heavenly Father and me there is now but one intermediary, Jesus Christ. And now no more priests, no more masses, no more works of merit, indulgences, relics and scapularies, no more miraculous virgins, no more St. Anthony of Padua. Between heaven and earth a cross, nothing but a cross; divine enough to reach the heights of heaven, human enough to go down to the depths of my misery and bring me pardon and peace."

**P**ERSONAL.—Rev. G. A. Huntley, M.D., and wife reached Hanyang, China, Jan. 19, after a rather rough voyage across the Pacific ocean.—Rev. J. T. Procter and wife reached Huchau, China, Feb. 2.—Rev. C. A. Salquist of Suichau, West China, was married in Shanghai, Dec. 18, to Miss Anna M. Ericsson of West Superior, Wis.—Rev. A. F. Groesbeck and wife reached Ungkung, China, Nov. 12, 1897.—Miss Anna K. Goddard, daughter of Rev. J. R. Goddard of Ningpo, China, who has recently returned to Ningpo after an absence of ten years in America, has been appointed a missionary of the Union, to be supported by the Woman's Baptist Foreign Missionary Society of the West.—Mr. Luke W. Bickel and wife of London arrived in Boston April 5, on their way to Japan, where they will have charge of the mission to the islands of the Inland Sea, for which a special vessel is to be provided by the gift of Mr. Robert Allan of Glasgow, Scotland.—Rev. Edward O. Stevens of Moulmein, Burma, reached Boston April 5, for a period of rest in the home lands.—Rev. Ernest Grigg and wife and Miss Elizabeth Lawrence sailed from Boston March 30, for Moulmein, Burma.

**T**HE ANTI-FOOT-BINDING MOVEMENT is making remarkable progress in China and enlisting many influential friends outside of Christian circles. His Excellency, Chang Chih Tung, Viceroy of the Provinces of Hupeh and Hunan, has written a pamphlet against foot-binding which has been published with a preface by Dr. Griffith John, the eminent missionary of Hankow.

**A** **NOTABLE EXAMPLE OF NON-CHRISTIAN PROBITY** is supplied by the Hindu relatives of Dr. R. C. Chandra, recently deceased in London. Dr. Chandra was a convert of the Scottish Free Church Mission in Bengal and a surgeon in the British army. During his life he drew a will leaving £500 to the Free Church Mission and 3,750 rupees to the Cornwallis Square Church, Calcutta, of which he was a member. After his death the will was found to be defective in execution, and the doctor's entire property was handed over to his Hindu relatives. The Missionary Society and the church expected nothing and made no application to the heirs to carry out their relative's wishes; but they have voluntarily resolved to do so, and have paid over the money. We understand they also propose to establish a hospital in memory of Dr. Chandra, for which he attempted to make provision in his will.

**“MODERN MISSIONS IN THE FAR EAST,”** by Edward A. Lawrence, D.D., is one of the most striking productions in the missionary literature of recent years. In his extensive travels in Asia Dr. Lawrence was not merely an interested and careful but a clear-headed and competent observer of missions. He not only records what he saw, but his observations, his suggestions, and his criticisms are those of a kindly and wise friend of missionary work. Many pastors of our American churches often wish that they could visit the mission fields and see something of the condition and the needs of the people and the methods and measure of success of the missionaries. More than any other volume, Dr. Lawrence's book is written from the standpoint of an intelligent and enterprising pastor, and goes far to make up to such the lack of a personal visit to the missions. His position that the ultimate aim of missions is to establish in every land a self-sustaining, self-directing, and self-propagating Christianity will find general acceptance. To this, evangelistic and medical work education and all other missionary methods contribute, and find their justification as they contribute most effectively to this supreme end. Published by Harper & Brothers, New York.

**THE MULTITUDE OF COMMENDATIONS** of the BAPTIST MISSIONARY MAGAZINE are very encouraging and stimulate to greater efforts to make the magazine yet more worthy of praise. None of these commendations please us more than those which read to this effect: “But few copies of the MAGAZINE were taken here before last year, but we made up a club, and those who have been taking the MAGAZINE the past year have become more interested in the missions, and the giving of the church has largely increased.”

**THE INTERNATIONAL MISSIONARY UNION** will hold its fifteenth annual meeting in Clifton Springs, N. Y., June 8-14, 1898. All missionaries, whether retired or in active service, are eligible to membership and entitled to free entertainment. All other persons wishing to attend can secure board at the Sanitarium or in the village at low rates. For further information address Mrs. C. C. Thayer, Clifton Springs, N. Y.



CARPENTER MEMORIAL HOSPITAL, BASSEIN, BURMA

## MEDICAL WORK IN OUR BAPTIST MISSIONS



ROSS and cruel, crude and superstitious are the medical practices of the heathen. In not a single non-Christian land has the science of healing made any perceptible progress for hundreds of years, except so far as some imperfect knowledge has been absorbed from contiguous Christian countries. In pagan lands medical science is in fact unknown, and the methods used in the attempt to recover the sick are a compound of devil worship and sorcery, based upon a universal belief that all sickness is the work of evil spirits, brought upon the sufferer for the punishment of his sins or for want of reverence for powers of the air. The remedies of the so-called doctors among the heathen are fearful compounds of hideous and disgusting materials, the principal idea being that the more repulsive the ingredients the more effective will be the dose. In a strange and horrible sense it would almost seem that these so-called healers were acting upon the motto of the homœopathic branch of our own respectable medical profession, "*Similia similibus curantur*,"— "Like cures like," for they seek to cure pain by giving more pain and to relieve distress by severer inflictions. The most popular remedies of the Chi-

nese physician are ground lizards, snakes' bones, and other equally disgusting objects, while dyspepsia is treated by thrusting hot needles into the pit of the stomach, and a lame back by pounding with a club.

The merciful and kindly services of competent physicians in missions to the heathen are too long established and too well approved to need any explanation or defence. In common with other large missionary societies the American Baptist Missionary Union has made large use of this most efficient aid and associate to the preaching of the gospel. As a matter of fact, almost every one of the missionaries of the Union are obliged to engage more or less largely in medical work. The native Christians as well as the heathen about them look to them as superior beings, and come to them with even more confidence for the healing of the body than for the healing of the soul. An essential part of every missionary outfit is a stock of well-known and established remedies, particularly of the sorts which are most useful for the diseases most common in heathen lands. Pain-killer for cholera, salve for sores, and other remedies every missionary must have and uses largely in his work at times. Often the poor missionary, unskilled and untaught in surgery, must yet do the best he can to set a broken bone or sew up a gaping wound. His best, as poor as it is, is far better than the tender mercies of the densely ignorant people about them.

Aside, however, from the healing efforts of the missionaries as a body, there is a very respectable and honored roll of well-qualified physicians engaged in the service of the Union, who in various places and in multitudes of diverse manners afford most efficient services to the advancement of the missionary work, and we are happy to present a list of these beloved physicians who are thus laboring for the Lord, with such a brief notice of their work as our space will allow.

## BURMA

Beginning with the oldest mission field, Burma, we find in the capital city of Rangoon George H. Richardson, M.D., who finds a large field for his services among



G. H. Richardson, M.D.

the several hundred students in the Rangoon Baptist College and also among the pupils of other mission schools in Rangoon. Dr. Richardson has also succeeded temporarily to the medical practice of Miss Marie M. Côté, now in America, and finds constant calls for his services, as did Dr. Côté, among the residents of Rangoon, both these physicians supporting themselves by the income of their medical work and affording large gratuitous services to the mission. Passing to Moulmein, we find Miss Ellen

E. Mitchell, M.D., who for a series of years has not only carried on an extremely interesting medical missionary work among the natives, but whose home has become a house of resort for sick missionaries from various parts of Burma. Dr. Mitchell has been truly a healing comfort to the sick and suffering among our missionaries in Burma. In Tavoy the medical work has been under the efficient care of Mrs. Olive J. Morrow, M.D., who works among the many pupils

in the prosperous Karen school under the care and superintendence of Mr. Morrow, and also finds ample scope for medical missionary work among the Karens in the Tavoy district.

For a number of years the medical work in the large and flourishing mission schools in Bassein was under the care of Miss May C. Fowler, M.D., who also had charge of the Carpenter Memorial Hospital, erected by the Karens in loving memory of Rev. Chapin H. Carpenter, for eighteen years the leader of the celebrated Sgaw Karen Mission in Bassein. Dr. Fowler recently spent several years in America, and has just returned to Burma, becoming the wife of an officer in the great Irrawaddy Flotilla Company. The medical work at Bassein is at present under the care of natives who have been trained for the service, and is without an American physician.



An extensive field for medical missions is found among the widely scattered Karen people of the Toungoo district. Here at present is Elton S. Corson, M.D., who aside from general medical and evangelistic work has large call for his services among the many pupils of the Karen mission schools in Toungoo. For several years this work was under the care of Truman Johnson, M.D., now in the United States, under whose careful administration the medical work of Toungoo reached a state of efficient organization. In the mission station at Sagaing, on the Irrawaddy, both the evangelistic and medical departments are in charge of Rev. F. P. Sutherland, M.D. His field reaches far to the west and also to the east, across the river, including the site of



GEORGE T. LEEDS, M.D.

ancient Ava. Even more than in Lower Burma the unsettled regions of Upper Burma furnish ample scope for the labors of medical missionaries. Accordingly we find W. C. Griggs, M.D., established in the Shan work at Bhamo, where a wide field is afforded not only for gospel but for medical labors. In the isolated Shan mission station at Namkham, thirty miles away, Rev. M. B. Kirkpatrick, M.D., with his wife, in a large and populous valley just on the borders of South-west China, has a most promising field for their combined labors for the bodies and souls of the enterprising Shan people. Dr. Kirkpatrick has just finished the erection of a dispensary and hospital building, as an aid to the usefulness of his work. Both the stations in the southern Shan states are supplied with medical missionaries, George T. Leeds, M.D., being stationed at Thibaw, where he has a hospital erected by the Sawbwa of Thibaw, as an aid to his



ROBERT HARPER, M.D.



work. This Sawbwa is deeply interested in medical work and gladly aids the missionary in this department of his service, while not yet a believer in the gospel of Christ. At Monè, still farther to the southeast, Robert Harper, M.D., has recently arrived, to engage in medical missionary work on the large field which centres at that station.

### ASSAM

The province of Assam is more largely supplied with government physicians than Burma, and no missionary physicians have been placed in the stations of the Union in the Assam valley. However, among the wild tribes that are found upon the hills there is a larger field for medical work, but as yet only one medical missionary has been sent to these stations. Rev. S. W. Rivenburg, M.D., occupies the station at Kohima among the Angami Nagas. Probably other physicians may be sent to these needy fields as funds may be provided.

### SOUTH INDIA

The enterprise of the British Government has furnished government dispensaries to every important centre in the Madras Presidency, and in the Telugu Mission of the Union there is not the same call for medical work as among the wild tribes of the hills of Burma and Assam. However, an excellent and useful service is being done by the hospital for women and children at Nellore, in charge of Mrs. Ida Faye Levering, M.D. Dr. Levering is assisted in this work by her sister, Miss Mary D. Faye. In this work also was formerly engaged Miss O. W. Gould, M.D., now in America. In the Deccan under the control of the Nizam, there is not the same supply of well-qualified physicians as in the Madras Presidency. We find the mission station of Hanamaconda in charge of Rev. J. S. Timpany, M.D., a son of the honored and lamented Rev. A. V. Timpany, formerly of the American and Canadian Baptist Telugu Mission. At Nalgonda station also an excellent medical work has been inaugurated by Mrs. Lorena M. Breed, M.D., assisted by Miss E. F. Edgerton.



### SIAM

The only mission of the Union in Siam is at Bangkok, and this is in charge of a physician, Rev. H. Adamsen, M.D., a native of Siam, but educated in America, who holds a high position in the esteem of the people of Bangkok. His medical services to the people of the city bring in a considerable income, which is used to assist in the evangelistic work of the mission.

### CHINA

The conservatism of the Chinese has prevented their adopting from other nations improvements in medicine, as they have also refused to receive instruction from foreigners in almost every department of life. Consequently China furnishes

an ample and useful field for medical missionary work. At Ningpo is found a hospital, for many years in charge of S. P. Barchet, M.D., more recently under the care of J. S. Grant, M.D., who is now in America. At Swatow an extensive and useful medical work is under the care of Mrs.



Anna K. Scott, M.D., having a men's and a women's hospital. An excellent and prosperous missionary work has been begun at Kityang by Miss Josephine M. Bixby, M.D., whose hospital is full to overflowing, and is about

to be greatly enlarged.

Dr. Barchet, formerly of Ningpo, is now living at Kinhwa, where he has built a hospital for his work, and has endeared himself to the natives by his care for them in sickness and suffering. At Hanyang, in Central China, Rev. George A. Huntley, M.D., has just arrived to engage in medical missionary work in that important and populous centre of China. In Western China, at Suichaufu, the first station in the Western China Mission, is a small hospital in charge of Rev. C. H. Finch, M.D., who is also pastor of the native church.



REV. G. A. HUNTLEY, M.D., WIFE AND CHILD

## JAPAN

In Japan this alert and progressive people have already advanced so far in medical science, and well-qualified physicians are so numerous among the Japanese, that there is no occasion for medical missionary work.



REV. A. SIMS, M.D.

## AFRICA

The only mission field of the Union which offers an equally large scope with China for the efforts of medical missionaries, is to be found in the Congo Mission in Africa. Here medicine as a science is absolutely unknown. The efforts of the people to heal their own diseases consist only of charms, incantations and other superstitious practices. The ignorance of the people is so dense that it often offers an obstacle to the labors of medical missionaries. Oftentimes when medicine has been prescribed by a missionary, and a bottle left, with careful directions as to times and

doses, the missionary returns only to find the bottle tied by a string about the neck of a patient, it being believed that it would be more efficacious as an ex-

ternal charm than as an internal remedy. In the Congo Mission the large Pentecostal field of Banza Manteke enjoys the labors of Rev. W. H. Leslie, M.D., who has a small hospital but a large practice. In one year Dr. Leslie administered as many as thirteen thousand special treatments. At Leopoldville is the cultured and accomplished physician, A. Sims, M.D., who has a dispensary built of native materials under his own direction, and has not only done a great amount of missionary work among the natives, but enjoys in a high degree the confidence of the physicians of the Congo Free State, as well as of the officials across to the northern side of the river in French Congo State. Many a one he has restored to health. For his eminent medical services to the officials of these two Congo States Dr. Sims has been decorated by the ribbon of the Legion of Honor by the French Government, and has also received an honorable decoration from the King of Belgium. Farther up the river is Miss L. C. Fleming, M.D., at Bolengi, engaged in medical work. The only other medical missionary on the Congo is found at Mukimvika, at the mouth of the Congo. Franklin P. Lynch, M.D., has there a hospital and sanitarium, Mukimvika being considered an unusually healthful spot for the Congo coast. Aside from his medical missionary labors Dr. Lynch has received and treated many of the state officials, the fees received being used for the progress of the missionary work.

This brief review of the medical work under the care of the American Baptist Missionary Union shows twenty-nine physicians, with twelve hospitals known distinctively as such. In addition to these every large mission school has its separate room or building for hospital purposes, and there are found in almost every station arrangements for the special care and treatment of the sick. How much suffering has been relieved, how much advancement has been made in the love and confidence of the heathen, and how much has been done to win them to the gospel of Christ can be but dimly imagined from this brief and outline sketch of the medical work under the care of the missionaries of the Union. While the salvation of the soul must always be placed first, yet the sympathies of every Christian heart must be called forth by this extended and beneficent work for the healing of the sick and afflicted among those to whom our missionaries have gone. As Christ himself healed the body as he brought the good news of salvation to the soul, there can be no more appropriate associate to the preaching of the truth than the relief of those bowed down and bearing a burden of suffering from sickness of the body.

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**A**N ASSURED INCOME FOR LIFE with no trouble to yourself is what you may secure if you have funds which you intend to bequeath to foreign missions, but can give to the Missionary Union *now*. For particulars write, stating your age, to Rev. E. F. Merriam, Editorial Secretary, Tremont Temple, Boston, Mass.





REV. D. L. BRAYTON REV. A. T. ROSE, D.D. MRS. ROSE A KAREN GIRL

FATHER BRAYTON'S HOUSE, RANGOON, BURMA

## A DIAMOND JUBILEE

MRS. MARY M. ROSE, RANGOON, BURMA

REV. D. L. BRAYTON and Mrs. E. L. Stevens are the only survivors of the missionary party which reached Burma Feb. 16, 1838. The barque *Rosabella* in which they sailed from Boston Oct. 28, 1837, had on board the three young missionaries, Rev. Lyman Stilson, Rev. D. L. Brayton and Rev. E. A. Stevens and their wives. Rev. James M. Haswell and family had preceded them about two years, and were then living in Amherst. These new arrivals had the pleasure of landing there and spending three nights with these friends, for there was no pilot on hand to take them on up the river to Moulmein.

Saturday evening a pilot came to Captain Green of the *Rosabella*, offering to take his vessel up the next day.

"But," said the Captain, "tomorrow will be the Sabbath."

The pilot replied, "I can't help that, you were the first one in and I give you the first chance, but if you don't want to go there are others who are waiting, and I

don't know when there will be another pilot down."

Captain Green replied, "Very well, I'll not go on the Sabbath;" so the new missionaries had a quiet Sabbath on shore, their first in this heathen land, where since they have spent so many, and seen such great changes.

Sabbath evening the head pilot appeared and told the captain he would be ready to take the *Rosabella* up the river the next day.

"All right, sir, we'll be on hand."

They were favored with a good strong wind, and went on up the river in fine style on Monday, Feb. 19, and as they were going, they saw the Sunday vessel fast on a sand-bank. Captain Green remarked, "There is where I should have been if I had gone yesterday;" thus was he strengthened in his purpose to keep God's commands.

I felt that this was an occasion that should be celebrated, and spoke to others

about it. As we began to think and plan, the plan grew as it were of itself. I believe it was pleasing in the sight of God, so he made all things to work around together nicely. Mrs. Hicks and Mrs. Roach planned the program. Mrs. Hicks asked Grandfather Brayton :

"What would you like?"

"Oh! something simple, with prayer and an abundance of hearty praise," was his answer.

I invited Mrs. Stevens to spend the day with us, meeting her at the Kemendine railway station at 8.20 A.M. About noon Mrs. Tilbe, Mr. Valentine, Mr. Herbert Vinton and a lot of his schoolboys came and began arranging the place outdoors, where it had been decided to have the gathering at 5 P.M. A platform was brought from their school and seats and benches from there, besides those from our chapel. These were arranged in a semi-circle in the shade of trees a little distance north of our house, just a little this side of the chapel. Herbert Vinton had prepared a wicker work of bamboo, which was curved into a large arch just back of the platform and was covered with the green cocoanut-palm leaves from trees of our own planting, besides being decorated with the Gan-gow flowers, which are abundant now. He also arranged pots of plants all around the platform, and a carpet from Mr. Valentine's covered it. The American and English flags were draped in the arch, and on these flags were fastened large figures made in green leaves by Mrs. Tilbe, 1838-1898. Dr. Hicks presided, with "Father" Brayton and "Mother" Stevens side by side. Mrs. Roach played the organ, conducting all the singing.

Just before five we stepped down to the lawn, where everything was so nicely arranged. Friends had already begun to arrive. As we all walked out to the place Jessie and others of our Pwo Karens sang a hymn, a favorite of grandfather's; this made a very pretty addition to the already

well-arranged program. The exercises then commenced according to the program.

SIXTIETH ANNIVERSARY OF THE ARRIVAL  
IN BURMA OF REV. D. L. BRAYTON  
AND MRS. E. L. STEVENS.

Hymn, "Awake, my soul, in joyful lays."

Scripture reading, Isaiah 35, Rev. A. E. Seagrave.

Prayer, Rev. W. F. Armstrong.

Anthem, "Thou dear Redeemer, dying Lamb," Baptist College Choir.

Address, Rev. E. W. Kelly.

Burmese Interpretation, L. T. Ah Sou.

Hymn, "O happy day."

Response, Rev. D. L. Brayton.

Burmese Interpretation, L. T. Ah Sou.

Anthem, "Exalt ye the Lord," Baptist College Choir.

Reminiscences, Rev. W. F. Thomas.

Presentation, Mr. F. D. Phinney.

Prayer, Rev. Than Byu.

Doxology.

A good many friends from the European community were present, besides the missionaries and native Christians, Burmese, Karens, Tamils and Telugus in good numbers. Everything passed off very pleasantly and satisfactorily. The music was very nice, the address was excellent, and so was also grandfather's response. The reminiscences read by Mr. W. F. Thomas were interesting. I think all present enjoyed the occasion. Quite a number of them expressed their pleasure. Mr. Phinney's remarks at the presentation of the souvenir were full of tender esteem and regard. I only wish I could recall and give them verbatim. The souvenir or memento given to both was the illuminated text, "With long life will I satisfy him, and shew him my salvation," with a border of pansies and green sprays, all very neatly painted on white silk by Ah Sou, "a labor of love done by one of your grandchildren in the faith."

After the program was finished friends pressed forward with their congratulations to each. Both father and Mrs. Stevens

were much pleased and greatly touched by all the kindness shown.

Here I will copy what is published in the *Rangoon Gazette* of this morning, an editorial:

#### A MISSIONARY JUBILEE.

The account we publish of the "diamond jubilee" celebration of Mr. Brayton and Mrs. Stevens, two venerable and esteemed missionaries, will be read with sympathetic interest throughout the province, even by those who do not favor missions. Here are a lady and gentleman who form a link with the earliest days of the British conquest of Burma. They landed at Amherst sixty years ago, a few years after Arakan and Tenasserim had been added to our Indian empire and fifteen years before the annexation of Pegu. They have, in fact, practically seen every stage of the absorption of Alompra's kingdom into the British dominions. What a wonderfully interesting history Mr. Brayton could write of Burma under the British, if only he had the time and the strength. He has seen the despised outlying provinces of Arakan and Tenasserim gradually extended till now the most peaceful, the most promising, the happiest of all the provinces of India. He has seen Rangoon grow from a miserable hamlet to a thriving city with, in all human

probability, a glorious future before it. The most sanguine man of 1837 could not in his wildest dreams have pictured the metamorphosis that sixty years have brought to Burma. Mr. Brayton's and Mrs. Stevens' service in Burma has been as long as the reign of our Queen-Empress; their careers have been as unique in the mission field as that of our sovereign in the history of throned personages. The lives of Mr. Brayton and Mrs. Stevens show that the by-no-means uncommon idea of Burma as a white man's grave is a myth. It is, perhaps, not the most delectable country in the world for white men, but their long stay here, broken only by two visits each to their home in America, shows that there is no reason why Europeans and Americans with reasonable care should not lead here healthy lives to a good old age."

The address so ably written by Mr. Kelly and so beautifully delivered by him was also published in full in the *Rangoon Gazette* of yesterday. Mrs. Hicks made two beautiful copies in her own handsome handwriting, with covers illustrated by Ah Sou with pen and ink, and tied with white ribbon. Mr. Kelly presented these at the close of his address, one each to father and to Mrs. Stevens. Thus ended a memorable day.

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## JAPANESE PHYSICIANS

IT has long been a well-known fact that the medical men of Japan have made wonderful progress and become so skilful and numerous that medical missionaries are absolutely unneeded. Also, their charges are astonishingly low. Though I knew all this, I disliked to have a Japanese doctor, and was very sorry when one of our missionaries, who practiced medicine a little among the foreigners here, moved to Tokyo. While my husband was on his last preaching tour,

I had to take my bed and call a physician. I sent for one with whom I was slightly acquainted, and whom I knew to be a gentleman and a Christian. I found him to be so highly educated and skilful that I shall never again dread a Japanese physician. Though I have been a semi-invalid for the past year, he seems to have cured me by only five visits.—MRS. SUSIE V. FRY in *The Christian Missionary*.



BAPTIST MISSION HOSPITAL FOR WOMEN, SWATOW, CHINA

## MEDICAL WORK AND THE GOSPEL

MRS. ANNA K. SCOTT, M.D., SWATOW, CHINA

**W**HAT plan shall we medical missionaries pursue with our patients in order that they may be led to Christ? This is a question of vital importance. Of course it is taken for granted that each medical missionary puts the salvation of the soul infinitely above the healing of the body. Hundreds and thousands eagerly seek us for the latter, but they are not eager for the soul-healing of the Great Physician. How shall we act and talk to make them see the need of salvation? During my seven years' experience in China I have often asked myself this question, and have also asked the wisdom that cometh from above, that I may be led aright in this matter.

I think the most powerful lever is a kindly expressed sympathy for our patients, — a sympathy born of an earnest desire

to relieve their physical sufferings and to give them soul-comfort. The Chinese as a people are very undemonstrative, and as heathen their sympathies do not usually extend beyond their own kin and clan. When I say to a poor sufferer, "I am very sorry for you, I will do all I can to help you," the reply is often one of astonishment that I, a foreigner, should care whether they suffer or not. They often ask me why I care for them, and when I tell them it is because Christ, my Lord and King, has asked me to come to China to help them, that he loves them far more tenderly than any of their own class love them, that he wishes each one of them to become his child and an heir to a heavenly mansion, they are surprised above measure that the Lord of all the earth should love them and wish them to be eternally happy. And so I

have come to place as of paramount importance in my work: First, a sympathy, born of Christ's own life and atonement, as shown forth in the daily life of the medical missionary. Second, to be just and impartial in all my dealings; to show no favors to the rich and to high officials above what I show to the poorest coolie. Third, to have my patients know that I first and always put the evangelistic work before the medical in importance. Fourth, to give my services *cheerfully*. The heathen are quick to compare such help with the conduct of their own native doctors and teachers. Fifth, never to coddle the patients nor give them financial aid. This course would soon ruin any medical work in China. Sixth, to have none but earnest Christian helpers — such helpers as will eagerly fall in with missionary plans and efforts. Thanks to my good missionary associates I am very thankful to say that such helpers have been prepared for me. "Spud," my faithful Bible-woman, is a helper in whom my heart rejoices. Her words and exemplary life have led many patients to the Savior.

"Sok-hi" is my druggist *par excellence*, the assistant teacher of the medical class, and an earnest Christian worker. "Hau-Kheng" is the son of one of our preachers, a graduate of the medical class, and is a faithful and earnest helper in all Christian

work. He has charge of the dispensary work at Chow-Yang. Three years ago the Chow-Yang people were most hostile to Christianity. Now a great change has taken place and they listen with interest to the word.

And last, but not least, is my man of all work — jahitor, coolie and preacher all in one — "A-Kau." When he sought medical help his condition was most pitiable — he was almost blind and terribly emaciated. His own people had given him up to die. They were bitterly opposed to his seeking help from the foreign doctor. But he came to the hospital, was healed, became a Christian, and has since led his aged grandmother, mother and wife into the kingdom. They say: "The foreign doctor has made a man of him." This is only one instance among many of the transforming power of Christianity as seen in our medical missionary work. And so once more I bring my work before the readers of the *MAGAZINE*, and ask for their continued interest and help. I do not ask them to withhold one cent from the direct evangelistic work at Swatow; rather let me urge them to give twice as much to it, as it opens out and increases in promise and grand results. But while doing this do not forget your medical missionary work at Swatow and at Kityang.

## AN AID TO THE MISSIONARY

THE sale of *good, well-tried* medicines would, in the eyes of the Chinese, be consonant with the character of the teacher, and would be pecuniarily successful. The attempt to mitigate the terrible curse which has come on the land in the smoking of opium might thus be made to advance God's kingdom. Any really reliable medicine for stilling the craving for opium, and keeping up the smoker's strength while he feels the depression caused by abandoning the vice, would be welcomed and gladly purchased by hundreds of thousands, even though it

were costly. Other medicines, too, pay well, such as chlorodyne, santonine, quinine, good ointments and plasters, of which the Chinese have none, suitable patent medicines, etc. The mere sale of these things would do much good, for such medicines are an immense improvement on what the Chinese themselves have. In similar ways Christian merchants and traders might help to solve the question, "How may the Gospel be preached to this generation of the Chinese?" — *China's Millions*.





BAPTIST MISSION HOSPITAL, THIBAW, BURMA

## TRAINING IN HYGIENE

MRS. H. MORROW, M.D., TAVOY, BURMA

“THIS teacher and mama have brought us the gospel for the body,” remarked one of the old Karen pastors of Tavoy. And why not? Is not the God of grace also the God of nature? Does not that obedience that evidences love include obedience to the law written in our members as well as to that written in the word?

The Karens live in the jungle, scores and often hundreds of miles from the town in which the missionary resides. Hence we can scarcely minister to the sick among them. A few can come to us, but the great majority must depend upon such care and skill as untrained hands can give. But if we cannot attend the sick we may do something for those in health. If we are denied the privilege of taking them the “pound of cure,” we may often provide them with the more valuable “ounce of prevention.”

In a climate where vegetation is luxuriant and a great rainfall and tropical heat

are found, the conditions are most favorable for the contamination of the water of the creeks and rivers. In late years the number of buffaloes has greatly increased in the Karen villages, and these creatures spend much of their time either standing or lying in these streams, so that the water not infrequently smells of these foul animals. Only a few years have passed since the Karens depended almost entirely upon these streams for their drinking-water. If they continued to drink river water as much as formerly, it is difficult to see what could prevent them from being swept from the face of the earth. But they do not. Seventeen years ago we visited the village of Eteraza. As we dismounted from our elephants the old preacher said to the mahouts, “When the teacher and mama have finished their visit here you must come over and take them back, for the men here are nearly all sick.” “All sick, brother,

what is the matter?" "O, I don't know. They have got dysentery and fever in every house." A little later when a chatty of drinking-water was brought to us the secret was revealed. Nature had put up the danger signals, but they had been disregarded. We went out to see the source of the only water supply of the village. It was a stream so small that at that season one could almost step across it, and so choked with rubbish of all kinds that its flow was very sluggish. The refuse of the hillside and of the village washed into the channel of the creek by the heavy rainfall of the previous July and August, lay there decaying under a burning cloudless sky.

The next morning early the able-bodied men and women gathered with their spades and hoes to dig a well. They worked in relays for two or three days, and before the missionaries left the village water had been reached. It is hardly necessary to say that the health of the people began to improve immediately. The well, with its curb and its sweep, is an interesting feature of the village today.

The history of this village is the history of many. From ten to twenty years ago the missionary traveled hundreds of miles, carrying with him drinking-water from the well near his own house in Tavoy. Today in almost every Christian village in his field good water, obtained either from wells or springs, is being utilized by the villagers.

The town school, where from one hundred to one hundred and fifty pupils are gathered together for instruction, is the nursery, in which the seed of every virtue that we would see propagated among the people is sown. All the pupils are boarders, and therefore we have an opportunity to teach these boys and girls how to eat and drink to the glory of God. With the exclusion from their dining-room of rotten fish, red peppers, hard rice and the habit of bolting food, have gone out, too, manifold forms of bowel and stomach affections and

skin diseases. The change in the health of the school has been most marked. Not many years ago our hospital was often filled with patients suffering from dysentery. Good food, properly cooked and properly eaten, has relegated those days of suffering and wearing care to the past. Another and greater gain has come from the changes. Young men and women have learned to trace sickness to the infraction of nature's laws and not to chance or the influence of evil spirits, or even to the inscrutable will of God.

Imagine, if you can, a community in which all the women as well as all the men smoke and chew tobacco. Such was the condition of society among the Karens only a few years ago. Often the boy or girl of four or five years begins to smoke. The *coon* and tobacco box is always in the middle of the veranda, and every caller is treated to its contents. The use of tobacco we found to be almost universal, and entrenched by early training and social usage.

We began instruction in the school. We aimed to gain the teachers, and those preparing to be teachers, and through them to influence parents to save their children from forming this harmful habit. A great change has been wrought in twenty years. Except a few old men, all of our teachers and preachers have clean mouths, and scores of children are growing up all over the jungle who do not know what it is to be slaves of the tobacco habit. Whole families no longer use it. One of the preachers, speaking of the change in public sentiment on this subject, said: "Formerly the people in the jungle used to say to us abstainers: 'When you come back to live in the jungle you will chew again as we do,' but now they say, 'Ah, it is a dirty habit, the Karens will soon all give it up.'" So may it be. "The one sacred temple on this earth is the human body, enshrining the immortal spirit." "He that defileth this temple, him shall God destroy."



## MEDICAL MISSION WORK AT TOUNGOO

ELTON S. CORSON, M.D.

THE object and end for which medical missions are established and maintained are comprised in the following four points: the personal welfare of the missionary doctor and his family; the care of other missionaries and their families; the care of the disciples and heathen; and the consummation of all in the furtherance of the gospel.

Under the good providence of God, with reasonable care and good physique, the medical missionary and his wife have, during their first year in Burma, enjoyed good health, so that the work has been prosecuted with vigor.

Several missionaries have come under our care, and, thank God, all have improved in health; some to go to the home-land to regain more vigor, others to their various fields of labor here.

Fortunately for the missionaries here, the civil surgeon at present in Toungoo makes no charge for attendance, so that financially there has been no great gain, but more personal care and attention could be given by the missionary doctor. If charges for attendance had been made, they would have amounted to not less than \$500.

The care of the native disciples and heathen has demanded a great amount of time and attention. About five thousand persons have been treated for various diseases, and operations performed varying in magnitude from opening a boil to a radical operation for cure of hernia. Many heathen have come for treatment, actuated by the feeling that they would receive better care than at the civil hospital, and this feeling generally prevails among the Karens.

We are limited to the dispensing room and the stranger's house as places for enter-

taining the sick. The dispensing room, being a part of our dwelling, is not a proper place, as any noise in the house disturbs the patient, and on the other hand the family is disturbed. The stranger's house is usually occupied by people from the jungle who do not like to eat and sleep with sick or dying strangers; neither is a public house conducive to recovery from a serious illness.

In addition to the care of the sick there is a pressing demand and need that the Karen teachers be trained to treat the prevailing diseases of the country. It is indeed sad, at this stage in the history of this mission, to see so many blind, halt, and lame, when a little medicine, properly applied by the village teacher, would have prevented this condition. This hospital could receive patients from several adjoining fields, including not less than one hundred thousand people. The initiative cost of building and equipping such a hospital would not exceed \$5,000; additions could be made as the needs increase. The Karens have appointed a committee to make the necessary arrangements. It is evident that they will not be able to provide the entire amount needed, hence we must appeal for help to our brethren and sisters in America.

All the missionaries in the field mentioned unite in endorsing the erection and maintenance of a hospital for the Karens.

Among the immediate results obtained through the medical work may be mentioned the establishing of a Sunday-school of sixty scholars by Rev. W. A. Sharp, in the house of a man whose wife had been cured; several backsliders have been reclaimed; a high-caste Hindu has attended the English service; all of which have lightened the labor and given great encouragement.



DR. SCOTT'S MEDICAL HELPERS AT SWATOW  
(SEE PAGE 180)

## SWATOW MEDICAL WORK

MRS. ANNA K. SCOTT, M.D.

THE medical work of this station has continued throughout the year. We now have five medical graduates. The course of medical study embraces all the essentials of the medical colleges at home. We have fifty-two volumes of standard works which have been translated by medical missionaries in China. These are invaluable aids in training Chinese medical students. Owing to the prejudices of the people we teach practical anatomy by means of the manikin. It was thought best to receive no more students until I return from my home leave in 1899.

During the year 390 patients have been treated for the opium habit. Several of these have professed conversion and have united with the church, and many of them are interested in Christian doctrine. That all of these will remain permanently cured of opium smoking is more than we can reasonably expect. But there is ample reason and encouragement for us to continue this work and faithfully care for all who ask us to help them escape from their terrible bondage.

Malarial fevers, remittent and intermittent, have prevailed extensively. More than

one hundred and sixty such cases have been treated, and all but two have recovered. The very hot season and long continued drought were doubtless the chief factors of so much malarial disease.

The names of all hospital patients with place of residence have been given to our evangelical workers. Thus all can be looked after spiritually when they return to their homes. Unceasing effort is put forth by our hospital workers, and the gospel is faithfully preached to both in and out patients.

The Swatow missionaries have also rendered efficient aid in this direction, as well as in financial help and valued counsel.

The hospital has come nearer being self-supporting than in any previous year. Drugs have been sold to the Chinese to the amount of \$400, and \$500 has been received on the field; of this sum more than three-fourths has been given by Chinese patients. Gifts of articles essential to the carrying on of hospital work also deserve mention, as they show the good-will and confidence of our Chinese patients. Several of the literary and official class have had medical care and treatment.

Real progress has been made all along

the lines, and we hope the time may not be far distant when the hospital will pay all running expenses. For this we are putting out especial effort, as we feel that it is better for these people to be self-reliant and pay for what they receive, when they are able to do so.

Your medical mission plant at Swatow now consists of:

One hospital building for women and children.

One hospital building for men.

One hospital building for contagious diseases.

One house-boat for country medical work.

One-half of "Sherwin bungalow," this house having been built to accommodate two medical and two evangelical workers of the Society of the West.

We can take into our hospital 140 patients, provided we crowd them after Chinese fashion. This we prefer not to do; we hope to enlarge our borders at no distant day.

The yearly number of patients has increased from 4,015 in 1890 to 13,381 in 1897. In the eight years there have been over 72,000 patients. To the Society and to friends at home and on the field we are under obligations greater than we can recount, and if our work has been in any degree a success, the credit is due to these friends and helpers.

Dr. Josephine Bixby will take charge of this work during my absence, and I bespeak for her the same kind and generous assistance which has hitherto been given to the Swatow medical work.

## CLOSING WEEK OF THE YEAR

REV. WILLIAM ASHMORE, D.D., SWATOW, CHINA

OUR quarterly associational meeting — the last one of the year — occupied six days. During this period twenty public formal sessions have been held in this chapel, and quite as many private conferences for the settlement of important issues. Indeed we have had sometimes three or four of these latter going on at once; at other times they have been like large assemblies of themselves. Four of the sessions were devoted to hearing reports from the stations and churches, two were given to church business. The usual time allotted to a session was one hour or but a little more; though other sessions were an hour and a half and two hours, and one for hearing candidates nearly three hours.

The number of stations heard from was thirty-eight. In addition to these were reported twenty-eight "places of prayer," which are chiefly private houses fitted up for public worship. There were thirty-one candidates examined, of whom sixteen were received. There were in attendance when the Sunday forenoon service commenced,

445 persons. Quite a number came in afterwards, so that we were assured that there was a total of very near five hundred. The number who partook of the communion was 254. During the year past (1897) fifteen have died and seven have been excluded. The present number, including the three associated centres of Swatow, the Hu City and Kityang, is 1,257.

It is an anxious time with us. The unsettled state of China, the perils that threaten the dynasty, the movements of plundering outside nations, and the fear of disorganization and internal violence, have made all our people deeply solicitous. It showed itself in their frequent and fervent and sometimes pathetic prayer. We all feel that we need to pray earnestly and continually. Never before in the history of the dynasty, and perhaps not in the course of half a dozen dynasties, have there been more startling signs in this hazy and cloudy sky: men's hearts failing them for fear and for looking for the things which are coming on the empire.

## THE FAMINE IN THE TELUGU MISSION



AS soon as reports of impending famine began to come from the Telugu mission field the editor of this MAGAZINE wrote to Rev. J. E. Clough, D.D., of Ongole, asking for a clear statement of the situation and prospect. Reports concerning famines in India are so conflicting that it is often difficult to know what to believe and just what ought to be done. Dr. Clough has been through one famine in India, that of 1877-78, and knows what famine is and how to distinguish it from the extreme poverty and want which is only too prevalent in India. We commend Dr. Clough's words to the careful attention of American Baptists. They can be trusted fully, and we hope his clear, calm statements and moderate requests will receive the attention which their importance demands.

The whole country from Madras northward to the Himalaya Mountains is still affected by the famine of last year, and prices have not come down to where they were previous to two years ago. Although I have reason to believe that fairly good crops have been reaped over the larger part of India, farmers and grain merchants, fearing a repetition of last year's calamity, are evidently hoarding edible grains of all kinds. There is much distress among poor people, and this will continue until another crop is reaped. Such, then, is the general outlook as I see it. But we here in the northern part of the Nellore District are much less favored than other parts of India. We have been on the brink of a famine for the past two years, but now we are in it. That is to say, the country from a few miles north of Nellore and extending over a tract of country comprising the Taluqs (County) of Udayagiri, Kavali, Kanigiri, Kundakur, Podiliand Darsi, and the western parts of Addanki and Ongole, and also portions of the Cumbum Taluq, Kurnool District, and Vinukonda Taluq, Krishna District, are experiencing all the hardships of a moderate but limited famine. I mean by this that the railways and the Buckingham canal and the sea afford such means of transit of grain that rice and other products are brought in from more favored sections, and that if anyone has money to buy, plenty of edible grain can be had, but at a dear rate — about three times the price that such sold for two years ago. Government also has established relief work on a limited scale in Kanigiri, Udayagiri, and Podili Taluqs. Contracts for supplying ballast for the Madras-Bezwada railway have been taken by Messrs. Heinrichs and Bullard, and good many poor people in the aggregate, not only Christians but also other people have been given work for which they receive good pay, and thus far are getting on for hard times pretty well. About Ongole and in the Ongole Taluq we have had about half a usual crop, and if the whole district was thus we would have no famine, only hard times. But the famine district is so near Ongole that all grain was bought up before it was harvested, and, as a matter of fact, we are but little better off than other parts where they had no crop at all. As it is, those who have money can get plenty to eat, but the poor day-laborers, and among them the old — widows with small children, and those are unable to work, find it impossible to get food enough for themselves and their families. To people of this class — and in the aggregate there have been many — I have been giving aid for over a year. Funds were being supplied largely by the money sent out by kind friends through the *Christian Herald* Famine Relief Fund and other ways, but that money was gone months ago. Then friends in Lincoln, Neb., kindly and thoughtfully sent to Mr. Newcomb and me two or three thousand rupees.

These lasted until about a month and a half ago. At this juncture I took a large contract to furnish 450,000 cubic feet of broken stone for the Madras-Bezwada railway. This gives me about twelve thousand rupees, and now for a month about a thousand people are at work daily on the contract, to whom I pay fair wages—all they earn. I am also contracting today to break 1,300,000 cubic feet of stone for the above railway, to be delivered on or before the first of July. These contracts if they meet my anticipation will put in my hand about thirty thousand rupees and will furnish work for two thousand people for three or four months. By that time I hope that the southwest monsoon will bring us bountiful rains, and will give us seedtime and harvest. After this rain comes, which we hope will be about the first of July, times will be hard until a crop is harvested, which will not be before about the first of October. But as agricultural work will be going on as soon as the southwest monsoon rains come, there will be plenty of work for laborers to do, for which they can get enough to live upon. The trouble will be to take care of the sick and the old, the orphans, and widows with large families of small children. For these Brethren Manley, Heinrichs, Ferguson, Brock, Boggess, Stait, Marsh, Newcomb and myself will need all the money that God puts in the hearts of the American people to give to us for them, and unless you do give liberally, there will be not only distress, but many deaths by starvation or by disease brought on by want.

Another thought. We already have a great number of orphans on our hands, and we do not know what to do with them. I have been thinking that we here ought to start an orphanage on a sufficiently large scale to provide for five hundred children under ten years of age. Will the Executive Committee and the American Baptists see me through it if I undertake this? Of course I know full well that if I wanted to do this and had the time to devote to it, that God would raise up friends for me to give us all the money that we required. But I do not want to do *all* the good work; I want the American Baptists to have a share in what God is doing over here, and such a share as will cost them something—something more than mere words on their part. Please tell me what you think about this, and as soon as you well can.

His Excellency, Sir Arthur Elibank Havelock, the Governor of Fort St. George (Madras), was here on the 17th inst. We expected him to put up in our mission house and to hold a durbar in our chapel. But as he decided at last to remain in Ongole for only two hours, it was thought by our sub-collector not worth while, as he put it, to turn us out of our house. However, Mr. Martin and I had the pleasure of meeting him, and of taking breakfast with him, and I gave him an address, through his private secretary, prepared by our Ongole missionaries, which he told me he should carefully read at his leisure.

J. E. CLOUGH.



A SCENE IN THE FAMINE DISTRICT

# THE TELUGU MISSIONARY CONFERENCE

PROF. W. L. FERGUSON, RAMAPATAM, INDIA

THE annual gathering of the Conference was held with the Baptist Church, Vepery, Madras, from Dec. 30, 1897, to Jan. 4, 1898. Fifty-one of our own missionaries were present, and visitors from the Canadian, Madura, Methodist, and other missions raised the number present to sixty-three. It was a pleasure also to have Mr. and Mrs. Thomas Leeming of the Sixth Avenue Baptist Church, Brooklyn, N. Y., present. These friends spent Christmas in Nellore, and had so arranged their routes and dates as to allow attending the Conference up till almost the last day. It was a joy to have them as interested spectators and participants, and not as critics. May their kind increase!

The election of officers for the year resulted in the choice of Prof. L. E. Martin for Chairman; T. P. Dudley for Vice-chairman; W. A. Stanton for Editor of the Annual Report, and the writer for Secretary. Immediately following the election business was begun. A letter addressed to the Conference by the Executive Committee and Dr. Duncan greatly cheered the hearts of all for its expressions of brotherly love and sympathy; it also stirred the mind concerning some very practical questions on mission administration. The letter called for action on two or three very important points, and in a large measure it set the pitch for the after sessions of the Conference.

One of the chief features of the gathering was the unusual amount of important business transacted. The question of a boarding school at Ootacamund for the children of missionaries has been in debate for a number of years. Action has been delayed for various reasons, the chief of which has been the want of suitable facilities for the opening of such a school. Now, however, the way seems clear. A fine house has been offered to the mission free of rent for

three years, and a lady has consented to take the management of the home and school, and another lady has volunteered to teach for a short time at least, until the committee which the Conference appointed has time to arrange details and confer with the Executive Committee in Boston. The design of the school is to afford a place where the children of missionaries may go for longer or shorter periods of time, pending the departure of their parents for the homeland; and a place where their education may be begun under a competent American teacher and with the use of American textbooks.

Another forward move was in the adoption by the Conference of the regulations submitted by the Executive Committee pertaining to newly appointed missionaries and the study of the language. The regulations provide for an examining board, and specify that all new appointees shall pass two examinations in the vernacular of their district within a given time. The time limit is a new feature with us, as is also the compulsory clause. For some years we have had a very efficient voluntary system, but it lacked just the two elements which this new scheme secures.

A Telugu commentary on the Scriptures has been a pressing need, also. The dearth of what might be called a Christian literature for the Telugus is appalling when one considers the plethora of books with which Western Christians are provided. Aside from the numerous tracts which have been published from time to time, there are probably not to exceed one hundred productions worthy the name of book in Telugu. Many of these are barely above one hundred pages each. Some years ago the late Dr. Jewett wrote a commentary on Matthew, but it is now out of print. Our students and preachers have been shut up very largely to



what they have learned in our schools and gathered from a few text-books, and the hearing of sermons by missionaries. It was occasion for gratitude, then, when Dr. McLaurin announced that our Telugu Baptist Publication Society had under consideration the production of a commentary on the entire New Testament. The Conference approved of the plans suggested, and appointed two committees to have the work in charge. It will be a happy day for the Telugus when they possess and use an adequate Christian literature. Two things are essential to this: first, people who can and want to use books; and secondly, books for them to procure and use at prices within their reach. It is hoped that our schools, college and seminary may provide the first conditions, and that our Telugu Publication Society will furnish the second.

The Industrial School for Ongole came in for a good share of attention. This project, so long delayed for the want of funds to establish it, has a very warm place in the affections of the mission. It is not yet a reality; but hopes run high that it may be fairly within reach by the end of another year.

Mention ought also to be made concerning the proposal to establish a Baptist Literature Library. We are beginning to realize that we have made much history in connection with our missions, and that it is often difficult to get anything covering periods earlier than the one comprised



TELUGU CHRISTIANS, SUFFERERS FR

within the limits of one Pastor T. P. Dudley, Ro; would be glad to receive be of the nature mentioned, o existence.

Nothing has yet beer discussions; the ringing taining to the suppressio hemp-drugs, and liquor tr services in various parts Sunday, conducted in Er Telugu. But enough has cate the importance of th Conference had in hand an measures proposed are fa scope and purpose, pertain of the Telugu mission for



## NEED OF MEDICAL WORK

REV. I. S. HANKINS, ATMAKUR, INDIA

THE people by their manner of living are a diseased people, and have no help. There is an apothecary here who is employed by the government to give medicine away, but the people have no confidence in him, and the poor outcaste people die rather than go near the place. I have had people come to me from twenty miles away, begging that I would give them some medicine. But I had no medicine, and have tried to get them to go to the dispensary, but they have said: "No, it is no use for us to go there. If you will give us medicine we will get well, but if you cannot give us we will go back home," and they have gone back the whole distance, without going near the dispensary. Many such experiences I have had like this. Simply from a humanitarian point of view it is blessed to help the poor sick souls. From a Christian point of view it is a compulsion.

2. I know but little of this kind of work. I think I would be willing to exchange what theological training I have for a medical. I think that men who work fields out in the jungle ought to have some medical training.

3. My lack of money. If I could keep on hand a fair stock of medicine I could do a great deal more myself. Whether I ought to stop giving the medicine or make some effort to secure a better outfit, is a question. We have given freely, and have made sacrifices. There are many calls upon us. I feel that I cannot carry on this kind of work alone. I do not ask you to give me anything extra for this. However, if you see any one interested in this kind of work,

and can in any way send me money or medicines, I will be greatly helped in my work in this line.

I now have the finest situated compound of any in South India. When we have some shade-trees and flowers, I have no hesitation in saying that Atmakur station will be the most pleasant of any in our mission. Some hundreds of years ago someone, no one knows who, at an enormous expenditure of money or labor, levelled off this hill, but never used it for anything. I could not have done it any better for my bungalow. It is about forty or fifty feet above the fields, and has about two and a half acres of level land. The ascent is very gentle, so that a bandy with a good load can ascend without difficulty. This elevation gives us a fine view of the whole country for twenty to thirty miles around. When the paddy fields are green, and the grass begins to spring up after the rains, the view is very pleasant. At the west is the range of Eastern Gauts, which often make a very beautiful sunset. At the distance of four miles is the Pennar River. Just at the foot of our hill is a very large tank, which adds a great deal to the whole scene. I have a view of the house taken from an elevation east of our bungalow, which gives a view of the tank and house and my cookhouse and storeroom. (See *MAGAZINE* for January, 1898, p. 19.) Being on this elevation we get a good breeze, and I think it is free from fever, as none of us have had even the slightest touch of it yet, which is a wonderful blessing.



BAPTIST MISSION HOSPITAL FOR WOMEN AND CHILDREN, NELLORE, INDIA

## SIR ARTHUR HAVELOCK AT NELLORE

REV. DAVID DOWNIE, D.D.

**H**IS Excellency the Governor of Madras Presidency paid a visit to Nellore on the 16th of February, and among the places where formal calls were made was our mission. This is the third time a governor has visited the mission during our term of service. His Excellency and suite arrived in Nellore in the forenoon, and had a formal reception at the station, where a large concourse of the citizens had assembled to do them honor. After breakfast at the collector's bungalow, a number of addresses were presented to the governor by the various communities.

At five o'clock in the evening the party drove into the mission compound and were received at the bungalow. The writer introduced the governor to the other missionaries present, and then read an address setting forth the advantages which the mission brings to the people of India in social and political elevation as well as religious culture.

The governor replied in a very cordial manner, expressing his pleasure and gratification at the reception that had been accorded to him, and especially for the expressions of loyalty and regard for Her Majesty contained in the address. He said he was not aware of the difficulties we

were laboring under in our educational work, and would make it his duty to call attention to it in the educational department. He also expressed the hope that something would be done in the line of land grants for the poor people.

After visiting our schools, with which the governor expressed himself highly pleased, we drove to the hospital, where Dr. Levering and Miss Faye conducted the party through the wards and dispensary. Sir Arthur expressed himself as specially interested in this hospital, from the fact that his friend (and ours) Mrs. Grose had opened it. Both the governor and Dr. Browning, the government surgeon, seemed greatly pleased with the arrangement and the management of the hospital. They expressed great astonishment at the very small amount that had been expended on the buildings, assuring us that the government would have had to pay double the amount for the same work.

The next visit was to have been to the government hospital, but they passed by that and went on to a garden party at the judge's house. This was a very brilliant affair. The garden was lighted with hundreds of tiny lamps with a very pretty effect.



THE BESSIE RICHARDS MEMORIAL HOSPITAL, BHAMO, BURMA

## COMMENCEMENT AT INSEIN, BURMA

PROF. W. F. THOMAS

THE graduating exercises of the classes leaving Seminary Hill on Jan. 26, 1898, presented some features of more than ordinary interest. In the first place, they occurred only twenty-four hours before the honored president of the Karen Theological Seminary embarked for America. We all had reason to be thankful, therefore, that Dr. and Mrs. Smith were not summoned to their steamer two days earlier, as was once threatened, and could be present at the graduation of the largest class ever leaving this institution. Under the circumstances, Dr. Smith's farewell words to the senior class of forty members, who completely surrounded him on the platform, were peculiarly touching. Among other excellent points in his closing address was the contrast he drew between them and another band of "forty men" who "bound themselves with an oath" to kill Paul, while it was the business of this forty to bring him to life again by going forth in his "spirit and power" to usher in the millennial day.

An unusually large number of missionaries and native Christians representing a

large number of stations in Upper as well as Lower Burma assisted in swelling not only the afternoon, but the morning audience as well, before whom the eleven graduates of our Burmese "school of the prophets," representing nearly half as many races, acquitted themselves nobly before receiving their diplomas from the hand of Professor Eveleth. These, with the forty Karens graduating in the afternoon, and making fifty-one in all, or the largest number ever leaving this sacred hill of learning in a single day, should go a long way towards supplying the sore need of pastors for our scattered churches of various races, as well as of pioneer workers for our more distant mission fields. There are many volunteers for foreign service among other races on the part of our Karen graduates, one of whom returns to the Kachins, among whom his father labored many years, and whose language he knows. Among those qualified in Burmese go forth a Shan and a Munipuri, the first of their respective races to graduate, the one from Thibaw and the other representing a new race yet untouched by the gospel.

## REVIVAL IN RANGOON BAPTIST COLLEGE

REV. W. O. VALENTINE, RANGOON, BURMA

**I**T was a very happy break in the monotony of school life when Rev. R. Burges, secretary of the India Sunday-school Union, visited Rangoon.

On Sunday, the eighteenth day of July, he spoke to our school, and it was indeed a joyous time. I have in my house twenty boys, the Eurasian Department of the College. As Mr. Burges gave the invitation to come forward to all those who had decided to become Christians, I had one of the pleasantest experiences of my life. As one after another of the others came I thought of one of my boys who had secretly professed, but being tempted had fallen. As I prayed he came. Another had been considered one of the wickedest though one of the strongest characters among our boys. It seemed as though the Lord must have told me to pray for him, and he came with tears in his great round beautiful eyes. Another young man was in the aisle and going to the front almost before I had time to lift my heart for him; and so they came in the exact order and time as I prayed for them.

Call it coincidence if you like, but somehow God used these events to lay it upon my heart that these boys were given to me as a sacred trust to keep for Him.

I do not take to myself any credit for the conversion of these dear boys. To Dr. and Mrs. Hicks belongs the praise as human

agents for the earnest, zealous and sympathetic way in which they have labored. They have had charge of them in Christian work ever since coming to Burma. To Dr. Hicks also they are very much indebted for the courteous and perfectly just way in which he has administered discipline. All have had a powerful influence in fitting their minds for the reception of the truth; but to me it has been given to love them and to live with them. It has been a rich treat to meet with them in spiritual communion. With their fresh young views and happy faith they have been a constant delight. We have had a little family meeting since then, each night before going to bed. The boys are always on hand and ready to pray. We often have difficulties to settle and wrongdoing to talk over, and they frequently exhibit a spirit of charitableness and of forgiveness which would do credit to much older Christians. Four from this building have already been baptized; three are to be this coming Sunday; three were already Christians, and of the others all but two have expressed a desire to follow our Lord in baptism, and thus as one of them put it, "Tell out to the world that we belong to Christ."

In the whole school about forty-five have become Christians, and a few Sundays ago fourteen were baptized. We hope for more to follow.



A COUNTRY VILLAGE IN BURMA

## A HEROIC LETTER

ON RECEIPT of the cable telling of the destruction of the mission house at Myingyan the committee decided that in the present condition of the treasury of the Union they could not grant the money for rebuilding, but on receipt of the following letter from Mr. Case reversed their decision :

MYINGYAN, BURMA, Dec. 2, 1897.

Mr. Phinney may have cabled you of the loss of our house and almost all its contents by fire. Thank God no one was injured. The thatched roof was set on fire by some unknown enemy at 12.30 last Wednesday night. My wife wakened and saw the flames almost immediately, but the whole roof, dry as tinder, was a blaze in a moment. The school children, a teacher, Mrs. Case and our two sons were in the house at the time. I was forty miles away in the district, or more of our property might probably have been saved, but not the house. No out-buildings were burned, and we are now living in the double preacher's house that I bought of Government last year and moved and rebuilt here. It is fairly comfortable for the cool season, but would be a rather trying place for us during the hot weather. The dormitory which I recently made from an old police station we are using for a schoolhouse, and the school goes on as usual.

Our missionary and other English friends, and also very many natives of all races, both Christians and others, have been exceedingly kind and generous in their gifts to help us in our trouble, and our hearts have been deeply touched by their sympathy.

I feel with you the loss to the Missionary Union, and wonder if the Executive Committee will feel able to help us to rebuild at once. We might wait perhaps, continuing to live where we are, after making some slight alterations, though Mrs. Case has such a tender head that she would probably have to wear a sun-hat in the house much of the time. But if we are to build again there seems no use in waiting, if there is money on hand ; if the Committee feel that they cannot afford to furnish the money now, but will do so another year, I have funds of my own that I will use to build the house now, and let the Union repay me.

I trust there will be no thought of moving us from here. Our school is in a very prosperous condition. Ten or twelve of the pupils seem genuine Christians and many others are deeply interested, and none now seem opposed to Christianity. Others besides her husband, will say that Mrs. Case under God, has worked wonders in this school. It is nearly self-supporting. We had over seventy pupils on the rolls, and Government is very anxious to have the school continue.

We have over two thousand dollars laid by for the education of our children or for their use in case of my death, but we would rather spend the last dollar of it than give up our work here now. Loss of goods we can bear, but don't ask us to abandon the field where we have labored so long, even though we seem to have accomplished but little. We don't mind living in the house where we are, which cost about one hundred dollars, if we can do so without risk of health, and the school *can* go on for a time where it is. If the Executive Committee decide that they cannot possibly furnish money for a new house now, I trust they will allow me to go on if I furnish money for a new building myself.

The burned house cost something over six thousand rupees, with its thatched roof, but I think I can build again for about the same amount with a shingled roof, by making a smaller house and planning for a separate school building.

We are both as well as ever now. We have felt God very near to us in this trial, and hope we shall profit by it. It is sweet to feel that we have treasures that fire cannot burn.

JOHN E. CASE.

# LETTERS

## FROM AFRICA PHYSICIAN OR FETICH?

THE medical work here at our station and district is increasing steadily. We find that it is a great bodily relief to the Christians who have given up their faith in the fetiches, and it keeps them from being tempted to return to native doctors as much as food saves a hungry man from stealing.

At first we gave medicine for nothing, but only a few came, just to try — perhaps in addition to their fetiches or native medicine — if ours could help them. But most of them never came, and would rather suffer and die surrounded by their fetiches and native doctors. Now we charge those who can pay a little for their medicine, and they appreciate it much more. Besides, Congoes always have been used to pay for any medicine or charms from the native doctors. One paid two cents for a tiny bag of rubbish round his neck for tooth-ache, of which he was not relieved; another paid sixty cents for similar treatment without help.

They pay us half a cent and one cent for the dose; they hardly ever buy a bottle of mixture at the time, because they do not understand that medicine does not work like a charm.

We have never found that the giving of medicine is a help in drawing the people to the Lord; but wherever the gospel has taken a certain hold upon the people, there it is a great blessing to them and they have confidence in the medicine.

Some superstitious persons have come to stay at our station to get well from serious diseases, and when they saw the change for the better, they would take their mats, etc., and walk off without anybody knowing about it, so we should not get a chance of "eating their souls."

I have noticed, too, that those who with a confident smile and many unnecessary assuring words tell me that they will come back such and such a day, they never come back, and no doubt they say so in order that I shall not "eat" them that day, as they give me another chance, and so they escape being "eaten" at all by the missionary by not returning.

Last year I gave medicine to fifteen hundred persons in five months. Out of these only five

have died as far as we know, and they were all sadly neglected cases.

The most common diseases in our district are rheumatism, diarrhœa, bronchitis, dropsy, enlargement of the spleen, dyspepsia, scabies and Congo sores. We have only had one case of sleeping-sickness in our district since we came, in 1891. On the whole we have been very successful, and some cures have been quite a wonder to the people.

KIFWA. MATHILDE R. FREDERICKSON.

## FROM BURMA MEDICAL WORK AT TOUNGOO

IN the medical work I am doing without an interpreter in most cases. This phase of the work is increasing in interest daily. The people are coming in from the jungle, and staying in our stranger's house until they are cured. They even come from the civil hospital, where they are treated in a perfunctory way. I have had several operations, amputation of finger of an old woman, that had mortified from neglect and abuse; removal of a large tumor from a man's back, an interesting eye operation, and many interesting cases of all kinds. I have had a little outside practice, the proceeds from which I have turned into the medical work, so that the Union is not charged this year for school medicine. It is difficult to approximate what has been received from the medical work; the school and those who have been treated gratis have received from the same source. I am trying to make the receipts cover all this.

E. S. CORSON, M.D.

## MEDICAL MISSION WORK

SINCE getting the hospital under cover I have been doing regular medical work in the new building. I think you would be surprised and pleased if you could see the numbers who come to the gospel meeting every day, before any medicine is given out. The first month there were more than five hundred at these meetings; the second month more than six hundred; the third month more than eleven hundred, and the number has steadily increased, till last month there were more than thirteen hundred; and so far this month the attendance has averaged fifty per day. Several of these profess conversion, and come to our evening worship and the Sunday afternoon services.

NAMKHAM. M. B. KIRKPATRICK, M.D.

# ABSTRACT OF PROCEEDINGS OF EXECUTIVE COMMITTEE

THE MEETING OF MARCH 14, 1898. FOURTEEN MEMBERS PRESENT

THE report of the subcommittee on District Secretaries was adopted, which recommends that owing to the sad accident by which Dr. Tolman has been laid aside from active labor on the field, after thirty-two years of faithful and efficient service, Rev. E. W. Lounsbury, D.D., of Aurora, Ill., be appointed Secretary for the Western District, beginning June 1, and that Dr. Tolman continue to render service in association with Dr. Lounsbury.

A report from the subcommittee on the Congo Mission was also received and adopted, providing for several changes in the missionary force, with reference to filling vacancies that now exist.

The resignation of Rev. W. H. Beeby, formerly missionary at Hanamaconda, India, was presented and accepted.

Miss Catherine Mabie, M.D., of Riverside, Cal., was appointed a missionary of the Union, to be supported by the Woman's Society, and designated to the Congo Mission.

Miss Anna K. Goddard, daughter of Rev. J. R. Goddard of Ningpo, was also appointed a missionary, to be supported by the Woman's Society of the West, and to labor in association with her father and mother at Ningpo.

THE MEETING OF MARCH 28, 1898. THIRTEEN MEMBERS PRESENT

Rev. Horatio Morrow, of Tavoy, Burma, was received by the committee, who listened to statements by Mr. Morrow in regard to conditions of missionary life in Burma.

The report of the subcommittee on home allowances in this country was received and adopted.

Owing to the excited state of public feeling in consequence of the impending war, it was resolved that the time for closing the books of the Treasurer for the fiscal year be extended to April 12.

Rev. Ernest Grigg and wife, about sailing for Moulmein, Burma, were introduced to the committee. Mr. Grigg spoke of his satisfaction in returning to the foreign field, and the members of the committee took leave of himself and wife.

The Foreign Secretary reported that remarkable revivals are prevailing among the Baptist churches in Sweden.

Miss Frances M. Tencate of Phoenixville, Pa., Miss Lillie V. Wagner of Rochester, N. Y., and Miss Emily Margaret Hanna, granddaughter of Adoniram Judson, the pioneer of American Baptist foreign missions, were introduced to the committee, who listened to the statements of their Christian experience and call to missionary work, and the three ladies were appointed as missionaries of the Union, to be supported by the Woman's Society.

The attention of the committee was called by the Foreign Secretary to the satisfactory condition of the Baptist Church in Christiania, Norway, and in Tramelan, Switzerland, and also to new arrangements which have been made for the accommodation of the Second Baptist Church in Paris, France.

With the consent of the gentlemen concerned, it was agreed that an exchange of fields should be made between Rev. E. W. Kelly of Rangoon and Rev. John McGuire of Mandalay.

Upon representations concerning the condition of affairs at Myingyan and resolutions of the Oungbinlè Association, it was resolved that Rev. J. E. Case should be authorized by cable to remain at Myingyan, and that mission property should be provided at the least possible cost.



## BOOK NOTICES

**HISTORY OF THE BAPTISTS IN THE MIDDLE STATES**, by Henry C. Vedder. American Baptist Publication Society. \$1.25. This is an additional volume in the historical series on the Baptists in various portions of the United States. The other volumes have been received with great favor, and Professor Vedder's well-known historical ability is a guarantee that the volume now issued will fully sustain the reputation of the series. The Baptists in the Middle States furnish a theme of unusual interest and importance, which has never before been placed within reach of our reading public in any adequate form. Like the others of this series, this is a book which every intelligent Baptist must have in order to be informed regarding the beginnings and growth of his own denomination in our own country.

**HEROES AND HIERARCHS, or Biblical Principles as held by Baptists in the Contention of Religious Liberty**, by Samuel Haskell, D.D., is also issued by the American Baptist Publication Society. \$1.00. This volume was issued by the society about three years ago, but is again called to the attention of our readers. The field which has been chosen by Dr. Haskell is unique, and the book is of intense interest and of permanent value. He reviews the story of the church from the earliest times, beginning with the heroes of the apostolic period, down through the persecutions and martyrdoms of Imperial Rome, and traces the progress of religious liberty through the Middle Ages and the pre-Reformation times, including an account of Wycliffe, the Lollards, John Huss, Jerome of Prague, the Anabaptists, Baptists in England, Roger Williams, the struggle for religious freedom in colonial and constitutional America, with the final triumph of religious liberty in America. He also reviews in graphic biographical sketches the development of the Baptist movement in the modern missionary era, beginning with Roger Williams, the first modern missionary among pagans, William Carey, Adoniram Judson, the Haldanes, and Oncken, down to the inspiring success of Baptist missions in modern times. In no other volume can be found so graphic and thrilling, so comprehensive and complete an account of the development of the Baptist principles of religious freedom as in this.

**THE GREAT POETS AND THEIR THEOLOGY**, by President Augustus H. Strong, D.D. American Baptist Publication Society. \$2.50. This volume has been widely reviewed and highly commended by periodicals which have larger space than this to devote to general literary subjects. The title itself suggests how deeply interesting the volume must be to every one of literary taste and culture. The great poets whom Dr. Strong has selected for his examination are Homer, Virgil, Dante, Shakespeare, Milton, Goethe, Wordsworth, Browning and Tennyson. Every person having any interest in religion would be glad to know what these grandest minds of the human race have thought, felt and said on the subject of religion. We can only say here that according to the testimony of multitudes of journals, even of secular standing, the task has been performed in a most admirable and satisfactory manner. In reading a multitude of reviews we have failed to see a single adverse or depreciatory comment.

**MR. ARNOLD'S WEEK OF CHRISTIAN LIVING** wrought a religious revolution in his life, and the promise which shaped his life for a week, if put in force, would remodel if not revolutionize the lives of most Christians. Dr. A. E. Waffle of Albion, N. Y., has a brilliant gift of putting much into few words. His little booklets are bulky volumes of truth, and this latest, issued by the Baptist Young People's Union, 324 Dearborn street, Chicago, is a mine of gold. For prices see our advertising pages.

**THE NEW TESTAMENT CHURCH**, by Rev. W. H. H. Marsh, with an introduction by Franklin Johnson, D.D. American Baptist Publication Society. \$2.00. This will serve as a companion to Dr. Haskell's volume. While the latter traces the development of Baptist principles by the glorious illustrations afforded by the heroes of the faith, Mr. Marsh traces the development of the New Testament Church, which he believes to be the Baptist Church, according to the development of principles. Many smaller pamphlets and tracts have been published by our Publication Society on various phases of Baptist principles, but here we have in one volume the complete array of scriptural authority for the Baptist position.

TELL THEM, or the Life Story of a Medical Missionary, by George D. Dowkontt, M.D., is issued from the office of the *Medical Missionary Record*, New York. In cloth, 60 cents; limp covers, 30 cents; five cents extra by mail. This is an autobiography by Dr. Dowkontt, the head of the International Medical Missionary Society, 121 East 45th street, New York, and the editor of the *Medical Missionary Record*. Although Dr. Dowkontt's missionary experience has never led him to foreign lands, yet he covers a wide range of medical missionary experience in England and America. There are also introduced sketches of several students of the Society who have gone forth as medical missionaries to foreign lands. It will furnish a graphic addition to the literature of medical missions.

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KAGO FOR TRAVELLING IN THE MOUNTAINS OF JAPAN



A RAINY DAY IN JAPAN

# The Baptist

Missionary



Magazine

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JUNE, 1898

## EDITORIAL

**SELF-SUPPORT IN JAPAN.**—The Council of Presbyterian and Reformed Church Missions co-operating with the Church of Christ in Japan was held in 1897 at Kariuzawa. The chief topic before the council was self-support in the native churches. A committee had been engaged for a year in collecting information on the subject, and as a result of its report and careful deliberation, the following principles were adopted:

“1. That all missions co-operating in this council make it a rule not to aid financially any church organized hereafter; and that in concurrence with the recent action of Synod on this subject we earnestly labor and pray for the entire self-support of all organized churches now receiving financial aid from the missions within the next two years.

“2. That in aiding companies of believers, both such as are connected with organized churches and such as are not, the missions adopt a uniform rule of not paying rent or incidental expenses.

“3. That in all new work, and as far as practicable in already existing work, the missions be urged to make a trial of Dr. Nevius's method in the general work of evangelization: Employing fewer workers, paying no rent or incidental expenses, and by grouping Christians into circuits, to make the work entirely self-supporting from the very start.

“4. That in all cases, churches and preaching places receiving mission aid be required to fill out a monthly blank showing membership, attendance, amount and sources of all money received, and the manner in which the same has been expended; and that this blank be a uniform one for all the co-operating missions.”

It was also resolved that the Japanese churches should have the entire direction of their own ecclesiastical matters, conferring with the missionaries as they desired, and the missionaries should direct their own educational, evangelistic, and other missionary operations, seeking the advice and assistance of the Japanese churches when they wished. Here we find the line sharply drawn between missions and the native churches. It marks a step in advance toward strictly self-sustaining and self-directing indigenous churches in a mission land.



## THE REACTION IN JAPAN



N impression has gone forth that Christianity has lost ground in Japan within the last few years. There has been some reason for this impression, but we do not really believe that true religion in Japan has gone backward. There has been a reaction from the high flood tide which Christianity reached among the Japanese a few years ago. In the early days after the opening of Japan to the world, everything which belonged to the Western nations was received with enthusiasm by a certain class of the Japanese. Railroads, steamships, machinery, education and other forms of Western civilization were adopted by this portion of the Japanese people almost without investigation and without consideration. Christianity shared in this welcome. It became popular among certain of the most advanced classes in Japan to be Christian. It was noted in this MAGAZINE at the time that Japan was the only one of our mission fields in which it was more necessary to be on the guard against admitting unworthy and unconverted members into the churches than to seek to induce converts to come out boldly and confess Christ before the world. From this condition of affairs a time of reaction was sure to come, and it did come. The last few years have been a time of purging the chaff from the wheat. The dross in Japanese Christianity is dropping away, but the residue will be worth more than the bulk. The Christian churches of Japan will be purer and stronger for the fiery trial through which they have passed. We regret that the control of the great Doshisha University at Kioto is likely to be lost to Christianity in the movement, but if it is, it will only be a parallel to the loss of Harvard University to evangelical Christianity. When the time came to slough off from the Puritan churches the secular elements introduced by the half-way covenant and the mingling of church and state, the Congregationalist churches of New England had to pay dearly for their cleansing from these secular elements in the loss of their great University and of the majority of their houses of worship and other properties in New England. The old churches of New England are chiefly in the hands of the Unitarians; but no one doubts that the Congregationalists of America are far stronger, more virile, more progressive, more successful and more useful than they would or could have been if the old secular elements had been retained. So it will be in Japan. Christianity will be better for the numerical loss which it has sustained in recent years. We have been glad to know that our Baptist churches in Japan have largely been free from the trials through which others have been called to pass. They did not share in the great show of prosperity, and have not suffered loss, but on the contrary have shown a steady, though diminished gain in membership every year.





CHAPEL OF THE FIRST BAPTIST CHURCH, TOKYO, JAPAN

**THE FIRST BAPTIST CHURCH OF TOKYO**, we regret to learn, has been entirely destroyed by fire. A conflagration swept the district in which it was situated, and the destruction was so sudden that the care-taker who lived in the church was unable to save any of the church property, and barely escaped with her life. This church was in charge of Rev. C. H. D. Fisher and Mrs. Fisher, who was a daughter of the late lamented Rev. Wm. M. Haigh, D.D., of Chicago. The suggestion is made that the new church should be erected by contributions, as a memorial to Dr. Haigh, who while engaged officially in home mission work had sympathies as broad as the world.

**AFFAIRS IN MADAGASCAR** are apparently improving. The delegation from the London Missionary Society which has visited the island seems to have convinced the French general, Galleini, that the missions are wholly unconnected with politics, and that the preaching of the gospel does not cover any treacherous plots to establish English power in the island. He has promised that his policy toward the missions and missionaries should be entirely changed. The deputation were satisfied, and already four thousand children who were taken from the Protestant schools by the Jesuits, and three thousand members who were driven from the churches have returned.

**THE CONGO RAILWAY IS COMPLETED** and the first locomotive reached Stanley Pool at Dolo on March 16. This work has involved years of labor and the sacrifice of hundreds of lives, but in a commercial sense it will be worth all it has cost. By it the navigable waters of the Lower Congo and the commerce of the world are joined with the immense and productive basin of the Upper Congo with at least seven thousand miles of navigable waterway. Already a railroad is projected to connect the Congo with the Nile, and a railway is already well advanced from the east coast to the Nile. It is quite within the range of probabilities that within ten years there will be comfortable and rapid transportation by land or water entirely across Africa, from the Indian to the Atlantic Ocean and from Cape Town to Cairo. The Christian world needs to arouse itself to new and larger zeal and efforts for Africa or it will be far outstripped by trade and a godless civilization.

**INCREASED FACILITIES OF COMMUNICATION** multiply and result in the opening up of unknown parts of the world. Perhaps the most important of recent items in this direction is the completion of the Congo Railroad, but hardly less important is the fact that after ages of difficult and perilous navigation in the rapids of the Yangtse river in China, from Ichang to Chungking, the passage of the rapids has been made by a small steam vessel. This means that communication with all Western China from the coast will be shortened by from four to six weeks. In this connection it is also worthy of note that a railroad has been constructed from a point east of the Sea of Galilee to Damascus, connecting with one running from Damascus to Beyrut on the coast of the Mediterranean Sea. In the time of Christ and before, this country east of the Jordan was populous and filled with large cities. It promises now to become repopulated and one of the great wheat supply territories of the world. The world is opening up to commerce and civilization, and the people of Christ must be alert that these great openings shall be taken advantage of for the gospel of Christ.

**THE REVOLT IN UGANDA**, to which reference was made in the February number of the MAGAZINE, was led by King Mwanga, and although the situation was serious for a time, the revolt was finally subdued by the help of loyal natives, and the king was driven to German territory. A new trouble has more recently arisen in the revolt of three hundred of the Soudanese soldiers, the remnant of Emin Pasha's forces left behind when he accompanied Stanley to the coast in 1889. While good fighters, and until the present time usually loyal to the British officers, they have continually been a disturbing element in the situation, imposing upon and oppressing the natives at every opportunity. Four Englishmen, Major Thurston, Captain Wilson, Engineer Scott, Lieut. MacDonald and Rev. G. L. Pilkington, a missionary, have been killed. The greatest danger arises from the possibility of other Soudanese soldiers who form the garrison of various stations throughout the country, rising in rebellion.

**UGANDA HAS A CHRISTIAN KING.** He is only eighteen months old, the infant son of Mwanga, the late king, who rebelled against the English, was defeated, fled from the country, was deposed, and Daudi, his little son, proclaimed king in his father's stead. King Daudi's mother is a Protestant Christian, and he has three Christian guardians or regents who will rule in his name, two Protestants and one Roman Catholic. Truly history is making fast in Central Africa.



SCENE IN TOKYO, JAPAN

**PERSONAL**—Rev. J. H. Randall and wife and Geo. T. Leeds, M.D., and wife, reached Rangoon, Burma, Feb. 25. Mr. Randall will join the faculty of Rangoon Baptist College and Dr. and Mrs. Leeds will go to Thibaw.—Rev. W. E. Hopkins requests that his correspondence be addressed to Sattanapalli, Madras Presidency, India.—Rev. A. E. Carson and wife sailed from Boston, April 27, for Prome, Burma, Mrs. C. H. R. Elwell for Zigon, Burma.—Rev. D. A. W. Smith, D.D., and wife of Insein, Burma, reached Boston, April 26, also Rev. L. H. Mosier and wife of Prome, Burma, and Rev. W. M. Young and wife.—We greatly regret that in the account of physicians laboring in our Baptist missions no reference was made to the work of Miss Naomi Garton, M.D., at present in Des Moines, Iowa. Dr. Garton's services at Moulmein and Toungoo were highly appreciated. Her name brings the number of medical missionaries in the work of the American Baptist Missionary Union to thirty.—Mrs. Anna K. Scott, M.D., and Miss Mary K. Scott of Swatow, China, reached Tacoma, Washington, April 8, also Mrs. Kemp of Chauchaufu.



## DECLINE OF THE REACTION IN JAPAN

REV. E. H. JONES, SENDAI

**A**S a result of the wave of ultra-nationalism which has swept over the country during and since the war, there has been a drawing apart from the missionaries which has resulted in much loss directly, and the creating of a hard, unloving, critical spirit toward us (and it would not be remarkable if there should be a reflection from our side, also) that has interfered with the work of the Holy Spirit among the people. But as the acute stage is passed, and we are commencing to seek for new methods of co-operation, let us hope that on the whole there may be some benefit. The Japanese churches will never go back to their dependence upon missionary societies, and self-dependence will all the sooner prevail.

Earnest, faithful helpers are very scarce. The lack of an earnest, spiritual life in the churches provides such poor fibre for the helpers that they are often attracted away from us by the larger pecuniary rewards to be found in commercial life since the war. We are also much troubled at the meagre results which follow the expenditure of effort and money which we make.

But there are a good many general indications of a hope-encouraging nature. The vernacular press is more and more showing the power of our religion to permeate the national life of the people. Frequent comparisons are made between Christianity and the native faiths, always to the credit of the former. Prophecies are made freely of the dying out of the latter and the general prevalence of the former.

Mr. Yokutomi, the successful editor and proprietor of the great and successful native paper, *The Nation's Friend*, who was termed a deserter from Christianity (for he had once been a believer), on his recent return from Europe engaged so earnestly in work for Christianity, expending his large income freely in paying prominent Christian evangelists to work for its extension, that his popularity suffered with the public to a considerable falling off in the subscription list to his paper. He tells that he was very much struck by the earnest injunction of a prominent scientific man in Europe to return to his faith in God and to work for the salvation of his country. This man soon after died, and it seemed to Mr. Yokutomi like an exhortation from the grave. Mr. Gladstone's life also has been a great incentive to him. These and many other circumstances indicate that the nation is getting more and more ready for our work.

# CAN CHRIST CONQUER JAPAN?

REV. W. B. PARSHLEY, YOKOHAMA

NOT from the standpoint of the divine purpose do we ask this question, for of course every believer in evangelical Christianity sets his hope there no matter how adverse the circumstances; but meas-



Rev. W. B. Parshley

uring force with force as each has been displayed in the history of Christianity, have we hope that Japan will become Christian? The forces arrayed against Christianity are an ancient civilization, an ancient religion, and ancient sin. Let us con-

sider them in reverse order.

**Ancient Sin.**—The carnal heart is the same in Japan that it is anywhere under the same circumstances. No better, no worse. "The natural man receiveth not the things of the spirit of God." Japan and Boston and Corinth are alike in this. Christianity has met this condition everywhere during eighteen centuries and a half, is meeting the condition in Japan today, and is winning glorious conquests over the individual heart. These individual conquests are multiplying daily, with nothing to indicate the failure of the gospel that saves from sin.

**An Ancient Religion.**—How about Buddhism? Well, so were there ancient religions in Corinth and Rome when Paul and Peter in the name of Christ ordered them to throw down their arms. Buddhism is old, and what is more to the purpose in Japan, it is decrepit. This is not to say that it has ceased to build new temples nor to deny that where the growth of Christianity has prodded it there has been some activity in the line of resistance. But in the first place, Buddhism has ceased to be the schoolmaster of Japan—the public school has taken the place of the temple.

What is more important, in the eyes of thoughtful men, Buddhism has ceased to perform the principal function of religion—it is not a power that makes for righteousness. Thoughtful men high in position, though not Christian, are saying plainly that the moral power of Buddhism is gone forever. It is a part of the old social fabric, and therefore has a brief lease on life; but the old fabric is falling and the new building will not utilize Buddhism as an essential feature of its architecture. Christianity is at least congruous with modern civilization; Buddhism is not.

**An Ancient Civilization.**—It is said by the opponents of Christianity that "whatever may have been accomplished in early ages, in modern times Christianity has made conquest of savage tribes only—Hawaiians, Fiji Islanders, Karens,—India and China have successfully resisted." We are not prepared to concede this, for the battle is not over yet. Slowly it may be, but nevertheless steadily, is Christianity gaining on those ancient civilizations. But we are talking about Japan. What are the elements of the ancient Japanese civilization which can be called formidable antagonists of Christianity?

Let us notice first the more superficial—manners and customs. Now we are accustomed to confusion of thought right here; we confound Christianity with modern Western civilization—its publicity, aggressiveness, method, material thrift. Yet there can be just as good Christianity in a directly opposite mode of life. But just as we have conceived of Oriental manners and customs as an essential of heathen religions, so have Orientals confused Christianity with that in our ways which they so dislike. So national customs become a hindrance to change of religion. But the ancient customs of Japan which in a conservative nation would be

hindrances to the growth of Christianity, are speedily falling into desuetude. Long skirts and flowing sleeves have no place in the machine shop or on the battlefield. Stately greetings are out of question when factory bells, train whistles and office clocks are calling. The whole elaborate ceremonial of Japan, which gives their civilization a more stately appearance than our own and thus handicaps Christianity, is fast disappearing by the very stress of circumstances.

More fundamental are the questions of marriage and the conception of the individual. However shamefully loose some of our state laws may be with reference to marriage and divorce, missionaries have always taken high ground on these questions. This has been an abridgment of Japanese liberty which has unquestionably hindered the growth of our religion. But this obstacle is also being removed by stricter legislation on the part of the Japanese government in view of the new treaties soon to come into operation. Japan is thus forced through her eager desire to be considered a member, rather than a servant, in the family of nations to remove one of the hindrances to her Christianization.

A want of emphasis on the individual is another feature of ancient Japanese society which has militated against Christianity. The family, not the individual, has been the unit of the social organization. An Occidental cannot conceive how powerful this conception has been to hinder the growth of the kingdom. Our religion deals primarily with the individual — the individual conscience. This lack of emphasis on the individual affects Christian work in two ways: It weakens beyond comprehension the sense of individual sin and responsibility to God, and makes possible to a serious degree family interference in matters of religion. Even after a conscience has been aroused no degree of kinship is too remote to bar a jealous opponent from troublesome intervention. This element of

antagonism also is doomed under the new legislation which starts from the Christian standpoint of the individual.

The æsthetic in Japanese civilization is a prominent feature. Japanese art and poetry has been "pretty," not noble. It has not even had the elevating assistance which mythology offered to the art and literature of ancient European heathenism. Even in the minds of Japanese there is no question as to which is the richer source of inspiration for works of the imagination.

But if we go deeper into the civilization of Japan we find one formidable element — the atheism produced and nourished by the Confucian classics. Here is ground ready prepared for modern agnostic science; and it is the same class of men, the scholars, who have been affected in both cases. Here the problem ceases to be a Japanese problem and becomes a universal one. But happily the skeptical cast of mind in Japan, as in all the rest of the world, is confined to very few; and though the percentage of men who are unbelievers on philosophic grounds may be larger there than elsewhere, still as compared with the masses who accept the religious instinct as valid, their number is very small.

We have thus briefly considered the elements of ancient Japanese civilization which might be great hindrances to Christianity, and have seen that in a marvelous way they are falling to pieces under the attack of modern civilization. "Yes," but some one answers, "Is that a Christian conquest? Is it not a conquest of civilization?" My answer is that modern civilization is Christian; and the ideas, as I have mentioned them one by one, which have driven the old from the field, are the offspring and allies of the teaching of Jesus.

So we think Christ can conquer Japan: First, because he is doing it, and that rapidly; and second, because contrary to the conditions existing in some ancient nations, the old civilization is fast disappearing before the Christian ideas in the modern.



RAILWAY STATION, MITO, JAPAN

## PRESENT ASPECT OF CHRISTIANITY IN JAPAN

REV. JOHN L. DEARING, PRESIDENT OF THE BAPTIST THEOLOGICAL SEMINARY, YOKOHAMA

NO mission-field presents more frequent and marked changes in the aspect of Christian progress than Japan. New elements are constantly entering into the problem, new developments are constantly giving



REV. J. L. DEARING

ground for encouragement or discouragement, as the case may be, and often the unexpectedness and suddenness of the new view is by no means the least striking feature of the change. Frequent study of the subject is essential if one would at all keep acquainted with the condition of the times. It is rare also when study of the present aspect of Christianity does not give ground for encouragement. There are at times lapses to be observed, the rush of some after the *ignis fatuus* of new theology, or the magnifying of the national spirit, but a glance at a period of any length of time will surely show a preponderating evidence of advance. The power of Christianity in

Japan to recover itself when error creeps in is a proof of its genuineness.

### DEEPER SPIRITUAL LIFE

One of the conditions of the native church that has been most mourned over by those familiar with its condition has been the absence in a large degree of deep spiritual feeling, so many have seemed to have more of a head than a heart belief in Christianity. Japanese in America have often written back to their friends that this was the feature of the American Christians which especially impressed them. Missionaries have sought to develop and encourage the growth of deeper spirituality, but the results have been seen only here and there. Some have said that it would come in time; that the present condition was but a natural result from the influence of the old religions and their emphasis upon the intellectual rather than the spiritual. During the winter in Yokohama and Tokyo there has been seen a remarkable evidence that the

much-desired deeper life was near at hand, and that among the native Christians were those who not only desired this blessing, but were obtaining it. A series of meetings was held in the above cities for both Japanese and foreigners by Rev. Barkley F. Buxton, an independent missionary of the Church Missionary Society, for the deepening of spiritual life. Holiness meetings they were called, and partook somewhat of the nature of the Keswick meetings. While all might not agree in the views presented by the leader in every respect, yet the devout and earnest spirit of consecration and dependence upon God which was evident, as well as the direct exhortations as to the needs of Christians, were used of God with great effect upon those who heard. About six services for Japanese were held in Tokyo and the same in Yokohama. At the latter place with no general announcement of the meetings, upward of three hundred men and women gathered at the busiest hour in the day to listen to a foreigner who came with no reputation, and whose only message seemed to be: "Receive ye the Holy Spirit." It was a great privilege to hear the prayers in the after-meetings of these services. Many were broken down with the view of their past lives. Many made resolves to live lives of greater consecration, and the deep feeling which could not be concealed caused old missionaries to say: "I never dared to hope to see such a breaking down before God among the Japanese." Said one evangelist in speaking of the meetings: "I never felt that I was in the presence of God as I did in that meeting. I forgot all about myself and everything else but my relation to God." One pastor about to resign and give up his work confessed his lack of faith, and his new resolve to live for Christ as he had never done. And after the brief series of meetings had ended, various churches sought to continue the work, and to reach those who had not attended the Union meetings by holding services in the several

churches. The students of our Theological Seminary were deeply moved, and some entered into a new life of consecration unknown to them before. To see the genuine desire for more of God's spirit, for more of his power, for greater consecration, for more complete cleansing from sin, was an evidence of the ushering in of a new era in Christian life in Japan which made all rejoice.

#### APPRECIATION OF MISSIONARIES.

It is sometimes said especially of the Japanese that they do not value the efforts of the missionaries, and that the natives are without appreciation. There may be some ground for this, and cases are not wanting when such treatment has been received as to seem to prove it, but in one of the meetings above referred to the opposite was also proved. A most impressive service was just drawing to a close one day, when a missionary arose and briefly announced the sudden death a few hours before in his home in Tokyo of Dr. Verbeck, widely known as one of the earliest missionaries in Japan. The Japanese are not given to weeping. They rarely express their feeling in that way. The old codes of etiquette would lead one to smile in speaking of the death of the nearest relatives. When, however, this most unexpected announcement was made, sobbing was heard all over the house. Uncontrollable grief seemed to express itself in every one. The native preacher who was called upon to pray could with difficulty command his words. It was a tribute to the esteem in which Dr. Verbeck was held that might be counted an honor to any missionary. That Japanese should thus weep over the death of a foreigner spoke volumes of the results of his thirty-eight years of labor in this country.

REV. GUIDO F. VERBECK, D.D.

Though Dr. Verbeck was a missionary of the Reformed Church, yet some of the lessons of his remarkable life should be noted, as they belong to no one church or mission.



Born in Holland and early in life coming to the United States, he was selected to go to Japan as one of the first missionaries, with the thought that his knowledge of Dutch would open for him opportunities of which others could not avail themselves. He early came to have the confidence of the government. For many years he gave direct aid to the government by teaching in the higher institutions of learning, especially in the opening of the Imperial University. His advice was much sought by the govern-

foreign powers. At the time of his death the emperor sent the family a gift of \$500 towards the funeral expenses, a mark of honor which is shown only towards those of high rank among the Japanese. Probably there has been no foreigner who has surpassed Dr. Verbeck in his mastery of the language. He was everywhere acknowledged as without a peer. For the past twenty years he has given himself exclusively to Christian work. Preaching constantly, making long and tiresome tours in



JAPANESE FAMILY AT DINNER

ment in many matters of importance, and in 1877 he was decorated with the third order of the Rising Sun. As Dr. Verbeck had forfeited his original Dutch nationality by non-residence, and did not reside long enough in the United States to become an American citizen, he was almost in the position of a man without a country. He was accordingly by special act of the government placed under special protection, and in view of his valuable work in the interests of Japan was granted a passport by the government without any relation to

the country, translating and writing tracts working on Bible translation, are only a few of the many lines of his work. Conservative in theology, he has had a great steadying power when new theology rocked the ship. He has ever given no uncertain sound when the teaching of the Bible has been called in question. And yet with the lessons of such a life, doubtless there are many who will go on foolishly talking about the 'waste of ability for men of exceptional powers to go to the mission-field. And business men in the open ports who all put together have



A SHINTO PRIEST

never received the recognition from the government of their value to the country and help in efforts in its behalf that Dr. Verbeck alone received, will yet go on talking of the waste of money in sending out missionaries who are doing no good and are worse than useless. Few can do the work of a Dr. Verbeck. No one can look at his thirty-eight years of service in Japan without feeling more deeply the possibilities of Christian service as a missionary.

## THE DOSHISHA.

The recent successful attempt on the part of the Trustees of the Doshisha to secure for the students of that institution exemption from military service has served

to open up the whole question of the attitude of the government towards private schools. The course taken by the Doshisha Trustees to secure this concession has met with open condemnation everywhere, and cannot but injure the school, though the interest drawn to a subject of importance may result in general good in the end. At present the many private schools, which term includes the many mission schools of all kinds, are without any recognition whatever by the government. A diploma from any of them means nothing if one wishes a government position. Education in a mission school counts for nothing if one wishes to enter the university or any higher Japanese institution. Yet as a fact some of these schools are giving a grade of work superior to that to be found in the government schools, in addition to the moral and Christian influences of the institutions. For years all this advantage has been received by the nation from the mission schools, and no notice has been taken of the schools beyond an occasional attempt to render their existence more difficult. Students in the government schools are exempt from military service; not so with the Christian schools. The recent course of the Trustees of the Doshisha in changing the Constitution so as to practically cut out Christianity from having any connection with the school in order to secure a concession from the government of exemption from military service, has brought a shower of condemnation upon the head of the Minister of Education for being a party to such a manifestly wrong proceeding. Mr. Fukuzawa's paper calls attention to the reason for such a concession being made by the government to any schools. Is it not in the interests of education? Certainly the fact that Christianity is taught in a school ought not to interfere with the educational interests of the school. There is no reason why Christian schools should not be exempt from military discipline the same as other schools. With arguments like these does

Mr. Fukuzawa and others who are by no means Christians or favorable to Christianity, on simple grounds of justice take up the discussion of questions which are

likely to result in a wider recognition of Christian schools and in the securing for them advantages which they have never yet had.

## THE NEMURO BAPTIST CHURCH

THE Nemuro Baptist Church has passed through a trial of fire. On Oct. 3, 1895, their first building was destroyed in a fire that swept away a large part of the city. To replace that, the above meeting-house was built in the spring of 1896 through the efforts of the Japanese Christians, assisted largely by the missionaries. On Dec. 20, 1897, this second house was burned in a conflagration that destroyed over six hundred houses. Incendiary fires are frequent in Nemuro, often originating in troubles between fish merchants and their employees.

The church fronts on one of the main streets in the city. The side entrance leads to the parsonage, consisting of two rooms adjoining the church in the rear.

At the right in the picture stands the Japanese preacher beside the post. The man nearest the missionaries is the church treasurer, while our faithful cook in foreign clothes stands back of the preacher.

At the left sit the wives of the deacon and treasurer and behind stands a young girl. Near them is Mrs. Carpenter, to whom the church owes so much, and by her side Miss Carpenter, who joined the mission in November, 1895.



Mrs. Carpenter

Miss M. M. Carpenter

Amano San, preacher

BAPTIST CHURCH, NEMURO, JAPAN

DESTROYED BY FIRE DEC. 20, 1897

HELEN A. PARSHLEY.



## TWO AGED SAINTS

MRS. EMMA HAIGH FISHER, TOKYO, JAPAN

**H**ERE is the picture of two of our aged saints at the First Church in Tokyo, seated on floor cushions on their heels in true Japanese style. The one at the left hand is Logano San, now eighty-two years of age, who was baptized nearly twenty-two years ago by our first Baptist missionary in Tokyo, Mr. Arthur. She first came to the meetings to please her little grandson, who wished to hear the foreign singing. Her family being in comfortable circumstances, she has a good home and is always well dressed. While her Christian son was the head of the house she was always free in religious matters, and night and morning gathered the children and servants into her room for singing and prayer. Since the son's death the daughter-in-law, who is a Buddhist, has made it very unpleasant for grandma, even interrupting her private devotions with tantalizing noises. She no longer has money to ride in jinrikishas to distant services, but must walk, sometimes using the street-cars for a part of the way. She is strong for her age, and makes a quaint figure with black velvet cap com-

pletely covering her head, her scant gown well tucked up from the ground, and her Bible and hymn-book tied on her back under her jacket. Her faithfulness and courage are an inspiration to us all. She has often said if this church should have only one member, I shall still stand. Now she is bringing to the Sunday-school her great-grandchildren, three in number, the children of a believer whose faith is cold now Christianity is not popular, but the grandmother broods over him and his wife, and her prayers will certainly bear fruit.

On the right hand sits Mihara San, aged sixty-eight, cheery and sunny in her Christian faith, and kindly helpful to all. She was baptized about eleven years ago, after having chopped up her idols with her own hands. She said: "I was mad to think I had been such a fool as to worship nothing but a piece of wood." She has also a comfortable home, though her son and his wife are not Christians; but she has money of her own to spend in little benevolences and no restrictions are put upon her taking the grandchildren and servants to church or

weekly prayer-meetings. One grandson was converted in the school in Kumamoto and wrote home: "I have no present for grandma, but tell her I have become a believer and she will prize that more than any present I can buy." She has been very faithful in leading, among others, a neighbor, a middle-aged woman to the church, who says she wants to have the same belief as Mihara San, for she has moved many times but never has she found such a neighbor as this, and so she knows that the "Jesus teaching" is what she wants.

These two old ladies are very dear friends,

and their loving spirit has been one of the factors in the conversion of the mother of one of our preachers. She is a person of strong character, and for eighty years has been a zealous Buddhist. This Christmas she stopped worshipping idols and began to read the Testament daily. Gradually she has come into the light, her face has grown tender and peaceful, and from being petulant and self-willed she is now patient and glad to remain at home alone so her daughter can attend services. Her son says: "Only a divine power can make such a change at her age."



GIRLS AND CHILDREN IN JAPAN

## THE BLIND IN JAPAN

**T**HERE are said to be about 150,000 blind persons in Japan. They support themselves for the most part by the work of "Umma" or shampooer, which business is followed exclusively by the blind. They are as a class poor, degraded and very immoral. Little has been done for them, though recently small schools have been opened for them in Tokyo and Kyoto. A quite successful Christian school has been

carried on at Yokohama for some years for the improvement of the condition of these unfortunate people. Regular instruction in the Brill system of reading for the blind, which has been adapted to the Japanese language, is given, as well as Bible instruction and singing. During the past year some twenty-five have been received into the Methodist Church from this school.

JOHN L. DEARING.

## THE WOMEN OF JAPAN

MRS. W. B. (HELEN A.) PARSHLEY, YOKOHAMA

**B**RIGHT and attractive are the young women of Japan. They are particular to observe all the forms of polite etiquette and are careful to have the material for their new gowns just suited to their taste and age. They are fond of flowers, of natural scenery, of poetry. When at leisure they are found around the "hibachi" or fire-box chatting with a neighbor or friend. Their conversation is mostly gossip. How could you expect more when frequently their school days are ended at the age of twelve or fourteen, usually before graduation from the grammar grade. Their domestic education is not neglected. Every young woman must know how to cook and sew, as in most households all the garments worn are made by the women of the family. Their amusements are novel-reading and theatre-going, not elevating diversions if you consider the character of the novels and plays.



The condition of a Japanese woman is much more favorable than that of most of her Eastern sisters, yet her lot is far from enviable as we look at it. She has not been taught to obey God rather than man. She is not supposed to have a mind of her own, but meekly to obey father, husband, or



A JAPANESE LADY IN WINTER COSTUME

grown-up son. The moral condition of the country is unspeakable. I know a case where an old man, in order to gain a young wife for himself, agreed to give his daughter without legal marriage, as is often done, to the brother of his bride. In 1894 the number of legal recorded marriages was 251,146 and the number of divorces 112,362. Often the parties simply live together and separate on the slightest excuse.

Another shadow in Japan is caused by the evil of prostitution, which is licensed by government. Every village and city has its prostitute quarter, containing frequently the largest, most pretentious houses in town. Where immorality is licensed, no wonder the unlicensed places are legion. Not infrequently a man in straitened circumstances will sell his daughter to such a life. Young women consider it a filial duty to obey their parents in this as in other things. A man once came to the house and wanted to borrow a few dollars. We asked "What for?" He replied that he

had a daughter in a town several hundred miles away whom he wanted to come to him. We learned afterward that he wished to hire her to a house of ill-fame that she might support him.

The lack of education among women is manifest in the home. They do not know how to systematize work for a servant or for themselves. They look on a baby as a plaything, a doll, never thinking that an immortal soul has been entrusted to their care for training and development.

Our mission schools are supplying this lack, giving the girls not only intellectual and moral training, but experience in caring for the younger pupils. Happy the Japanese girl who is in a mission school. Would that more of them had that privilege. Japan's great need to-day is Christian women. If you would know what Christ has done for woman, go to Japan and see her condition where he is not known. He brings love, honor, respect to her and gives her true life. The women of Japan need Christ.

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## JAPAN'S TEN COMMANDMENTS

The Kodokai, a society for the promotion of the moral virtues, recently drew up ten commandments, which may be taken as fairly indicating the non-Christian ethical standards of Japan. A comparison with the Mosaic Tables will show the vast need of Japan for a continuance of Christian missionary work.

1. Be loyal to the Sovereign, filial to parents, and reverence Divine Beings.
2. Respect the Imperial Family and love your country.
3. Observe the laws of your country, and strive to promote the national interests.

4. Study hard in the pursuance of knowledge, and be mindful of health.
5. Devote the best efforts to your profession or avocation.
6. Make a peaceful home and love your neighbors.
7. Be faithful and benevolent.
8. Take care not to injure others' interests. Practice charity.
9. Do not indulge in the pleasures of drinking and debauchery. Make not unjust gains.
10. As to religion, you may believe in any you choose, but be careful to avoid one that is injurious to the interests of your country.

# LETTERS

## INDIA

### A GENEROUS GIFT

A VERY pleasing incident occurred the last day of the Conference at Madras, which gave me much courage and cause not only for hope but also for rejoicing. One P. Venkatchellam, whose father I believe was butler, and whose ancestors belonged undoubtedly to what we call the depressed classes, is now a manufacturer of Indian condiment. His father and he have accumulated a great wealth. Some say that he is worth a million, seven hundred thousand rupees. He was engaged by Messrs. Dudley and Curtis to cater for the Conference, and he did it in a very satisfactory manner indeed. The last day of the Conference he came in person while we were taking tiffin, and told Mr. Dudley that he wanted to make some change in the agreement that he had made with him, and went on to say that he wished him to announce that he would not charge anything for the five days of catering for the Conference; that there were no board bills to be paid, for everything was given gratis. This information was received with cheers by the brethren. It meant that the missionaries were saved from paying approximately six hundred rupees for what he had given to them. To me, however, the principal joy came from the feeling that this is like what we may expect hundreds and thousands of our now poor people to do a generation hence, for the love of Jesus Christ, for his cause, and his servants. Mr. Venkatchellam is not in name, at least, a Christian, yet I may say that he has done several acts for Madras missionaries even more costly than the kind deed he did for us.

ONGOLE.

J. E. CLOUGH.

### "SO MUCH TO BE DONE"

I VISITED only half of the field before Christmas, as I did not wish to make my trip a hurried one, but stopped several days in each village where it was most convenient to pitch our tent, and from there visited the surrounding villages on my wheel. Every evening we held meetings in our stopping place, and on Sundays our Christians came from the other villages. On this tour I baptized sixty-three. Others are waiting, and I

hope to baptize these this coming month, if fit for it.

I do not easily get discouraged, but yet sometimes of late it seems that I must fight single-handed. Sometimes I dread to go out touring, for I am obliged to refuse so many requests. Many requests are made for teachers. Only the other day, when I told a man that I would gladly send them a teacher if I had one, he said, "Shall our children, then, grow up in ignorance as we have done?" I rejoice to see this growing desire for education. The people are beginning to recognize the fact that they have been kept down all these years.

GURZALLA.

REV. J. DUSSMAN.

### ON THE VERGE OF FAMINE

THE prices of grain are still at famine prices, and work so scarce that I found on a recent tour many of our people living on only *one* meal a day.

The rains in last August and September, though late, gave promise of a good harvest, but just when the grain was maturing, an east wind came and laid everything waste. While there will be more food for cattle than last year, I very much fear that the prospect is not much brighter for the people.

During the great distress of last hot season when there was no employment anywhere for our people, except such little as we could give from our own private means, our hearts were indeed heavy and anxious, and we much dread a renewal of it. As soon as the little work in the fields is over there will be absolutely nothing for the majority of our people to do until the next Monsoon in June, if it does not prove a failure again. With means at my command I could furnish plenty of work for some months, as in a new station schoolhouses, teachers' and preachers' houses, etc., are needed, so that the kind gifts from friends are very opportune and will be put to the best possible use, and help to give employment during the coming months to a people who will sorely need it.

I trust this acknowledgment with my heartfelt thanks will reach all those who so kindly contributed to this purpose.

GURZALLA.

JOHN DUSSMAN.



## CHINA

### HOME MISSIONS IN CHINA

IN April Mrs. Goddard and I visited Huchau to attend our Association, and were glad to see the Masons well settled in their new home, and this—the latest opened station of our Eastern China mission—starting off with a vigor and success which is full of promise and encouragement. Our meetings were interesting and instructive, and the influence exerted upon those in attendance has been felt among all our churches. Perhaps the most practical step taken was the organization of the Native Home Mission Society. They appointed their missionary, selected his field, and started collections to meet his expenses. About \$100 has been raised for this object during the last three months. This man has taken up work on his field and reports much encouragement, with some opposition. There seems to be considerable interest felt among the churches in this new departure. I trust it will react in blessing on them.

Ningpo.

J. R. GODDARD.

### CHRISTIAN ENDEAVOR AT KINHWA

THE pastor of the Shihmen church, an energetic young man, has organized an Endeavor Society that meets in sections in these different villages on a week night and once a month on Sunday at the church. Already the Lord has blessed their efforts in bringing several inquirers to a decision. I visited them one hot day not long ago, and in spite of the heat and the busy season their meetings were crowded to overflowing. After the morning service the candidates came forward and gave their experience. Six were received and others were put over to the autumn. I was impressed with the manifest conscientiousness of the preacher and the brethren; for there were some that I thought quite ready also for baptism, but the preacher of one of the brethren would say, "No, there is still a defect in his conduct that we know of," or they would say, "Such a one is not clear in the evidence he gives of his conversion." Hence they would decide to keep these candidates over for a season. In the afternoon the six were baptized in a stream near by, with the banks on either side thronged with interested spectators.

I rejoice also in that there is a spirit of prayer

among the people such as I have not seen before, and I myself am daily moved to pray and weep over the condition of so many lost souls about us. The outlook here is such that I have the faith to believe that this is yet only the beginning of good things.

THOMAS D. HOLMES.

### GOOD WORK AT SWATOW

THE work in all this portion of the field is in a prosperous and well-organized condition. The church members are in general faithful and responsive to our efforts, with few, if any, troublesome cases of discipline on hand. There are new hearers in regular attendance at nearly all the stations in large and growing numbers. To consolidate and extend our influence we are establishing branch stations, called by the brethren "places of prayer." One church has five such branches, another three, others two or three. We aim to have each of these branches under the responsible charge of one or two of the older brethren, who lead the meetings held weekly or oftener, and have a general oversight of their portion of the flock.

The native helpers in this part of the field are generally earnest and efficient to a highly gratifying degree. At the general gathering at Swatow last week which closed the labors of the quarter, steps were taken to secure a vigorous advance in self-support. A circular letter was despatched, committees were appointed, and a strong and careful plan of action was wrought out, which we are confident will eventuate in the support of the preachers by their own people, many of them at an early day.

I have baptized thirty persons within the quarter, others from this portion of the field having been among the twenty-eight who were baptized at Swatow last Sunday. In addition to country work I have also taken a share in teaching the students' training class a part of the quarter, my days being the middle days of the week.

Rejoicing in the many mercies of God, we rejoice in none so much as in the long-cherished vision of a Chinese church of Christ, strong, spiritual, self-denying, now rising into form and fact before our eyes, the fruit of the long years of others' labors; we are but entered into their labors.

W. K. MCKIBBEN.

### A MOTHER SAVED

AT our July communion one of our preachers recommended nine men for baptism whom he had taught and induced to attend preaching. At the October communion he produced seven more persons, whom by the help of God he had led to salvation, one of whom was his mother, for whom he had prayed two whole nights that she might be converted, and had marvellous visions in his great anxiety, all of which were fulfilled to him. It was this man in this case of whom I wrote, I think, who becoming so anxious about his mother's conversion that one night after reading at prayer-meeting, "For we brought nothing into the world, neither can we carry anything out," remarked with great emotion, "I believe this scripture, and yet somehow I believe that God will grant me to save my mother out of the universal wreck." He could say no more; there he stood, believing soul, in weeping expectancy before God; oblivious to the world and his surroundings, he was waiting for God to bless him with the salvation of his mother. The brethren feeling the holiness of the hour sank upon their knees; he also knelt down, and they all wept together. While on their knees his mother came in and was impressed with the holiness of the hour, for the Holy Spirit was there; fell upon her knees and wept with the others, and when she arose up she declared her salvation and her great joy in believing.

UNGKUNG.

J. W. CARLIN.

### BAPTISM AT HANYANG

I HAVE had joy in baptizing six new converts, three men and three women, on the 14th inst. My wife's Sunday class thus begins to yield good fruit. One couple baptized are of good family, the husband is a scholar. A Mr. Kiong is another well-educated man, who for some time has been helping us in our preaching to the heathen. He lately took a journey of fourteen days with preacher Tsao, at his own charges, to help sell books, etc. I think all six are sound, healthy Christians.

JOSEPH S. ADAMS.

### BURMA

#### SCHOOLBOYS BAPTIZED

ON the first Sunday of the month two of our schoolboys were baptized. One of the boys is the son of a nominal Christian, that I trust will also repent of his sins and give himself to

Christ. The other boy has a Hindu father; his Burman mother is dead. His father, and grandmother who has charge of the house, were willing the boy should be baptized. A third boy was anxious to be baptized, but his parents would not give their consent. His mother beat him with a bamboo for urging his request and cut a gash in his head. These are the first pupils that have been baptized from the school, but we trust that they will not be the last. Many are convinced of the folly of Buddhism, but are so young that they do not confess Christ, although some say they pray to him.

TAVOY.

HENRY W. HALE.

### JAPAN

#### WORK AT CHOFU

THE Chofu work goes on slowly. Those I have baptized the last year are the best working material we have. I have some promising young men in my English class, and a few seem considerably interested in the Bible.

Two students from this field are studying in America, with the ministry in view, and I hope they will not be spoiled there for work here. Another student has lost his health, but still another is studying at Yokohama, being sent by Dr. Rhee, so that there are two men there really from this field.

The Chofu church now pays six yen per month on the preacher's salary, besides the incidental expenses. Salaries are coming up, so that money does not go so far as before.

G. W. HILL.

#### HARD TIMES IN JAPAN

TIMES are hard in Japan. Prices are constantly going up, and causing much suffering among the people, while the Government goes on its way increasing expenses in carrying out to *post bellum* program and levying greater taxes to meet them. A movement against such an elaborate military program as was proposed is already gaining great strength. Rice is, in round numbers, three times what it was last year in price, and yet private enterprises as well as public are being pushed eagerly. It seems as though there must be a reaction soon. This condition of things makes our work hard and slow in effect, but we keep on sowing the seed, knowing that God's truth has life within it and will germinate in due time.

REV. S. W. HAMBLIN, *Sendai*.

### GOSPEL LEAVEN IN A GREAT FIELD

THERE have been many encouragements in the readiness of the people to hear, in the general leavening of the national life with Christian principles, in the conviction of the nation that Buddhism, Shintuism and Confucianism have served their day and are ready to tumble into the grave, in the good words that the native press are all the time saying of Christianity, and now only for an awakening in the native church do we wait. Many of the native Christians are very cold, many have fallen away altogether, and we ask you to pray mightily for a Pentecostal outpouring upon missionary and native Christians, that the great ingathering may soon come.

Last summer I spent two months with Mrs. Carpenter, helping her in her work in the Hokkaido. My heart was much led out to that important field. I wish we could put a missionary at Otaru on the west coast. The island is fast filling up; thousands of people pressing into this grand island every year. It has a New England climate. It is in the way of the prospective great Siberian railroad world traffic, and is sure to be the most prosperous and populous part of the empire in the near future. To the east coast Mrs. Carpenter has hitherto given much time and care, but now has our station on the west coast. We ought to occupy Otaru at once.

SENDAI.

REV. E. H. JONES.

### AFRICA

#### LUKUNGA STANDS FAST IN THE FAITH

THE 20th of October I left my work here to my native helper and Mrs. Frederickson, and left for Lukunga. There had been a lot of rain, so we had a trying time of it. It took us ten days from Lukunga to Kifwa, a distance which in the dry season could be done comfortably in four days. Our health has been good all the time, and we feel glad to have been able to do this trip for Jesus' sake.

A report had spread among the missions that the work at Lukunga was in a deplorable condition, if not quite scattered. I have now been among the Christians at Lukunga for six weeks,

and have found things in a satisfactory state. The Christians have suffered some persecution from the heathen, yet they have done something to spread the gospel among their people. Many have died, and the carrying of heavy loads to Stanley Pool is the cause of death to many of the men. No district in Congo has suffered so much through carrying as Lukunga. The death-rate in Congo is in general from four to six per hundred; but at Lukunga, according to the books, it has been as much as ten, if not more. The Christians are very hopeful and look forward to the finishing of the railway, when they hope the state will give them more time for gardening and Christian work.

The four preachers in charge of the churches are doing very well. Two of them only had help from the churches, two have given their services free. This has naturally been a hindrance to the work. If they had had some help they would no doubt have been able to do better work. Some of the members have also done some preaching, and all their labor has not been in vain nor without fruit. There were inquirers in all the churches, and many of them showed by their answers that they had a good knowledge of the way of life. Out of forty-eight applicants the churches received thirty-seven, whom I baptized. Six were restored to fellowship. Only two cases were brought before the church as walking disorderly; in none of these was it found necessary to discipline. There are now 286 members in the church; thirty-five have died. The large reducing in numbers has been caused by a law made by Mr. Hoste in 1896, that no one who drank palm wine or any other kind of intoxicating drink could be a church member; that is what the Christians tell me. None of the present members drink any kind of wine.

The Lukunga Christians need some help to encourage them to go on with their good work. One of the churches will be able to keep their own preacher, but the other three need half to help them pay their preacher. There are now three standards for preacher's salary: sixteen, twenty and twenty-four francs per month. Every one of these men could get on the railway from twenty-five to forty francs per month besides food.

REV. P. FREDERICKSON.

# DONATIONS

RECEIVED IN MARCH, 1898

## MAINE, \$1,806.66.

Skowhegan, Bethany ch. (of which \$100 is from Mrs. H. S. Coburn, and \$50 from a friend) ..... \$156 94  
 Skowhegan, 1st ch. .... 15 00  
 " per E. N. F. .... 8 45  
 Cary Y. P. S. C. E. .... 1 50  
 Hodgdon Y. P. S. C. E. .... 1 85  
 Rockland, 1st ch. (of which \$10 is from Bertha Stackpole) .... 30 14  
 Alfred ch. .... 1 00  
 Waterville, 1st ch. .... 70 67  
 " John A. Hale .... 5 00  
 " Mrs. J. B. Foster, in memory of Prof. J. B. Foster, L.L.D. .... 50 00  
 Waterville, 1st ch. S. S., tow. sup. of nat. pr. Lamboram, care Rev. P. H. Moore, Asaum ..... 22 10  
 Saco, Main-st. ch. .... 15 00  
 " Woman's Miss'y Soc. Easter offering ..... 3 00  
 New Sweden, Sw. ch. .... 15 00  
 East Dixfield ch. .... 2 00  
 Yarmouthville ch. .... 13 00  
 Monson Y. P. S. C. E. .... 2 76  
 " ch. .... 8 38  
 Milo, Mrs. J. A. Renrick .... 1 00  
 North Penobscot Local Union of C. E. .... 3 60  
 South Thomaston ch. .... 10 00  
 North Sidney ch. .... 6 00  
 Nobleboro, 1st S. S., for nat. pr. Pa Hah, care Dr. Bunker, Nobleboro ch. .... 4 07  
 Oakland ch. .... 8 63  
 Head Tide, J. Francis Carlton, South Paris ch. .... 22 90  
 Camden, Chestnut-st. ch. .... 20 00  
 Bath, 1st ch. .... 3 82  
 " Elm-st. ch. .... 4 56  
 Clark's Island, St. George ch., A friend, wheel collection .... 1 00  
 Cornville, E. E. Whittier .... 5 00  
 Springvale ch. .... 46 35  
 " Y. P. S. C. E. .... 4 17  
 South Auburn ch., per Ebenezer Jordan .... 5 00  
 Sanford ch. .... 38 25  
 " Y. P. S. C. E. .... 5 00  
 Kennebunkport ch. .... 33 00  
 " Y. P. S. C. E. .... 5 00  
 East Auburn ch. .... 3 25  
 " S. S., for Forward Movement .... 1 00  
 Harrington Y. P. S. C. E. .... 1 30  
 Bangor, 1st ch. .... 60 00  
 " 2d B. Y. P. U. .... 15 00  
 " Mr. Harry Taylor, Auburn, Court-st. Y. P. S. C. E. .... 7 00  
 Auburn, Court-st. ch. .... 22 00  
 Turner ch. .... 12 50  
 Penobscot Asso., per A. G. Ray, Treas.: Brewer 1st S. S. \$6.91; West Hampden Y. P. U., \$3.00; Howland Y. P. S. C. E., 90c.; Great Works ch., \$1.27; Bradley ch., 86c.; Oldtown ch., \$15; Lincoln Center ch., 38c.; Charleston ch., \$1.20; Levant ch., \$1.50; Passadumkeag ch., 84c.; East Corinth ch., \$1.28; Second Bangor ch., \$24.90 ..... 58 04

Portland, 1st ch. .... \$152 92  
 " " S. S. .... 14 12  
 " Free-st. ch. .... 158 00  
 " " Y. P. S. C. E. .... 5 00  
 " a friend ..... 5 00  
 Fayette ch. .... 3 00  
 Wayne ch. .... 8 10  
 " a friend by J. B. B. .... 2 70  
 Lebanon ch. .... 4 17  
 Bayside, J. Wilson Jordan .... 1 50  
 Lamoine Y. P. S. C. E., "self-denial" .... 6 10  
 Lewiston, Bates-st. ch. (of which \$1.00 is from a member) .... 37 86  
 Lewiston, 1st ch., Ladies' Circle, Easter offering ..... 3 00  
 Hebron ch. .... 7 19  
 Buxton Center ch. .... 7 55  
 South Norridgewock ch. .... 7 34  
 Mrs. Frances E. Wright ..... 1 00  
 East Summer ch. .... 3 25  
 West ..... 2 50  
 Watford, O. M. Shaw, for the debt ..... 10 00  
 Castine, Wm. H. Sargent .... 10 00  
 Augusta, 1st ch. .... 13 13  
 Bowdoinham ch. .... 3 00  
 South Berwick ch. .... 82 00  
 Rumford Falls, 1st ch. .... 14 38  
 Dexter ch. .... 10 00  
 Bar Harbor ch. .... 10 00  
 " Y. P. S. C. E. .... 2 00  
 Ellsworth S. S. .... 6 00  
 Thomaston ch. .... 15 54  
 North Vassalboro ch. .... 8 50  
 " Y. P. S. C. E. .... 2 00  
 Cape Neddick ch. .... 2 82  
 " Y. P. S. C. E. .... 77  
 Paris, 1st ch., in memory of Mrs. Miranda P. King ..... 20 00  
 Mechanics' Falls ch. .... 6 77  
 Gardiner, 1st ch. .... 10 00  
 Bluehill Y. P. S. C. E. .... 2 61  
 Calais, 2d ch., add'l. .... 10 00  
 Damariscotta ch. .... 120 00  
 " S. S. .... 12 00  
 " Mills ch. .... 2 00  
 Freeport ch. .... 7 80  
 " Y. P. S. C. E. .... 1 50  
 Litchfield ch. .... 4 00  
 Biddeford, 1st ch. .... 7 41  
 Huxfield ch. .... 3 25  
 Belfast, 1st ch. (of which \$2.00 is from Mr. and Mrs. J. F. Tilton) .... 4 87  
 Belfast Y. P. S. C. E. .... 8 13  
 Tenants' Harbor ch. .... 14 23  
 Amity Y. P. S. C. E. .... 1 30  
 Canton ch. .... 18 00  
 Brewer, 1st ch. .... 7 25  
 Waldoboro ch. .... 5 00  
 Manset ch. .... 5 83  
 South Waterboro ch., Easter offering ..... 22 50  
 Charleston, Milton Bicknell Hunt ..... 1 50  
 Charleston Free Temple ch. .... 5 00  
 Brunswick, Berean Wom. F. M. Soc., Easter offering ..... 4 10  
 Livermore Falls ch. .... 12 81  
 Houlton, 1st ch. .... 21 14  
 North Palermo ch. .... 1 00

## NEW HAMPSHIRE, \$1,612.55.

Pittsfield ch. .... \$5 00  
 Exeter, 1st ch. .... 61 33

Exeter, 1st Y. P. S. C. E. .... \$12 50  
 Manchester, People's ch. .... 150 00  
 " 1st ch. .... 42 50  
 " Merrimac-st. ch. (of which \$5.00 is from Mrs. Colby) .... 55 00  
 Manchester, Merrimac-st. S. S. Y. P. S., tow. sup. of nat. preacher, care Miss Z. A. Bunn, Burma ..... 50 00  
 Warner Y. P. S. C. E. .... 7 00  
 " Mrs. Mary C. Harvey ..... 10 00  
 " S. S. .... 5 00  
 Goffstown, 1st ch. .... 8 75  
 Goshen Y. P. S. C. E. .... 4 58  
 Fitzwilliam, 1st ch. .... 8 00  
 North Londonderry ch. .... 4 50  
 Stratford ch. .... 17 00  
 Dover, Central-ave. ch. .... 36 00  
 Hinsdale ch. .... 2 00  
 " S. C. Liscom ..... 5 00  
 Woodstock ch. .... 18 32  
 Wilton ch. .... 20 00  
 Deerfield ch. .... 5 00  
 Cornish Flat Y. P. S. C. E. .... 3 00  
 South Acworth, M. Bascom ..... 11 61  
 Newton, 1st ch. .... 13 00  
 Laconia, Arthur S. Ladd ..... 4 00  
 Chesham ch. .... 14 16  
 New Boston ch. .... 15 00  
 " S. S. .... 5 00  
 " Y. P. S. C. E. .... 1 45  
 Keene, 1st ch. (of which \$2.00 is from Woman's Mission Circle for the debt) ..... 32 86  
 Keene, 1st Y. P. S. C. E., tow. sup. of Dala, care Rev. E. G. Phillips, Tura, Asaum. .... 15 00  
 Franklin Falls, 1st ch. (of wh. \$25 is an Easter offering) .... 44 90  
 West Swanzey ch. .... 13 00  
 Claremont, 1st ch. (of which \$15 is from a member) .... 35 62  
 Plaistow ch. .... 5 00  
 Sanbornton, 2d ch. .... 5 31  
 North Conway ch. .... 3 60  
 Hampton Falls ch. (of which \$12.10 is toward the debt) .... 23 72  
 Concord, Pleasant-st. ch. .... 65 00  
 " 1st ch. .... 56 17  
 Meredith, 1st ch. .... 4 56  
 " S. S. .... 3 59  
 Nashua, Crown Hill ch. .... 18 00  
 " 1st ch. .... 137 46  
 Antrim ch. .... 20 00  
 " H. J. Goodell ..... 3 00  
 North Sutton ch. (of wh. \$10 is from Rev. Roy F. Griffin) .... 12 75  
 Runney ch. .... 7 00  
 Bradford ch. .... 16 70  
 " S. S. .... 3 30  
 Suncook, Geo. F. Batschelder. .... 20 87  
 Campton Village, 1st ch. .... 24 00  
 Peterboro ch. .... 10 00  
 Brentwood Corner ch. .... 4 82  
 " mite-box offerings of the children ..... 4 18  
 Troy, a friend of missions ..... 25 00  
 " ch. .... 17 00  
 " Y. P. S. C. E. .... 2 00  
 " a friend of missions ..... 1 00  
 Berlin, Alfred S. Stowell ..... 1 60  
 New Ipswich ch. .... 4 00  
 Lakeport ch. .... 5 00  
 South Lyndeboro ch. .... 15 00  
 Milford, 1st ch. .... 194 79  
 Penacook ch. .... 10 00  
 Hudson Center ch. .... 5 00  
 New London ch. .... 73 00

New London, 1st ch. Easter offering	\$9 60
South Hampton ch.	13 00
A friend, special offering	5 00
Newport ch.	10 35
Amanda H. Kempton, Easter offering	1 00
East Jaffrey ch., W.B.F.M.S.	4 00
Greenville ch., Easter offering	3 05
Portsmouth, Mrs. Lewis Staples, Easter offering	1 00
Richmond ch.	1 00
Brentwood ch.	5 90
" Y. P. S. C. E.	1 50
Hopkinton ch.	15 26
East Weare ch.	1 17
Lyme Center, Rev. E. P. Merrifield	10 12

## VERMONT, \$1,503.93.

Monkton, Rev. I. P. Kellogg	1 00
Pittsford ch.	3 00
South Windham ch.	5 00
St. Johnsbury ch.	5 80
Shaftsbury ch (of which \$15 is to apply on salary of Miss C. A. Converse)	33 00
Shaftsbury B. Y. P. U.	2 00
Pownal ch., tow. salary of Miss C. A. Converse for 1897	20 00
Mount Holly B. Y. P. U.	5 15
Chester, Mrs. Lillian Lyons, for Gursalla Chapel Fund, care Rev. John Dussman, India.	5 00
Whiting ch.	2 34
Bristol ch.	16 00
North Troy S. S.	1 00
" ch.	5 00
" Y. P. S.	5 00
East Hardwick, Mrs. D. B. Dye	25 00
East Hardwick B. Y. P. U.	2 00
East Charlotte ch. (of which \$3.75 is from four individuals and \$5 from the pastor)	8 75
East Charlotte Y. P. S. C. E.	5 35
Pondville ch.	6 00
Fairfax ch.	4 65
Whitingham ch.	18 80
W. Brattleboro ch.	10 00
Georgia Plain ch.	18 00
Rutland ch. (of which \$2.00 is an Easter offering from the Ladies' Mission Circle)	81 84
Brattleboro, Mary E. Smith, 1st ch.	10 00
" S. S., Easter offering	173 34
Brattleboro, 1st Y. P. S. C. E.	11 79
Montpelier, 1st ch.	22 20
Cavendish ch., S. S., and Y. P. S. C. E. (of which \$9.00 is from Rev. D. W. Lyman)	54 00
Addison ch.	5 45
Bennington ch.	316 50
" Y. P. S. (of which \$5.00 is per Prudence Dunham)	45 00
Bennington S. S.	10 00
Grafton ch.	40 00
Jericho ch.	2 25
Perkinsville, L. Kinney	2 00
Bellows Falls, 1st ch.	14 31
" Farther Lights Easter offering	5 00
Montgomery Center Y. P. S. C. E.	5 00
Putney ch.	5 00
" S. S.	5 00
" B. Y. P. U.	5 00
Burlington, 1st S. S. Class No. 2, tow. sup. of Rev. Pothepogu Henry, care Rev. W. R. Manley, India.	14 39
Burlington, 1st ch.	29 47

Ludlow ch.	\$93 10
Newport ch.	52 54
Randolph, 1st ch.	10 00
Middletown ch.	3 25
Sharon ch.	20 00
East Bethel ch.	2 06
North Springfield ch.	8 60
Essex Junction ch.	2 00
East Hubbardston ch.	6 00
Barre, 1st ch.	22 51
Derby ch.	10 50
North Bennington ch.	35 00
Passumpsic Y. P. S. C. E.	10 00
" ch.	9 00
Johnson S. S.	21 14
Wilmington ch.	13 00
Manchester Center, Rev. J. A. Swart and wife, tow. sal. of Marayama, care Rev. J. L. Dearing, Japan	30 00
St. Albans, 1st ch.	26 94
Manchester ch., tow. sal. of Miss Clara A. Converse for 1898	15 00
Newfane, Mr. and Mrs. C. W. Stebbins	2 00
Saxton's River ch.	3 00
Middleton Springs ch.	5 00
Townshend ch.	10 00
Middlebury ch.	17 91

## MASSACHUSETTS, \$31,157.79.

Boston, Ruggles-st. ch.	\$461 16
" S. S. (of which 52 cents is from Miss Wagner's class)	113 48
Boston, Ruggles-st. B. Y. P. U.	5 50
" Harvard-st. Y. P. S. C. E., for sup. of Wan Bye, care of Rev. W. F. Thomas	6 25
Boston, Lower Mills, Y. P. S. C. E.	5 00
Boston, Lower Mills ch.	16 00
" Mrs. Eliza A. Bacheller, deceased	2,725 35
Boston, contributed	2,000 00
" a friend	50 00
" a friend tow. the debt of 1898	100 00
Boston, a friend, an Easter offering	10 00
Boston, a friend	10 00
" Mrs. Lucy M. Waterbury	10 00
Boston, Tremont Temple ch.	106 50
" do. Miss Josephine Hammond, for the Forward Movement	1 00
Boston, Tremont Temple ch., Mrs. F. Crompton, for do.	1 00
Boston, Tremont Temple ch., Miss A. McCarthey, for do.	1 00
Boston, Tremont Temple ch., per T. C. Evans, for do.	3 00
Boston, Tremont Temple ch., Nancy Noble, for do.	1 00
Boston, Tremont Temple ch., F. M. Kimball	5 00
Boston, Tremont Temple, Y. P. S. C. E., for the Harper Fund	395 00
Boston, Warren-ave. ch., (of which \$30 is from Miss Susan E. Parker)	179 00
Boston, 1st ch.	683 88
" Samuel N. Brown	1,500 00
Boston, 1st ch. S. S.	4 26
" Center-st. ch.	20 00
" Stoughton-st. ch.	80 00
" 1st Sw. ch.	134 00
" South ch., H. P. Hanson	10 00
Boston, Clarendon-st. ch., Geo. S. Dexter	1,000 00
Boston, Dudley-st. ch.	533 09

Boston, Clarendon-st. ch. (of which \$25 is for Rev. Joseph Clark and \$25 for Rev. A. Sims, M.D., of the Congo mission)	\$2,000 00
Boston, Clarendon-st. Y. P. S. C. E. (of which \$125 is tow. salary of Thomas Hill and wife)	287 00
Cambridge, C. W. Kingsley, special contribution	400 00
Cambridge, J. S. Paine	200 00
" G. L. Paine	25 00
" Broadway Jr. Y. P. S. C. E.	5 00
Cambridge, 1st ch.	921 48
" Mrs. G. H. Pierce	1 00
Cambridge, 2d ch.	16 65
" Imman-ae ch.	15 00
" Old Cambridge ch.	729 15
Cambridge, Old Cambridge, Jr. Y. P. S. C. E.	10 00
Cambridge, North-ave. ch. (of which \$80.50 is for China mission; \$50 from Mrs. Henry R. Glover for work under Mrs. M. B. Ingalls and \$50 from the Volunteer Mission Band)	690 80
Lanesboro, 1st ch.	2 00
Belchertown ch.	12 00
North Leverett ch.	16 00
Norwell, Lucy Turner	12 25
Southbridge, Central ch.	120 00
" Robt. H. Cole, friends, an Easter offering	12 00
Holyoke, 2d ch. (of which \$16 is an Easter offering)	225 94
Holyoke, 1st ch.	100 00
Dorchester, 1st ch.	32 23
" Temple ch.	144 50
" S. S.	10 19
" Y. P. S. C. E., for work of J. S. Grant, M.D.	44 25
Dorchester, a friend	5 00
" Immanuel, Y. P. S. C. E.	6 95
Dorchester, Immanuel ch.	6 35
" a friend, for Sun-iah, care Rev. D. Downie, D.D., Nellore, India.	20 00
Everett, Glendale ch.	16 59
" 1st ch.	67 06
" B. Y. P. U., for the Forward Movement	45 00
Everett, Home School, Easter offering	2 00
Bridgewater, 1st ch.	6 00
Hampden, 1st ch.	22 54
Rochdale, Greenville ch.	2 00
Springfield, George Billings, for work of Rev. J. McGuire, Burma	10 00
Springfield, State-st. ch.	112 00
" B. Y. P. U., tow. sup. Indla Katiah, care Rev. C. R. Marah, India	15 00
Springfield, Mrs. M. S. Leonard	4 00
Springfield, 1st ch. (of which \$54 is for the debt)	99 49
Springfield, Highland ch.	70 00
" S. S.	15 00
" Young Woman's Miss. Soc.	5 00
Springfield, Highland Y. P. S. C. E.	19 07
Bolton ch.	20 39
" Deacon A. R. Powers	500 00
Wakefield, 1st ch.	23 05
" S. S.	25 00
" B. Y. P. U.	8 10
Woodville ch.	5 00

Charlestown, 1st S. S. ....	\$45 00	Dighton B. Y. P. U. ....	\$6 32	West Newton ch. (of which	
" " ch. (of which		Attleboro, 1st ch. ....	7 75	\$1.00 is from Mrs. H. H.	
\$10 is from Mrs. S. P. Hill,	40 62	West Acton ch. (of which \$50		Hunt) .....	\$110 43
Charlestown, 1st Y. P. S.		is a special contribution from		W. Newton, Rev. H. Morrow,	10 00
C. E. ....	3 25	Mrs. Emeline Hall) .....	97 00	Marshfield, 1st ch. (of which	
Charlestown, F. O. Reed .....	200 00	West Acton S. S. ....	25 00	\$4.00 is from Rev. D. B.	
" " G. D. Edmunds .....		Newton Center, a friend .....	7 50	Ford) .....	11 00
tow. debt of 1898. ....	200 00	" " per Rev. Don-		Winter Hill ch. ....	91 50
Charlestown, Bunker Hill ch.	38 05	ald McLean, for the Forward		Cambridgeport, Broadway ch.	26 43
Westford, Mrs. L. Sweetser ..	1 00	Movement .....	11 00	Waltham, Beth Eden ch. ....	50 00
Chicopee, Central ch. ....	18 00	Newton Center Y. M. C. A. of		Malden, 1st ch. ....	341 34
" " S. S. ....	10 00	Newton Theo. Sem. ....	37 50	Shelburne Falls, 1st ch. ....	26 00
Middleboro, Central ch. ....	61 50	Newton Center, Miss Lillian		Greenfield B. Y. P. U. ....	5 00
" " B. Y. P. U. ....	12 50	V. Wagner .....	1 50	Huntington ch. ....	16 00
Clinton ch., tow. sup. of Rev.		Newton Center, Miss Emily		North Scituate, 1st ch. ....	21 00
Solomon Vencutiah, care		Hanna, an Easter offering ..	1 00	" " ch., East'roff.,	9 50
Rev. J. E. Clough, India. ....	52 55	Newton Center, an Easter		Needham, 1st ch. ....	135 50
Clinton Y. P. S. C. E. ....	15 20	offering from a lady .....	5 00	" " Y. P. S. C. E.,	
Pittsfield Morningside ch. ....	33 00	Newton Center, an Easter		tow. sup. of nat. pr., care	
" " Y. P. S. C. E. ....	10 00	offering from Mrs. E. Y.		Rev. C. L. Davenport .....	15 00
Sheldonville Y. P. S. C. E. ....	3 25	Mullins .....	10 00	Needham, B. ....	10 00
" " ch. ....	6 75	Newton Center ch. (of which		Amesbury ch. ....	22 00
Quincy, Sw. ch. Kings'		\$5.00 is from Mrs. Geo. Rice		Oxford, Mrs. Eliza Newton ..	25 00
Daughters. ....	10 00	Hovey) .....	990 90	Rosindale Y. P. S. C. E. ....	25 00
Quincy ch. ....	2 05	North Easton, 1st ch. ....	3 00	" " ch. ....	193 02
Hudson, Geo. H. Cass and		" " Y. P. B. U. ....	1 50	Chicopee Falls ch. ....	100 00
wife (of which \$6.00 is for		Lowell, Wiggintville Mission,		Fitchburg, 1st ch. (of which \$35	
sup. of Sah Kler, care Dr.		tow. sup. of Mu Kree Law,		is from Wom. For. Mis.	
Bunker and \$6.00 is for sup.		care Dr. Bunker .....	25 00	Soc. as an Easter offering) ..	160 00
of Kanariah, care Rev. W.		Lowell, H. L. Tibbetts .....	500 00	Fitchburg, 1st S. S., tow. help-	
S. Davis) .....	12 00	" " Mrs. H. L. Tibbetts,		ing repair school in Japan ..	10 00
Hudson, Miss May Leavis,		special offering .....	5 00	Fitchburg, 1st ch., Mrs. Mar-	
Pres. of Y. P. S. C. E. for		Lowell, Worthen-st. ch. ....	21 11	garet Snow .....	1 00
the Forward Movement .....	1 00	" " 1st ch. ....	133 03	Fitchburg, Beth Eden Y. P. S.	8 00
Hudson, 1st ch. ....	77 80	" " Mary L. Libby,		" " Jr. ....	3 50
South Framingham, Park-st		an Easter offering .....	1 00	" " W. T. Wilson .....	5 00
ch. ....	13 10	Lowell, Branch-st. S. S. ....	31 81	" " Highland ch. ....	27 64
West Sutton S. S., Missionary		Sharon Y. P. S. C. E. ....	5 00	" " Mrs. L. Jewett .....	5 00
Concert collection .....	3 00	" " Rev. E. F. Merriam ..	75 00	East Milton, 1st ch. ....	36 70
West Sutton ch. ....	8 50	" " 1st ch. ....	2 49	Lynn, 1st ch. ....	55 71
Rowley S. S., Children's Day		North Attleboro, 1st ch. ....	16 92	" " Washington-st. ch. ....	633 43
collection .....	1 38	" " Y. P. ....		" " Samuel W. Thompson ..	5 00
Fall River, Foster-st. S. S.		S. C. E. ....	12 50	E. Orleans, a friend of missions,	1 00
Kindergarten class. ....	2 60	Haverhill, 2d ch. ....	5 00	Carver ch., Mission Circle ..	3 00
Fall River ch. tow. sup. of Bu-		" " 1st ch. ....	37 65	Bellingham ch. ....	3 00
tha, care Rev. D. A. W.		" " S. S. from		Brookville S. S. ....	4 00
Smith, D.D. ....	27 00	class of young men .....	7 00	Lawrence, 1st ch. ....	42 08
Fall River, 1st ch. ....	328 25	Haverhill, Mt. Washington ch.,		" " S. S., tow. sup.	
" " Ladies' Soc.,		of which \$5.00 is from Wom.		of Mount Kyaw, care Rev.	
Easter offering .....	42 30	Circle, tow. debt. ....	13 00	C. L. Davenport .....	25 00
Worcester, a friend .....	20 00	Haverhill, Mt. Washington ch.,		Lawrence, 2d ch. (of wh. \$207.81	
" " Chas. F. Rugg .....	10 00	B. Y. P. U. ....	3 16	is tow. sup. of Rev. Thomas	
" " Wm. H. Newton .....	50 00	Haverhill, Portland-st. ch. ....	2 00	Adams and \$5.00 is from	
" " a friend .....	1 00	" " Easter offering from		Light Bearers for work, care	
" " Harlem-st. Sw. ch. ....	12 50	friends .....	24 00	Rev. J. E. Cummings) .....	302 81
" " Pleasant-st. ch. ....	37 62	Salem, Mrs. Stephen H. Phil-		South Hanson ch. ....	7 72
" " French Mission .....	2 50	lips .....	5 00	Amherst, 1st ch. ....	18 08
" " Adams-sq. Y. P.		Salem, Central ch. ....	56 89	" " Y. P. S. C. E. ....	4 00
Missionary Society. ....	6 60	" " Calvary ch. ....	16 23	" " Market-st. Y. P. S.	
Worcester South ch. and S. S.		" " North End Chapel,		C. E. ....	25 00
(of which \$25 is from Y. P.		Missionary Conference coll.	8 00	Amherst, Market-st. S. S. ....	3 50
S. C. E.) .....	121 65	Salem, 1st ch. ....	200 00	Watertown, 1st B. Y. P. U. ....	50 25
Worcester, Lincoln-sq. ch. ....	90 18	" " Society special		" " ch. ....	400 00
" " Main-st. ch. ....	189 21	offering .....	10 00	Weymouth S. S. ....	4 22
" " Chinese		Charlton, Albert and Roe		1st ch. ....	171 58
S. S. for Chinese work .....	32 21	Spencer .....	1 00	Norwood, 1st ch. ....	10 51
Maplewood ch. ....	20 78	Petersham Y. P. S. C. E. ....	1 72	" " Junior Society,	50
Winchester, 1st ch. ....	20 00	Arlington ch. ....	30 36	Canton ch. ....	12 00
" " B. Y. P. U. ....	10 00	Middlefield, Lucy S. Newton,	6 25	North Hanover ch. ....	76 00
" " a friend .....	2 00	" " ch. ....	1 50	Somerville, 1st ch. ....	47 00
Chelsea, Cary-ave. ch. ....	140 00	Brookline ch. (of which \$50 is		" " Perkins-st. ch. ....	45 26
" " Y. P. S. C. E. ....	5 00	from Rev. S. W. Duncan,		" " a friend (of which	
" " 1st ch. ....	268 23	D.D., and \$360.62 is a quar-		\$50 is to apply on support of	
" " B. Y. P. U. (of		terly collection) .....	436 89	Ting Sin Sang, care Rev. C.	
which \$100 is tow. sup. Rev.		Framingham Y. P. S. C. E. ....	7 00	F. Viking, China, and \$8 00	
E. Grigg, Burma, and Rev.		" " 1st ch. ....	62 35	is for sup. of boy, care Rev.	
J. M. Carvell, Assam) .....	105 86	" " S. S. ....	10 00	J. R. Goddard) .....	58 00
Marblehead, 1st ch. ....	20 00	Holliston ch. ....	5 00	North Bellingham ch. ....	4 25
Taunton, Winthrop-st. ch. ....	368 88	Westwood ch. ....	9 62	Still River ch. ....	25 50
" " S. S. ....	21 86	South Boston, Fourth-st. ch.	10 00	Waverly S. S. (of wh. \$2.00 is	
East Somerville ch. ....	44 50	" " Y. P. S.		birth'd'y off. for sch. in Jap'n),	8 70
" " B. Y. P. U. ....	17 27	C. E. ....	5 44	Revere, 1st ch. ....	6 88
Melrose, 1st ch. ....	288 12	Granville ch. ....	7 50	Montville ch. ....	5 00
" " S. S. ....	18 50	" " S. S. ....	5 00	Tyringham ch. ....	8 00
" " Fell's ch. ....	20 00	Orange, 1st Y. P. S. C. E. ....	4 50	North Swansea ch. ....	2 00
West Townsend ch. ....	5 00	" " 1st ch. (of which \$17.60		North Adams B. Y. P. U. ....	25 00
Dighton, 1st ch. ....	12 80	is an Easter offering) .....	23 10	" " Phebe S. Bur-	
" " S. S. ....	3 50	West Newton Y. P. S. C. E. ....	7 00	lingame, for the debt. ....	15 00

North Adams, 1st ch. (of wh. \$100 is for sup. of Sam. Tarre).....	\$200 00
North Adams, Cynthia E. Durnville, for the debt.....	10 00
North Grafton ch.....	45 00
Athol, 1st Y. P. S. C. E.....	4 61
1st S. S., classes in Junior Department.....	7 70
Athol, 1st ch.....	20 32
Athol S. S.....	10 00
Dalton, 1st ch.....	15 95
Foxboro, 1st ch.....	33 26
" S. S.....	25 35
" Y. P. S. C. E.....	7 70
Andover ch.....	25 00
Dedham, 2d ch.....	58 85
" S. S.....	10 00
Westminster ch., S. S. and B. Y. P. U.....	50 00
East Boston, Central-sq. ch., Y. P. S. C. E.....	105 00
East Boston, Central-sq. Bible school.....	10 54
Woburn, 1st ch.....	5 56
Brockton, Warren-ave ch., Sw. ch., quarterly appro. for sup. of Mah Lay, Sandoway, Burma, care Rev. C. L. Davenport.....	115 00 5 09 12 50
Brockton, North ch., 1st ch., of which \$2.00 is from Ladies' Miss'y Soc. as an Easter offering.....	10 96 87 00
Rockland, 1st ch., Y. P. S. C. E.....	40 30 2 00
Natick, 1st ch.....	64 98
Fayville ch.....	3 50
East Brookfield ch.....	7 03
Marlboro ch., Y. P. S. C. E.....	15 00 7 00
Glocester, 1st ch. Wom's F. M. Circle (of which \$30 is tow. sup. of nat. teacher Rebecca at Cumbum, and \$37 is an Easter offering).....	67 00
Glocester, 1st ch., Junior Band Easter offering.....	3 00
Glocester, Chapel-st. ch., a friend.....	24 77 300 00
North Uxbridge Y. P. S. C. E., Methuen, 1st ch.....	5 00 66 07
Rock, 3d ch. Mission Circle.....	4 00
Kingston, Burditt Miss. Circle, Westfield, Central ch.....	27 59
Somerset, 1st ch.....	11 00
Russell ch., a friend.....	5 00
" S. S.....	5 00
Cummington ch. and friends, Fairfield Y. P. S. C. E. (branch of Russell ch.).....	16 00 10 00
Baldwinville ch.....	17 00
New Marlboro ch.....	13 00
Lee ch.....	7 00
Edgartown, 1st Y. P. S. C. E., Danversport ch.....	4 78 8 00
Charlemonst ch.....	1 00
Ayer, 1st ch.....	73 67
Wollaston Heights, 1st ch., Hyde Park, 1st ch., J. Union.....	99 55 14 00
" " A. W. Caul.....	2 00
" " Mrs. Morse.....	1 00
New Bedford, 1st ch., North ch.....	60 71 50 12
Grafton, 1st ch.....	109 39
Milford, Pine-st. ch.....	10 00 12 22
" B. Y. P. U., Plymouth, 1st ch.....	5 00 1 41
Sterling ch.....	3 00
" Y. P. S. C. E.....	2 00
Becket ch.....	25 00
Danversport, Mrs. Annie B. Holbrook, in memory of Carl E. Holbrook.....	50 00
Jamaica Plain Y. P. S. C. E.,	80 00

Jamaica Plain ch. (of which \$50 is from C. E. Jackson, tow. sup. nat. pr. M. Pitchiah care Rev. G. H. Brock. Nellore).....	\$23 35
Northampton, 1st ch.....	79 32
Medfield, 1st ch.....	36 70
Agawam, 1st ch.....	75 05
" S. S.....	3 13
Cottage City ch.....	4 00
Raynham ch.....	13 00
" S. S.....	22 23
Shutesbury ch.....	3 50
Holden ch., Y. P. S. C. E., for work of Rev. S. W. Hamblen, Japan.....	28 83 22 03
A friend.....	25 00
Roxbury, Bethany ch., S. S.....	192 23 35 65
Winthrop, 1st ch., tow. sup. of Rev. M. E. Fletcher, China, Medford, 1st ch.....	25 00 43 23
Wollaston ch., H. B. Bailey.....	12 00 100 00
West Somerville ch. (of which \$25 is from W. L. Teele, for sup. of Augustine, care Rev. I. S. Hankins).....	57 70
Wenham B. Y. P. U. (of which \$12 is for the Congo mission).....	14 00
Brewster, 1st ch.....	6 50
Hancock, 1st ch.....	6 00
Winchendon ch.....	25 00
A friend, an Easter offering.....	300 00
Franklin Y. P. S. C. E., ch.....	1 00 10 00
Allston, Brighton-ave ch., Miss M. Jones.....	1 00
Chelmsford, Central ch.....	10 00
Reading, 1st ch.....	7 50
North Billerica ch.....	40 00
Mendon ch. (of which \$175 is from Deacon C. H. Robinson and wife).....	181 00
Weston ch.....	18 60
Beverly, 1st ch.....	30 27
Melrose Highlands, Wom. Circle, Easter offering.....	1 00
Manchester S. S. (for the debt).....	10 00
North Reading ch.....	5 00
Newton Immanuel ch. (of which \$15.70 is from Ladies' Missionary Soc. and \$10 is from Y. W. M. C.).....	28 20
A friend, an Easter offering.....	5 00
Billerica, 1st ch. (of which \$2.76 is from Woman's Missionary Soc. and \$6.00 per T. P. Evans).....	22 84
North Abington, 1st ch. (of which \$5.00 is an Easter offering from the Wom. Miss. Circle and \$10 is from two members of ch.).....	15 00
Randolph, friends.....	2 00
Shirley ch.....	5 00
" S. S.....	1 00
" Y. P. ....	4 00
Less amount overpaid in Jan. by Baptist ch. Arlington.....	\$31,257 79 100 00

RHODE ISLAND, \$2,851.08.

Providence, Cranston-st. S. S. for Moug See Dec, care Rev. A. Bunker, D.D.....	\$18 75
Providence, Cranston-st. ch. (of which \$50 is from L. B. Teft, M.D.).....	273 81
Providence, Misses Susie and Emily Manton.....	10 00

Providence, Cranston-st. Y. P. S. C. E. (of which \$10 is tow. sup. of San Koo Keh, care C. H. Heptonstall, Burma).....	\$20 00
Providence, Broadway ch. (of which \$28 is tow. sup. of Aung Baw, care Rev. W. F. Thomas, Burma, and \$40 is tow. sup. of nat. pr. care C. H. Heptonstall, Toun-goo, Burma, from Mr. and Mrs. W. L. Clarke).....	162 67
Providence, Broadway S. S., class 13.....	3 60
Providence, Roger Williams Y. P. S. C. E.....	2 03
Providence, Roger Williams ch.....	4 63
Providence, Jefferson-st. ch., Ebenezer Y. P. S. C. E.....	34 50 6 80
Providence, South ch. (of which \$12.66 is a concert coll.).....	12 68 661 15
Providence, 1st Y. P. S. C. E. (of which \$10 is special for work of Rev. J. N. Cushing, D.D.).....	35 00
Providence, Union ch. in part Central ch. (of which \$16 is from con. coll. of the Farther Lights).....	112 13 116 00
Providence, Calvary ch. (of which \$25 is an Easter offering from a member).....	83 74
Providence, Hattie V. Lackey, Easter offering.....	5 00
Providence, voluntary Easter offering of Wom. Miss. Soc.....	31 00
Providence, 4th ch.....	25 00
" Stewart-st. ch., a friend.....	60 00 5 00
Phenix Y. P. S. C. E., S. S.....	2 66 9 25
" Mr. and Mrs. Horace F. Brown and Gracie, an Easter thank offering.....	3 00
North Kingston, 1st ch., 1st quarterly collection.....	3 52
Pawtucket, 1st ch.....	158 62
" Woodlawn S. S.....	35 15
" ch.....	21 00
" B. Y. P. U., A friend, for Forward Movement.....	5 00 25 00
" Pleasant View ch., Jamestown, R. C.....	17 00 5 00
" Y. P. S. C. E. (of which \$7.50 is tow. sup. of Modinath Momin, care Rev. E. G. Phillips, Tura, Assam, and \$3.50 C. E. Day off.).....	11 00
Jamestown ch.....	8 00
Warwick, a friend.....	5 00
" Shawomet ch.....	2 55
Bristol, 1st ch.....	12 27
Point Judith ch.....	31 35
Exeter, 1st ch.....	6 00
Rockville, Thos. A. Hall.....	5 00
Charlestown, 1st ch.....	6 00
Lonsdale, 1st ch.....	15 00
Wickford, 1st ch. (of which \$20 is an Easter offering for the debt).....	54 33
Wickford B. Y. P. U.....	5 00
" S. S.....	15 00
" a friend for the Congo mission.....	20 00
Wickford, a friend.....	15 00
Warren ch. (of which \$20 is tow. sup. of nat. pr. care Rev. A. Bunker, and \$5.00 is from a friend for the debt).....	158 83
Richmond, 2d ch., Y. P. S. C. E.....	6 44 3 56
Harrisville, Berean ch.....	10 00

Newport, Central ch.	\$77 47
" 1st S. S., quar. col.	6 85
" 1st ch.	24 26
" 2d ch.	23 00
" 2d Y. P. S. C. E.	5 00
East Providence, 1st ch. to constitute Alfred Lindroth, H. L. M. by letter of A. N. Medbery of March 21, 1898	105 00
East Providence, 1st Y. P. S. C. E.	5 00
East Providence, 2d ch.	9 40
East Greenwich, 1st ch.	4 21
Vernon ch., Rev. I. Chesbrough	5 00
Perryville ch.	8 00
Allenton B. Y. P. U.	5 00
Oak Lawn ch.	15 00
Usquepaugh Y. P. S. C. E.	5 00
Tiverton, Central ch.	28 50
Central Falls, Broad-st. ch.	55 68
South Ferry, Narragansett ch.	21 00
Hope Valley Y. P. S. C. E.	10 00
Woonsocket ch.	46 01
" S. S.	5 28
Lakewood ch.	5 40
Natick ch.	12 00
" B. Y. P. U.	10 00

## CONNECTICUT, \$4,788.22.

Wallingford, 1st ch.	\$35 31
Montville, Union ch.	8 83
Waterford, 2d ch.	7 88
" B. Y. P. U.	3 79
South Woodstock ch.	10 00
New Haven, German Y. P. S.	5 00
" Calvary ch. (of wh. \$300 is from Mrs. Phelps to constitute Miss Annabel Phelps and Miss Celeste Phelps H. L. members)	590 46
New Haven, Calvary S. S.	105 05
" Y. P. S. C. E.	108 35
New Haven, Olivet ch.	22 82
" 1st ch.	100 00
" Mrs. M. W. R.	500 00
Wayland	1 30
Rowayton ch.	5 00
" S. S.	5 00
" Jr. Y. P. S. C. E., tow. sup. of Rev. F. P. Haggard, Assam	6 00
Stamford, 1st ch.	42 87
" Susan E. Hoyt	25 00
Voluntown ch.	5 50
South Norwalk ch.	56 24
" Y. P. S. C. E.	85
Noank ch.	50 00
Danfelton ch.	18 70
Norwich, 3d ch.	1 82
" Central ch. (of wh. \$33 is from the Extra-cent-a-day Band for the debt)	133 00
North Lyme Y. P. S. C. E. for debt	3 50
Hartford, Olivet Y. P. S. C. E., ch. a friend	5 00
" Asylum-ave. ch.	142 17
" Y. P. S. C. E.	10 00
Hartford, Memorial ch.	9 00
" 1st Y. P. A. for work of Rev. J. S. Timpany	221 00
India	25 00
Hartford, G. N. Clark, a thank off. to reduce the debt	25 00
Hartford, Mrs. C. J. Merriman, special offering	20 00
Hartford, Miss Braddock	1 00
" Baptist Union Fast-Day service	42 00
Meriden, Main-st. S. S., for sup. of nat. pr., Ongole	50 00
Newton White	10 00
Meriden, Main-st. ch.	15 00
" Y. P. S. C. E.	230 02
" 1st ch.	

Groton, 1st ch.	\$44 00
" S. S.	6 00
" Heights ch.	1 00
Bridgeport, 1st Sw. ch.	9 28
" ch.	170 92
" E. W. ave. ch.	34 45
Plainfield, Union ch.	17 00
" S. S.	10 00
Chester ch.	20 41
Southington, 1st ch.	125 00
" S. S.	30 00
Andover ch.	14 50
Brooklyn, Rev. E. Bennett	3 00
So. Willington Y. P. S. C. E.	5 00
Moodus, East Haddam ch.	12 00
Sterling Hill ch.	4 00
Bristol ch.	115 00
" Y. P. S. C. E.	25 00
Jewett City ch.	50 09
" Y. P. S. C. E.	16 00
" S. S.	10 00
Easton ch.	6 50
Cornwall, Hollow ch.	2 00
Norwalk, 1st B. Y. P. U.	11 00
" Mrs. Lydia A. Miller	5 00
" Miss Sarah A. Miller	5 00
Putnam ch.	132 75
" S. S.	20 00
" Boys' Mission Band.	20 75
" B. Y. P. U.	10 90
Stratfield S. S.	9 19
Essex, 1st ch.	54 61
" Y. B. C. E.	5 20
Brantford ch.	12 00
Moosup, Plainfield Union ch.	1 00
Mystic, Union ch.	207 93
New London, 1st ch.	92 74
" Huntington-st. ch.	38 28
" S. S.	10 00
New London, Huntington-st. Y. P. S. C. E. balance	11 18
New London, Ruth Darrow, Easter offering	1 00
West Suffield, Wm. S. Pomeroy (of which \$25 is for education of student at Insein, care Rev. W. F. Thomas)	55 00
North Ashford, Asa Randlett, Cromwell ch.	30 33
" S. S.	5 67
Borrah ch.	15 00
Preston ch.	12 72
Stafford ch.	13 50
" Y. P. S. C. E.	2 50
Montwese ch.	17 80
" S. S.	27 20
Poquonoc Bridge B. Y. P. U.	4 12
Plantsville ch.	19 00
Suffield, 1st ch.	31 67
" 2d ch.	93 04
Willimantic, 1st ch.	41 21
New Britain, 1st Y. P. S. C. E.	100 00
" ch.	100 07
" N. Ward for nat. pr. care Dr. Bunker	13 00
Waterbury, 1st Y. P. S. C. E., ch. a friend	20 00
Central Thompson ch.	11 15
Quaker Hill, Rev. J. C. Hyde	100 00
Ansonia ch.	100 00

## NEW YORK, \$21,457.04.

Alps, Mrs. T. E. Saxby	2 00
Ballston Spa ch.	38 00
" S. S.	12 50
" Mrs. Julia S. Garrett (a thank offering)	4 00
L. Nunda, 1st ch.	10 00
" S. S.	10 01
" S. Y. P. U.	5 29
" B. Y. P. U.	2 00
Albany, Mrs. Elnathan Sweet, Easter offering	5 00
Albany, M. I. Greenwood	10 00
Hoosick Falls, 1st ch.	28 64
" Y. P. S. C. E.	3 07

Albany, Emmanuel ch. (of which \$50 is from Mrs. A. M. Van Huesen to be sent to Rev. J. Heinrichs, Ramapatam, India)	\$616 08
Reeds Corners, Gorham ch.	19 50
" S. S.	2 50
Panama, Harmony, 1st ch.	10 14
" Y. P. S. C. E.	55
Perry, Mrs. Louisa P. Chapin in memory of Mr. Samuel Chapin, for Telugu Mission work	300 00
Perry, 1st Y. P. S. C. E., C. E. Day offering	3 00
Southwest Oswego ch.	3 88
" Y. P. S. C. E.	3 46
Brockport, 1st ch.	32 00
Jamestown, Miss Amy Cook	5 00
Pitcairn, 1st ch.	5 00
Woodhull, C. E. Day offering	4 42
Himrod, Mrs. M. A. Dakin	10 00
Fiskill Plains, a friend	1 00
Franklin ch.	8 00
Copenhagen ch.	3 00
Treadwell ch.	13 25
" S. S.	2 00
" Y. P. S. C. E.	2 00
Waterford ch.	31 20
St. Johnstown, 1st ch. Wom. Miss. Circle, tow. work of Miss Z. A. Bunn, Burma	5 00
Harpersfield ch.	5 00
Binghamton, A. H. Bush	1 00
" 1st ch.	27 00
West Winfield ch.	10 00
York, F. B. Pomeroy	5 00
" Mrs. Henrietta P. Lyon, for the debt	2 00
Parishville ch.	19 00
" Willing Workers	3 00
Bedford, Mrs. J. C. Holmes, for Telugu mission	1 00
Schenectady, 1st ch.	35 50
" Emmanuel S. S.	10 00
Greenwich ch. Ladies' Aid Soc., tow. supplies for Rev. L. W. Cronkhite's school, Bassein, Burma	25 00
Greenwich, Botskill ch.	150 04
Spencerport, Eber Shearman	25 00
Hoosick, 1st ch.	4 20
Andover ch.	26 50
" 1st S. S.	4 00
Owego, 1st ch.	144 00
" S. S.	10 00
Yonkers, Warburton-ave. ch. add.	30 50
Yonkers, Warburton-ave. S. S.	11 24
Albion, 1st ch.	175 18
" a friend	5 00
Gorham, Belheo S. S.	3 00
" Bethel ch., Sarah H. Pickett	5 00
Port Byron ch.	17 33
Watertown ch.	55 10
Keeseville, Rev. W. E. Millington, for girls' school fund, care Rev. L. W. Cronkhite, Burma	15 00
Stockton ch.	4 00
Big Flats Y. P. S. C. E.	13 24
Fulton ch.	13 50
" S. S.	5 00
" Mason Springsted	20 00
Fredonia ch.	1 00
" P. C. West	25 00
" from sale of part of Eli Davis farm	250 00
Brockton, 1st Portland Y. P. S. C. E.	1 23
Pitcher ch.	11 00
Cincinnati ch.	2 00
Syracuse, 1st ch.	85 05
" S. S., boys and girls of primary department,	5 60
Syracuse, a friend	1 00



Syracuse, Howard L. Teall, Easter offering.....	\$1 00	Barrington ch.....	\$13 00	Rochester, 2d ch. Y. P. S. C. E., tow. sup. of Rev. Thos. Moody.....	\$20 70
Syracuse, Delaware-st. Y. P. S. C. E., tow. sup. of Rev. Cochran.....	41 00	Poughkeepsie ch.....	37 26	" Park-ave. ch.....	51 57
Lima S. S.....	8 00	Petersburg ch.....	6 00	Rochester, Mr. J. H. Lauer, 2d Ger. ch. extra.....	10 00
Sidney, 1st ch.....	7 00	Walworth, 2d ch.....	3 50	Easter offering.....	5 00
Sloansville ch.....	7 62	Ilion ch.....	5 00	Rochester, a friend (for Rev. Henry Richards).....	5 00
Appleton, R. W. Noble.....	50 00	Leeds, E. D. Greene.....	5 00	Rochester, Rev. F. L. Anderson (for Rev. Thos. Moody).....	10 00
North Brookfield, S. S.....	3 35	Castorland, Rev. B. Persons.....	1 00	Rochester, Monroe Asso. per A. H. Cole, Treas. Mumford ch. \$3.25; Chill ch. \$12.72; do. Y. P. S. C. E. tow. sup. Rev. Thos. Moody, \$10; Rochester, Meigs-st. Y. P. S. C. E. for do. \$5; Meigs-st. ch. \$13; 1st ch. B. Y. P. U. tow. sup. Rev. Thos. Moody \$52.46; University-ave. ch. \$11.53; Park-ave. Y. P. S. C. E. tow. sup. Rev. Thos. Moody \$24; Brockport Y. P. S. C. E. for do. \$13.63; Ogden Y. P. S. C. E. for do. \$10; Churchville, Y. P. S. C. E. for do. \$5.00; Clifton Y. P. S. C. E. for do. \$15.....	175 59
" B. Y. P. U.....	31 50	Sand Lake ch.....	5 65	Buffalo, Bethel Y. P. S. for Bethel Mission at Kityang, Swatow, China, care Rev. J. Speicher.....	35 00
" ch.....	4 50	Oswego, West ch.....	88 15	Buffalo, Delaware-ave. ch.....	163 15
" ad ch.....	28 75	Bradford ch.....	5 00	" Junior Society.....	5 00
" S. S.....	5 85	Newport, 1st ch.....	26 00	" 1st ch.....	130 53
" B. Y. P. U.....	76	Morrisonville, N. C. Hobart, Savona ch.....	1 00	" tow. sup. of J. Levi, care Rev. A. Friesen.....	60 00
" Cliffs, Rev. Merritt Miller.....	10 00	Elbridge Y. P. S. C. E.....	18 70	Buffalo, Prospect-ave. S. S.....	25 00
South Livonia ch.....	9 38	Jasper, Mrs. C. Wyckoff to apply to deficit.....	5 00	New York, Amity ch.....	9 50
" Y. P. S. C. E.....	1 06	Jasper ch.....	2 00	" Ascension Y. P. S. C. E., a share in the work and field of Rev. J. S. Adams, Hang Yang, China.....	25 00
" Mission Band.....	2 26	Saratoga Springs, 1st ch.....	35 00	New York, Calvary ch.....	746 85
North Tonawanda, 1st ch.....	11 00	Gloversville, 1st ch.....	49 75	" Central ch.....	407 30
Milford ch.....	10 25	Cold Springs ch.....	2 00	" Epiphany ch.....	86 35
Middlebury ch.....	20 00	Spring Valley, M. Evalene Osgood, towards the debt.....	2 00	" 1st Sw. ch. for nat. pr., care Rev. J. Newcomb, India.....	33 35
Elmira, friends.....	9 00	Ogdenburg ch., Easter off.....	2 00	New York, Hope ch.....	3 43
Ovid, Joseph Dunlap, Jr.....	10 00	Auburn, 1st ch., Killawog ch.....	42 00	" Lexington-ave. ch.....	77 11
Parma, 2d ch.....	12 00	Cherry Creek, 1st S. S.....	3 23	" " " S. S. Y. P. S. C. E. for nat. pr. India.....	38 10
Adams Centre, 1st Adams ch., Little Falls B. Y. P. U.....	5 50	" Mrs. Phila Robertson.....	1 00	New York, H. H. Holden and family for nat. helper, care Rev. J. McLaurin, India.....	25 00
Smyrna S. S.....	2 00	Durhamville ch., Easter off.....	2 80	Mt. Morris ch.....	42 00
Granville ch.....	35 25	" S. S.....	2 20	New York, 2d German ch.....	112 36
Hamilton, 1st Y. P. S. C. E. (of which \$25 is for the debt and \$13.40 tow. sup. nat. pr. Che Ka).....	38 40	" Y. P. S. C. E. Easter offering.....	5 00	" West 33d-st. ch.....	38 72
Hamilton, students of Colgate University.....	133 50	Cortland, 1st ch.....	38 00	Mt. Vernon, 1st ch.....	103 00
Hamilton, S. S., Prim. Dept., N. E. Duesler.....	1 00	Waterville, a friend.....	2 00	" a friend.....	15 00
Manlius ch.....	25 00	Gilbertsville ch.....	7 70	Port Chester ch.....	5 28
Hancock S. S.....	5 00	New Berlin ch.....	12 00	" Y. P. S. C. E.....	4 00
Dysinger, Royaltan ch.....	5 00	Cooperstown, 1st Y. P. S. C. E., Rushville, Rev. N. H. Savage and family.....	5 00	Port Richmond ch.....	14 35
Bath, a friend for Japanese work.....	5 00	Springville, Julia M. Post, towards debt.....	1 00	" Y. P. S. C. E.....	9 05
Jay ch.....	10 00	Mecklenburg ch.....	2 00	West Farms ch.....	1 92
" Mrs. J. S. Boynton.....	5 00	Canandaigua ch.....	2 00	White Plains ch.....	24 15
Bayonne, Bergen Point ch.....	25 00	Brooklyn, Hanson Place ch., D. M. Stearns' Bible class for Katataye, care Rev. J. L. Dearing, Japan.....	33 00	Tottenville ch.....	16 00
Fairport B. Y. P. U.....	35 00	Brooklyn, Hanson Pl. ch.....	25 00	Yonkers, Nepperhan-ave. ch., Individual to go to the Telugu field, Kanigiri.....	74 08
Palmyra ch.....	47 69	" Central ch.....	57 04	Yonkers, Nepperhan-ave. Y. P. S. C. E. for do.....	13 00
Corning ch.....	79 33	" Joseph Mabbett.....	2 00	Brooklyn, Central ch.....	30 00
Marathon ch.....	2 55	" Miss Kate L. Germond, an Easter offering.....	10 00	E. Brooklyn, East-ave. ch. Y. P. S. C. E.....	12 00
" S. S.....	3 00	Brooklyn, Miss M. E. Chapman, Easter offering.....	250 00	S. C. E.....	4 55
" Y. P. S. C. E.....	2 57	Brooklyn friends.....	5 00	E. Brooklyn, Fourth-ave. ch., 1st East N. Y. Young Ladies' Miss. Union for sup. of nat. pr.....	7 60
Ripley ch.....	2 80	" Sixth-ave. ch.....	9 50	E. Brooklyn, 1st East District.....	112 38
Morris, 1st ch.....	14 02	" Mrs. Mary R. Richardson.....	1 00		
Troy, 1st S. S. (\$25 is for Miss Susie Haswell, for sup. of a boy in her school; \$50 is for Mrs. J. H. Vinton, for sup. of two boys under her care; the balance to aid Miss Haswell in maintaining her work).....	258 50	New York City, Rev. Dwight Spencer, D. D.....	25 00		
Troy, 1st ch. (of which \$71 is an Easter offering).....	104 50	New York City, Madison-ave. ch., add'l.....	71 00		
Troy, W. W. Whitman.....	25 00	New York City, DeWitt C. Cowdrey.....	5 00		
" Rev. W. J. Quincy.....	11 00	New York City, P. T. G., special work, care Rev. A. V. B. Crumb, Tougoo, Burma, A friend.....	6 00		
" Sixth-ave. ch.....	10 60	New York City, Morningale ch.....	7 37		
" Fifth-ave ch., Easter offering.....	36 00	New York City, Fifth-ave. ch., 1082 38			
Troy, Mrs. Lewis E. Gurley, Easter offering.....	100 00	" Tabernacle ch., 241 76			
Troy, A. J. Whitman, apply to debt.....	2 00	" " F. T. Gates.....	50 00		
Afton, 1st ch.....	25 00	" Jas. B. Colgate.....	1000 00		
Redwood ch.....	10 00	" Catharine Hays, Easter offering.....	10 00		
Halfmoon ch.....	8 15	Rochester, 1st ch., add'l.....	51 00		
Mt. Upton ch.....	9 14	" Judson Miss. Soc. of Theo. Sem. (of which \$50 is tow. sup. of Rev. Thos. Moody).....	84 50		
" S. S.....	96	Rochester, 2d ch. (of which \$104 is from Wom. Miss. Soc.).....	294 98		
" Y. P. S. C. E.....	1 50	Rochester, Bronson-ave. ch.....	8 00		
Chittenango, 1st ch.....	13 03	" Parselles-ave. ch.....	3 43		
" S. S.....	1 00				
Ludingtonville, Rev. S. H. White.....	25 00				



Minerva ch. ....	\$2 50	Syracuse, Delaware-st. ch. ....	\$73 63	Burnt Hills ch. ....	\$14 60
Warrensburg ch. ....	12 00	Baldwinsville ch. ....	31 21	Halfmoon, 2d ch. ....	8 00
Dalton ch. ....	10 00	Fayetteville ch. ....	64 50	Malone ch. ....	71 44
" Y. P. S. C. E. ....	2 00	Elbridge ch., additional ..	3 72	" Y. P. S. C. E. ....	10 00
" S. S. ....	1 20	Plank Road Y. P. S. C. E. ....	2 00	Ogdensburg ch., add'l ..	25 00
Livonia Station ch. ....	50 00	Camillus ch. ....	50 00	Parishville Y. P. S. C. E. ....	2 00
" Rev. C. E. ....		Camillus S. S. ....	9 39	Gouverneur ch. ....	21 50
Burr, with other offerings to constitute Rev. C. E. Burr, H. L. M. ....	10 00	Marcellus ch. ....	5 50	Potsdam ch. ....	68 11
Geneseo ch. ....	76 15	Apulia ch. ....	1 00	Canton ch. ....	3 52
York Y. P. S. C. E. ....	6 95	Manchester Y. P. S. C. E. ....	2 00	Herkon ch. ....	4 00
Portage ch. ....	2 25	Geneva ch., additional ..	75	" S. S. ....	2 00
Delphi ch. ....	85	" S. S. ....	5 00	" Y. P. S. C. E. ....	1 50
Eaton ch. ....	35 50	Bethel, Gorham ch. ....	36 00	Whitehall ch. ....	23 75
" S. S. ....	10 00	Clifton Springs ch. ....	19 00	" Y. P. S. C. E. ....	8 50
South Hamilton ch. ....	8 20	Phelps, 2d ch. ....	2 00	Fort Ann Village ch. ....	39 98
Cazenovia Village ch. ....	22 56	Holley ch. ....	11 70	Glens Falls ch. ....	120 70
" S. S. ....	3 00	" S. S. ....	3 33	" Y. P. S. C. E. tow. sup. R. Sangaviah and C. Peter, care Rev. W. A. Stanton, Kurnool, India. ....	10 00
" Y. P. S. C. E. ....	4 44	Shelby ch. ....	5 20	Sandy Hill ch. (of wh. \$1.50 is for wk. of Rev. L. W. Cronk-hite, Bassein, Burma). ....	237 10
Randallville ch. ....	26 33	" S. S. ....	1 21	Sandy Hill S. S. ....	15 00
Madison ch. ....	13 00	" Y. P. S. C. E. ....	1 00	North Granville ch. ....	13 59
Canastota ch. ....	6 00	Yates ch. ....	30 00	" S. S. ....	2 41
Erieville ch. ....	1 00	Medina ch. ....	56 11	White Creek ch. ....	26 20
Georgetown ch. ....	3 75	" Y. P. Missionary Soc., Knowlesville ch., additional ..	5 00	Fort Edward ch. ....	63 41
Little Falls S. S., tow. sup. K. Isaac, nat. pr. care Rev. W. A. Stanton, Kurnool. ....	10 00	Gaines and Murray ch. ....	8 35	Wolcott ch. ....	5 00
Little Falls B. Y. P. U. ....	5 00	Burlington ch. ....	2 27	" Y. P. S. C. E. ....	3 00
" ch., Easter offering. ....	30 00	Edmeston ch. ....	10 00	Palmyra ch., add'l ..	1 00
Fort Plain ch. ....	6 00	Mt. Vision ch. ....	5 00	" S. S., tow. work of Rev. A. V. B. Crumb. ....	5 00
" S. S. ....	2 00	" Y. P. S. C. E. ....	2 00	Jefferson and Gilboa Y. P. S. C. E. ....	1 03
" B. Y. P. U. ....	2 00	Morris Y. P. S. C. E. ....	1 50	Cobleskill ch. ....	10 75
Salisbury ch. ....	4 05	Duanesburg and Florida ch. ....	5 00	East Worcester ch. ....	3 12
" S. S. ....	1 45	" S. C. E. ....	1 00	" Y. P. S. C. E. ....	2 00
Ilion ch. ....	19 04	Grosvonor's Corners ch. ....	1 00	Cherry Valley ch. ....	4 07
" Y. P. S. C. E. ....	5 00	Farmer Y. P. S. C. E. ....	15 00	Richmondville ch. ....	2 50
Herkimer ch. ....	3 00	Waterloo ch. ....	13 38	Seward Valley ch. ....	2 50
Mohawk ch. ....	2 00	Bennettsburg ch. ....	18 75	Westville ch. ....	4 55
West Henrietta ch. ....	37 51	" Y. P. S. C. E. ....	2 00	" S. S. ....	3 32
Hilton, 1st ch. ....	20 00	Romulus ch., additional ..	14 10	" Y. P. S. C. E. ....	1 50
Rochester, South ch. ....	6 00	" Y. P. S. C. E., add'l ..		Summit, 1st ch. ....	1 50
" S. S. Wm. ....		tow. sup. Garo nat. pr. care Rev. E. G. Phillips, Tura, Assam. ....	7 09	Westford ch. ....	8 00
Schalbee's class. ....	1 50	Assam. ....	7 09	" Y. P. S. C. E. ....	1 00
Rochester, Alexander-st. ch. ....	5 00	Newfield ch. ....	6 13	" S. S. ....	50
Perinton, Fairport ch. (of which \$10 is from Women's Circle). ....	104 50	North Hector ch. ....	25 00	Worcester, 2d ch. (of wh. \$2.00 is from the Y. P. S. C. E.). ....	15 50
Perinton, Fairport S. S. (of which \$15 is an Easter offering in memory of Rev. H. H. Hunt. ....	25 00	Covert Y. P. S. C. E. ....	1 00	Cherry Valley, Miss A. C. Burch, Penn Yan ch. ....	38 48
Pittsford ch., extra offering. ....	3 65	Enfield ch. ....	8 75	Second Milo ch. ....	20 50
Royalton Y. P. S. C. E. ....	2 00	Ovid Center ch., add'l ..	4 50	" Y. P. S. C. E. ....	1 05
Akron ch. ....	7 00	Watkins ch. ....	6 00	Lake Keuka ch. ....	37 67
" Y. P. S. C. E. ....	5 00	Ithaca, 1st ch., additional ..	50 75	Crosby, Mr. and Mrs. H. Bullock. ....	75 00
" Jr. Y. P. S. C. E. ....	50	" S. S. ....	31 00	South Pulteney ch. ....	6 50
West Somerset Y. P. S. C. E., Niagara Falls ch. and S. S. ....	45 00	" " Y. P. S. C. E., tow. sup. ministerial student, care Prof. L. E. Martin, Ongo, e. ....	25 00		
Ransomville ch., S. S., and Y. P. S. C. E. ....	9 12	Flatbrook ch. and S. S. ....	3 00		
Lockport ch. ....	22 00	Berlin ch. ....	8 00		
Waterville ch. ....	16 40	Petersburg S. S. ....	2 00		
" S. S. ....	2 47	" Y. P. S. C. E. ....	2 00		
" Y. P. S. C. E. ....	12 00	Dundee ch. ....	36 03		
Utica, Tabernacle Y. P. S. C. E., Park ch. ....	35 35	Towlesville, Rev. J. C. Swack-hammer. ....	1 00		
Onesida, 1st ch. ....	34 90	Bath ch. ....	7 95		
Remsen, 1st ch. ....	10 80	" S. S. ....	6 63		
" Y. P. S. C. E. ....	8 36	" B. Y. P. U. ....	4 85		
Bardwell, 2d Remsen ch. ....	2 70	Howard ch. ....	3 74		
New Hartford ch. ....	5 90	" S. S. ....	1 89		
Boonville ch. ....	2 50	Townsend S. S. ....	1 00		
" S. S. ....	10 00	Wayne Village ch. ....	28 00		
" Y. P. S. C. E. ....	5 00	" S. S. ....	3 00		
Syracuse, Central ch. ....	62 01	" Y. P. S. C. E. ....	6 00		
" Y. P. S. C. E., tow. sup. of S. Seno, care Rev. G. W. Hill, Chofu, Japan. ....	47 46	Avoca ch. ....	20 00		
Syracuse, Central S. S., for general work of Rev. I. S. Hankins, Atmakur, India. ....	55 70	" Y. P. S. C. E. ....	7 00		
Memphis Y. P. S. C. E. ....	2 00	Gloversville ch., add'l ..	185 00		
Syracuse, Immanuel Y. P. S. C. E. ....	3 00	" S. S. ....	35 00		
Tally Y. P. S. C. E. ....	2 00	Saratoga Sp'ngs, Regent-st. ch., S. S. ....	32 00		
Syracuse, 1st Y. P. S. C. E. ....	10 00	Broadalbin ch. ....	20 00		
		Greenfield ch. ....	2 00		
		" Y. P. S. C. E. ....	1 50		
		Wilton ch. ....	1 35		
		Johnstown ch., add'l ..	30 01		
		" S. S. ....	4 00		
		Scotia ch. ....	25 53		
		" B. Y. P. U. ....	3 47		
		South Glens Falls ch. ....	3 00		
		Galway Y. P. S. C. E. ....	2 00		

## NEW JERSEY, \$5,519.84

New Brunswick, Mem'l S. S. ....	\$15 46
Tom's River, 1st ch. ....	20 50
Newark, 5th ch., a friend. ....	5 00
" 1st Peddie Mem'l ch. ....	435 00
Flemington, 1st ch., Woman's Foreign Mission Circle. ....	5 00
Asbury Park, 1st S. S., for work of Rev. H. H. Rhees, Kobe, Japan. ....	37 47
Morristown, Mrs. Albert Gardner Ropes. ....	50 00
Morristown, Edwin Fayette Smith, tow. sup. Paul, care Rev. W. A. Stanton, India. ....	6 25
Morristown, Mrs. A. M. Brooks, Townsend, J. Monroe Johnson, Camden, Mrs. H. M. Chandler, New Market, Chas. F. Dayton, for sup. of M. Kendiah, care Rev. W. S. Davis, Allur, India (to apply). ....	25 00
East Orange ch. ....	38 25
" 1st ch. ....	135 92
" S. S. ....	20 00
New Monmouth, Rev. W. V. Wilson. ....	20 00
Red Bank S. S. ....	5 00

Montclair, 1st B. Y. P. U.	\$9 80
Jersey City, Summit-ave. ch.	56 86
Verona, Wm. Condit.	14 71
Elizabeth, Central ch. (for sup. of De Ko Bau, \$25)	26 05
Elizabeth, Mrs. Elizabeth J. Dimock, an Easter offering	25 00
Summit, Mrs. Mabel B. Bailey, Easter off.	1 00
North Orange ch., Mrs. John J. Jones, Easter offering	50 00
Matawan, Friends Easter off., Dividing Creek ch., Wom. Miss Soc.	15 00
Miss Soc.	4 25
Elizabeth, 1st ch.	86 49
Sr. Y. P. S. C. E.,	
1st. quar. tow. sup. nat. pr., A. Jacob, care Rev. W. A. Stanton, Kurnool, India.	6 25
Glenwood ch.	56 00
Harrison S. S. and Y. P. S. C. E.	10 00
Jersey City, Bergen ch.	103 26
Y. P. S. C. E.	12 00
Lyons Farms ch.	25 00
Mt. Bethel ch.	16 75
Newark, Emmanuel ch.	46 21
North ch.	31 84
1st Peddie Mem'l ch.	85 00
New Market ch.	34 76
Piscataway ch.	5 00
Plainfield, Park-ave. ch.	69 08
Roselle ch.	16 00
Y. P. S. C. E.	5 00
S. S.	5 00
Westfield ch.	115 26
Y. P. S. C. E.	10 20
Newark, Clinton-ave. ch.	104 57
Bloomington ch.	10 00
Bayonne, 1st ch.	20 54
S. S.	1 96
Y. P. S. C. E.	2 00
Deckertown, 1st Wantage ch.	19 55
Hoboken, 1st ch.	10 40
Hackensack, 1st ch.	13 74
Jersey City, Parly Mem'l ch.	100 00
Paterson, 1st ch.	230 00
Y. P. S. C. E.	5 75
Miss Van Gieson's	
S. S. class for A. Kahn, Chinese Bible worker, last quarter 1897	4 50
Paterson, Park-ave. ch.	55 65
Union-ave. S. S.	14 91
Bethany S. S.	12 22
Rutherford S. S.	10 00
Ridgewood S. S.	5 25
Bloomfield ch.	187 11
S. S.	10 00
Millington ch.	55 36
S. S.	6 39
Y. P. S. C. E.	11 84
Milburn ch.	10 00
Mount Olive ch.	13 60
North Orange ch.	800 00
Orange, Washington-st. ch.	10 00
B. Y.	
P. U. for Chapel building, care Rev. John Dussman, Gurzalla, India.	7 00
Beverly ch.	5 55
Marlton ch.	4 00
Atlantic City ch., add'l	50 00
Burlington, 1st ch., monthly coll.	30 00
Burlington, 1st ch.	78 37
S. S., Mrs.	
Wright's class for nat. pr., care Rev. W. R. Mauley	12 50
Burlington, 1st S. S., Mrs. Hall's class for nat. pr., care A. H. Henderson, M. D.	12 50
Haddonfield ch.	113 60
Y. P. S. C. E. for	
Tokyo Academy Building	25 00
Florence ch.	34 54
Mt. Ephraim ch.	12 40
Camden, North ch.	118 00
1st ch., additional	85 00

Phillipsburg, Farther Lights for Gurzalla Chapel Fund.	\$5 00
Somerville, 1st ch.	35 86
Port Murray, Mansfield ch.	27 91
Flemington ch.	140 00
Holmdel Y. P. S. C. E., for Gurzalla Chapel Fund.	10 00
Holmdel ch.	126 25
Eatonstown ch.	4 00
Trenton, Olivet ch.	5 66
Middletown Y. P. S. C. E. for Gurzalla Chapel Fund.	5 00
Hightstown ch.	88 40
Wom. Miss. Soc.,	
special	2 00
Keyport ch., P. V. B. Mem'l.	10 00
Holmdel ch., special	5 00
West Vineland ch.	5 50
Cape May, Calvary ch.	17 05
North Woodbury ch.	27 84
Bridgeport, 1st Y. P. S. C. E.	3 00
Berean	
for Gurzalla Chapel Fund.	5 00
Millville, 1st ch.	15 05
and S. S. for	
Gurzalla Chapel Fund.	10 00
Pedrickton ch.	7 50
Cohansey ch.	5 29
Cedarville ch.	9 00
Woodbury, Central ch.	8 00
Cape May, Court House, B. Y. P. U., for Ko Hmwu, Kalay, care Rev. C. L. Davenport	6 54
North Millville ch.	2 76
for Gur-	
zalla Chapel Fund.	5 00
North Millville ch., for Samuel, care Rev. J. Dussman.	10 25
Canton ch.	2 28
Salem, Memorial ch.	31 29
Bloomfield, 1st ch.	100 00
Morristown ch.	11 02
North Orange ch.	62 05
Newark, North ch. C. E. S.	30 00
Piscataway ch.	6 00
Scotch Plains ch.	34 37
Demarest ch.	30 00
Jersey City, Summit-ave. ch.	20 00
Newark, South ch.	106 06
Paterson, 4th ch., Rev. W. H. Wines	5 00
Paterson, 4th ch.	66 00
6th ch.	5 00
Ridgefield, Park ch.	2 00
Ridgewood, 1st ch.	20 00

## PENNSYLVANIA, \$9,103.94.

Williamsport, B. Y. P. U., 1st Ger. church	\$8 52
Allentown, William Roth	5 00
Allegheny, Nixon-st. ch.	42 28
Pittsburg, Shady-ave. Y. P. S. C. E. tow. sup. of Robert Harper, M. D.	10 00
Pittsburg, F. T. Lusk	200 00
Hillsville, Zoar ch.	30 00
Upland, D. L. Woods	2 00
Scrant'n, The Green Ridge ch., 1st Welsh ch.	75 00
North East, Emma Griffin	1 00
Jane M. Colby	1 00
Stella M. Griffin	5 00
Philadelphia, Grace Y. P. S. C. E. Section F.	5 46
Philadelphia Y. P. S. of Lettish Rap. Soc. of Sisters for Heathen Miss., for sup. of M. W. Roger, care Prof. L. E. Martin	100 00
Germantown, Philadelphia, Mrs. M. M. Wynn	1 00
Industry ch.	3 66
Dorranceton ch.	3 22
Sherman, Ellen M. Lowe, for the debt	1 00

Dalton ch.	\$7 51
Muncy B. Y. P. U.	6 00
Freeland, Rev. E. C. Murphy,	1 00
California ch.	5 00
Factoryville ch., Wom. Miss. Union, Easter offering	3 00
Waverly, Abington ch., Easter offering	14 00
Stokesdale, Sarah J. Jackson	5 00
Gillette, South Creek ch.	1 00
Fassett ch.	1 00
Philadelphia, 1st ch., L. B. M., Dr. G. D.	5 00
Boardman	50 00
Philadelphia, 1st ch., Friends	75 00
1st ch.	366 00
5th ch., Dr. Spratt	10 00
Miss Dodge	5 00
Epiphany ch., Dr. A. J. Reuland, additional	15 00
Philadelphia, Chestnut Hill ch., additional	23 75
Philadelphia, 2d ch., Mr. J. C. McCurdy, evangelistic work, care Dr. A. Bunker	26 00
Philadelphia, Gethsemane ch.	116 97
special	20 00
Philadelphia, Gethsemane S. S., Rev. and Mrs.	36 61
R. M. Hunsicker, special	15 00
Philadelphia, 2d Germantown ch., Mr. and Misses S., spe'l	20 00
Philadelphia, 10th ch.	14 58
Lehigh-ave. ch., in part	17 68
Philadelphia, Lehigh-ave. Y. P. S. C. E., to be added to appropriation work of Rev. L. W. Cronkhite	21 00
Philadelphia, Pilgrim ch.	9 11
S. S.	10 41
Y. P. S.	
C. E.	31 76
Philadelphia, 2d ch., Germ't'n	66 63
Tioga ch.	37 77
S. S.	25 00
Philadelphia, Baptist Children's Orphanage	3 30
Philadelphia, 2d ch.	125 00
Lord's Day	
Schools	25 00
Philadelphia, Temple ch.	20 00
Bethlehem ch., additional	28 01
Philadelphia, Bethlehem ch., for hospital asst. and nat. pr., care Dr. M. B. Kirkpatrick	120 00
Philadelphia, Memorial ch.	118 57
Rob't H. Croser	2500 00
Grace ch.	105 43
Roxborough ch., for Darla Joseph, care Dr. Downie	31 00
Philadelphia, Roxborough S. S., for do.	70 00
Philadelphia, Roxborough S. S., G. W. Blake's class, for do.	65 00
Philadelphia, a steward	200 00
Messiah ch., William Homer	5 00
Philadelphia, 34th st. ch.	15 00
Broad-st. ch., tow. salary of Rev. and Mrs. W. F. Heaman	56 50
Philadelphia, Broad-st. Y. P. S. C. E. for do.	70 00
Philadelphia, Chester-ave. ch., Blockley ch.	39 06
New Tabernacle ch., add'l	124 24
Philadelphia, Immanuel Miss., Y. P. Societies of C. E., for Sontay, care Rev. L. W. Cronkhite	42 26
Upland, Dr. J. M. Stifter, special additional	20 00

Philadelphia, Immanuel Miss. of Y. P. S. C. E., for Elem Scientific school, care Rev. L. W. Cronkrite.	\$8 75
Bryn Mawr, Lower Merion ch., 185 01	
"    Lower Merion S. S.	141 70
Philadelphia, Passyunk Helping Hands.	4 00
Philadelphia, Passyunk Y. P. S. C. E. 1st Sw. ch.	10 00
Philadelphia, Wissahickon S. S., for nat. pr., care Dr. Leslie, Congo.	12 50
Philadelphia, Germantown, Y. P. S. C. E.	15 43
Philadelphia, Wom. B. F. Miss. Soc., Philadelphia Asso., Easter offering.	120 00
Philadelphia, Tenth ch., Yoke Bearers' Band (of which \$15 is memorial of Harry Wisler).	30 00
Philadelphia, Mantua S. S., for nat. pr., care Rev. J. R. Goddard, Ningpo, China.	50 00
Philadelphia, New Tabernacle ch., bal.	13 00
Philadelphia, Mansyunk ch.	24 70
Philadelphia, North Frankford ch.	29 45
Philadelphia, Nicetown ch., 1st Germantown	61 00
Y. P. S. C. E.	5 00
Philadelphia, Holmesburg ch., 3d Germantown	9 75
ch., add'l.	11 04
Philadelphia, South Broad W. ch.	26 47
Bridgeport ch.	12 00
Steelton, St. Paul's ch.	5 00
Jenkintown B. Y. P. U.	2 64
"    ch.	16 05
"    S. S.	3 41
Fox Chase, Bethany ch.	8 50
Hatboro Y. P. S. C. E.	10 00
Lonsdale ch.	8 70
Danville ch., in part.	22 82
Harrisburg, Tabernacle ch.	19 82
Ardmore ch.	12 72
Bridgeport Y. P. S. C. E. (of wh. \$5.00 is for the Gurzalla Chapel Fund).	6 00
Woman's B. F. Miss. Soc., North Philadelphia Asso.	2 00
Scranton, 1st ch.	8 06
"    Green Ridge Willing Workers, tow. sup. nat. pr., care Rev. W. A. Stanton.	9 00
Scranton, 1st ch. S. S.	8 56
"    Penn-ave. ch.	92 74
"    S. S.	135 08
Peckville ch.	16 50
Forest City ch.	21 50
Clifford ch.	6 00
Dunmore ch.	11 00
Factoryville ch.	50 00
Port Allegany ch.	8 00
Ulysses ch.	13 00
Roulette ch.	4 00
Condersport ch.	7 08
Zoar ch., additional, for Telugu sufferers, care Rev. W. R. Manley.	5 00
Beaver Falls ch.	5 50
New Castle ch.	15 43
Springfield ch.	4 00
Hallstead ch.	25 00
Warren Center ch.	3 00
Forest Lake ch.	3 50
"    S. S.	75
Rush ch.	3 17
Mr. Chas. Bolles	10 00
Vincent ch.	44 70
East Nantmeal ch.	6 50
Downington ch.	6 85
Royersford ch.	14 55
West Lenox ch.	3 25
West Chester, 1st ch.	70 00

Goshen ch.	\$15 68
Mill Creek ch.	10 00
Altoona, Mem'l B. Y. P. U., for student at Rangoon Theo. Sem.	15 00
Altoona, 1st ch.	1 00
"    Calvary ch.	30 00
Lewistown ch.	18 41
Lynne ch.	12 50
Holidaysburg ch.	70 00
Homewood ch.	3 00
Brookville ch.	22 00
Reynoldsville ch.	92 50
Brockwayville ch.	2 00
Ridley-pk. ch.	50 00
South Chester ch.	4 00
"    S. S.	17 33
Village Green ch., S. S. and C. E. and Aston Mills S. S.	15 86
Chester, 1st ch.	37 07
Meadville ch.	38 53
Transfer ch.	21 65
Springfield ch.	3 71
Carmel ch.	7 35
Ambrose ch.	2 25
Crooked Creek ch.	2 25
Indiana ch.	7 00
"    B. Y. P. U.	2 00
Great Bethel ch.	22 01
Dunbar ch.	7 00
Flatwoods ch.	4 42
New Geneva ch.	3 05
Scottsdale ch.	5 40
"    S. S.	5 00
"    B. Y. P. U.	1 25
Greensboro ch.	4 15
Oak Hill ch.	7 00
Brownsville ch.	2 00
Erie, 1st B. Y. P. U.	3 40
Bradford ch.	22 00
Warren ch.	13 40
White Deer Y. P. S. C. E.	3 14
Moreland ch.	6 30
Bloomsburg B. Y. P. U., for Mr. Cash, care Rev. G. L. Mason.	15 00
Lewisburg ch., additional	21 00
Williamsport, 1st ch.	80 46
Rush ch.	5 00
Clinton ch.	2 00
Winfield Y. P. S. C. E.	2 00
Bloomsburg ch.	35 50
Jeannette ch.	24 14
"    Jr. B. Y. P. U.	1 00
Wilkinsburg ch.	61 08
Sewickley ch.	5 00
"    Mrs. Clark, for nat. pr. in China, care Rev. J. S. Adams.	30 00
Oakland, P'g ch.	55 51
Homestead ch.	70 00
Oakmont ch.	10 00
"    B. Y. P. U.	3 00
New Kensington ch., for China.	5 00
Rochester, 1st ch., in part.	32 63
West Newton ch.	12 65
Wylie-ave. Branch Bible sch.	11 98
Maple-ave. P'g ch.	21 00
Allegheny, Emmanuel S. S.	3 00
Monongahela ch., in part.	1 65
"    S. S.	3 35
"    B. Y. P. U.	2 00
"    S. Seemann.	6 50
Greensburg ch.	11 80
Saltsburg B. Y. P. U.	10 00
Apollo ch.	125 00
Freeport ch.	2 37
Allegheny, Sandusky-st. ch., Miss A. W.	5 00
Derry Station ch.	1 56
Miss K. L. Markle.	5 00
Fourth-ave. ch. P'g from Jan. 1 to April 1, 1898.	345 80
Fourth-ave. ch., special for debt.	25 00
Nesquehoning ch.	2 14
St. Clair ch.	18 15
"    B. Y. P. U.	15 00

Reading, 1st ch.	\$80 75
"    S. S.	7 03
Pottsville, 1st S. S.	3 00
Reading, Berean ch.	5 30
Beulah ch.	29 30
Mansfield ch.	25 00
Harrison Valley ch.	13 30
"    Y. P. S. C. E.	3 00
Antrim ch.	2 25
Marsh Creek ch.	1 00
Wellsboro ch.	48 75
Covington ch.	7 58
"    S. S.	11 00
Cherry Flats ch.	4 38
Willaboro ch., special.	33 00
Hollisterville ch.	3 00
Eaton ch.	15 35
Nanticoke ch.	3 00
Pittston Luzerne-ave. ch.	73 25
Centermoreland ch.	2 50
Lehman ch.	3 75
Nanticoke, Welsh ch.	6 30
St. Clair, " "	2 25
Parsons, " "	13 05
Pittston, " "	15 00
Wiconisco, " "	3 00
Lindsey, " "	17 50
First Providence, Welsh ch.	18 00
Rev. A. B. Still.	20 00
A. J. Still, additional.	2 00
A friend.	5 00
Wm. and Mrs. Jane Hartcroft, Camptown Union, Y. P. S. C. E.	2 00
Achor ch.	8 00
"    " "	5 00

DELAWARE, \$178.30.

Wilmington, Bethany S. S.	15 00
"    ad ch.	155 00
Harrington, Zion ch.	6 00
Dover, 1st ch.	2 30

DISTRICT COLUMBIA, \$1,161.44.

Washington (of which \$100 is from friends), Calvary ch.	\$600 00
Washington, Calvary Y. P. S. C. E., tow. sal. of Rev. G. T. Leeds, M. D.	66 00
Washington, East-st. Y. P. S. C. E.	60 00
Washington, Metropolitan ch.	53 95
East Washington H'ghts ch., S. S.	15 92
Miss W. L. Fountain's class, East Washington H'ghts, Y. P. S. C. E.	5 00
Washington, 1st Y. P. S. C. E., add'l.	50 00
Washington, Grace ch.	38 96
"    East-st. ch.	50 00
"    J. H. Larcombe, special.	15 00
Washington, 1st ch., Immanuel Circle.	32 00
Queenstown ch.	65 00
Kendall, Br. Calvary ch.	43 48
Washington, Maryland-ave. ch.	37 37
Washington, Maryland Y. P. S. C. E.	5 63
Anacostia ch.	16 67
"    S. S.	3 33

WEST VIRGINIA, \$248.88.

Harrisville ch.	\$0 05
Stillwell ch.	5 39
Breckenridge ch.	3 27
Crany ch.	2 11
Pine Grove ch.	3 87
Surveyor ch.	1 75
Morgantown, 1st ch.	18 12
Amwell B. Y. P. U.	55
Greenbrier ch. of Alderson (of which \$10 is for medical instruments for Dr. J. S. Grant).	36 77
Little Sewall ch.	1 50

Bethesda ch.....	\$5 50
Olive Branch ch.....	9 50
West Warren ch.....	11 97
Charlestown, 1st ch.....	26 23
Elkins ch.....	6 00
Fairmount ch.....	23 73
Hepsibah ch.....	2 50
Lenox, C. W. Forman.....	1 00
Lookout ch.....	11 72
Charlestown, Virginia-ave. ch.....	1 25
Parkersburg, 1st ch.....	67 10

## OHIO, \$9,295.92.

Cheviot, Bethel ch.....	10 69
" Flower Com. of the	
B. Y. P. U.....	5 15
Dayton, 1st Regular ch. W. D.	
Champerlin, to pay one-half	
of Rev. I. E. Munger's salary	
for 1897.....	400 00
Dayton, Sunshine Band of	
Linden Mission, Station A.,	
for Rev. Wm. Upcraft's	
work.....	2 00
Dayton, Linden-av. ch, Cheer-	
ful Workers' Band, for do.,	
Dayton, Linden-ave. Woman's	
Soc. (of which \$32.30 is for	
work in the Congo and \$16.10	
for sup. of Bible woman for	
Mrs. A. K. Scott's work,	
Swatow, China).....	56 40
Dayton, 1st S. S.....	125 00
" Mrs. Maria P. King.....	5 00
Salem ch.....	31 56
Savannah, Rev. S. O. Christ-	
ian, bal. income on real	
estate.....	32 53
Evansville, G. P. Kime.....	10 00
Granville, Jr. B. Y. P. U.,	
tow. sup. of girl in school,	
care Miss H. L. Corbin,	
China.....	25 00
Granville, H. Thomas.....	50
Bronson ch.....	1 00
Troy Wm. Shilling.....	5 00
" A mother's memorial," and	
to constitute Rev. Robert	
Kerr Eccles, M. D. Bowling	
Green, Ohio, an H. L. M.....	100 00
Cleveland, Rev. A. P. Buel.....	5 00
" Miss Rockefeller,	
for school building, Tokyo,	
Japan.....	1 00
Cleveland, Miss Hattie Scho-	
field, for do.....	1 00
Cleveland, Miss Laura Rudd,	
for do.....	1 00
Cleveland, Miss Helen Wat-	
terson, for do.....	1 00
Cleveland, Miss Georgie Brad-	
den, for do.....	1 00
Cleveland, Miss Margaret Ap-	
plegarth, for do.....	1 00
Cleveland, Miss Etta E. Judd,	
for do.....	1 00
Cleveland, Miss Jean Osborn,	
for do.....	2 00
Cleveland, 1st ch., little girls'	
sewing-class, for Miss Sarah	
Kelly's school, Ongole.....	2 50
Cleveland, 1st Sw. ch., King's	
Army, for nat. teacher, care	
Rev. Ola Hanson, Burma.....	30 00
Elyria, Lucy B. Hale, for	
work of Rev. G. H. Brock,	
Toledo, Second ch.....	6 10
Florence K. Cooper.....	5 00
Kingsville ch.....	22 70
Springfield, 1st ch.....	60 44
Columbia, John Cole.....	5 00
Medina, L. S. Murray.....	1 00
Cincinnati, Columbia ch.....	18 13
" Walnut Hills ch.....	150 49
" R. A. Holden.....	50 00
New London, N. S. Chapman.....	1 00
Seville, Abel A. Bostwick.....	20 00

Madison, Mr. and Mrs. Chas.	
Bates, toward the debt.....	\$5 00
Kenton ch.....	11 50
Lima ch.....	30 00
Pleasant View ch.....	4 25
Cleveland, Calvary ch.....	34 75
" East End. Y. P. S.	
C. E. tow. sup. Sau Ka Da,	
care Dr. A. Bunker.....	10 65
Central College and Wester-	
ville ch.....	18 50
Wolf Creek ch.....	3 00
Dayton, Central ch.....	16 32
1st ch.....	675 12
Greenville ch.....	13 23
" S. S.....	2 52
St. Paris ch.....	8 19
Norwalk, J. W. Baker.....	5 00
Wellston ch.....	7 14
Little Muskingum ch.....	3 25
New Harmony ch.....	2 50
King's Mills ch.....	10 00
Lebanon, East ch.....	186 18
Owl Creek B. Y. P. U.....	41 00
Ironton S. S., birthday off.....	18 41
Pataakala, Mrs. C. E. Phil-	
brook.....	2 00
Fostoria ch.....	4 00
" S. S.....	1 00
Toledo, Riverside ch.....	27 00
Canton, Misses Flora and Lily	
Kaufman.....	15 00
Ashtabula, 1st ch.....	19 66
" S. S.....	4 00
" B. Y. P. U.....	1 43
Jefferson, B. J. Loomis, Esq.,	
Madison ch.....	16 67
" S. S.....	12 00
Perry ch.....	10 25
Richmond Center ch.....	2 95
Blanchard Valley ch.....	1 76
Harrison ch.....	6 00
Lima, First ch., balance.....	3 00
Van Wert ch.....	23 22
Centerville ch.....	11 39
Centerville ch.....	2 00
Lindale, Mrs. K. A. Coombs.....	5 00
Newtonville ch.....	7 00
Cleveland, Calvary ch.....	15 25
" Cedar-ave. ch.....	34 54
" East End ch.....	28 20
" Euclid-ave. ch.....	69 70
" Y. P.	
S. C. E.....	100 00
Cleveland, 1st ch.....	693 14
" Olivet ch.....	50 00
" 1st Sw. ch.....	10 00
" Trinity ch.....	42 00
" Painsville 1st ch.....	28 21
" Seville ch.....	24 00
Hillaboro ch.....	10 00
Columbus, 1st ch.....	31 20
Granville, Mrs. Frank Adkins,	
1st ch. (of wh. \$26.05	
is from Den. Y. M. C. A.).....	202 95
Dayton, Central ch.....	130 00
" Linden-ave ch.....	91 25
" Memorial ch.....	25 00
" Third ch.....	21 50
King's Creek ch.....	9 55
Piqua, Calvary ch.....	4 45
" B. Y. P. U.....	7 77
" S. S.....	1 28
1st ch.....	6 50
Sydney, 1st ch.....	15 49
" B. Y. P. U.....	1 50
" Jr.....	3 10
Sinking Creek ch.....	14 79
Troy, 1st ch.....	6 50
" S. S.....	12 00
" B. Y. P. U.....	7 75
" Rev. T. P. Childs.....	10 00
Urbana, 1st ch.....	46 48
Norwalk, B. Y. P. U., for	
Rev. W. K. McKibben,	
Swatow, China.....	5 15
Sandusky, 1st ch.....	8 91
Vigo, Rev. B. L. Neff, special,	

Jackson, 1st ch.....	\$5 00
Camden, Rev. F. N. Phelps.....	1 00
Elyria, 1st ch.....	169 80
" S. S.....	3 85
De Graft ch.....	16 50
Myrtle Tree ch.....	8 00
Richwood ch.....	7 73
Spring Dale ch.....	22 02
Bucyrus, 1st ch.....	50 00
Marietta, 1st ch.....	101 00
" S. S.....	15 00
" Y. P. S. C. E.....	5 00
Cincinnati, Lincoln Park ch.....	25 00
" Ninth-st. ch.....	152 88
Delhi, George Bascom, Esq.,	
Lebanon, East S. S.....	16 26
Norwood ch.....	6 00
Wyoming ch. (of wh. \$125 is	
from J. H. and Fannie	
Tangeman tow. support of	
Karen preacher).....	131 00
Owl Creek H. Y. P. U.....	30
Radnor ch.....	22 50
Antioch ch.....	1 00
Ambrose ch.....	2 50
Stryker ch.....	7 00
Toledo, Ashland-ave. ch.....	53 65
" Air Line ch., Mrs. S.	
A. Hovey.....	1 00
Toledo, Oliver Place ch.....	45 00
Mocow ch.....	4 00
Canton, 1st ch.....	120 03
" S. S.....	14 21
" B. Y. P. U.....	12 00
" Jr.....	6 46
Washington, T'p ch.....	8 00
Janesville, Market-st. ch.....	37 51
Perry S. S.....	7 00
Ashtabula, C. D. Bishop and	
wife.....	5 00
Ashtabula S. S., bal.....	60
Conneaut ch.....	35 00
Geneva ch.....	68 90
St. Mary's ch.....	9 25
Gallia ch.....	2 00
Cleveland, 1st ch., bal.....	179 10
Seville ch.....	13 75
Granville, 1st ch. (of which	
\$10 is from Dennison Y. M.	
C. A., and \$32.50 is from	
Shepherdson College for	
Women.....	52 50
Dayton, 1st ch., guar. coll.....	679 22
" Dr. H. F. Colby.....	200 00
" F. P. Beaver, Esq., 2,500 00	
Lisbon ch.....	8 20
Urbana, 1st ch., bal.....	5 00
Evergreen ch.....	2 00
Elyria S. S.....	4 69
" B. Y. P. U.....	12 50
Litchfield ch.....	1 10
Oberlin, 1st ch.....	51 70
Liberty ch.....	1 00
Middleport, Miss E. A. Allen,	
Cincinnati, Ninth-st. ch.....	50 00
Edison ch.....	2 00
Mt. Gilead ch.....	21 00
Garrettsville ch.....	7 00
Niles, 1st ch.....	23 61

## INDIANA, \$1,765.04.

South Bend ch.....	30 00
" Mrs. J. W. Tiel,	
for sup. of Samuel and	
Premana, nat. teachers, care	
Rev. W. A. Stanton, Kur-	
nool.....	52 00
Russiaville ch.....	1 55
Lebanon, Central ch.....	2 50
Shelbyville, 1st ch.....	31 96
Flora ch.....	2 25
Valparaiso, Miss Kate Com-	
merford.....	1 00
Mishawaka.....	5 60
Bedford ch.....	55 00
" B. Y. P. U., for Har-	
per Fund.....	10 00

Indianapolis, River-ave. ch....	\$5 77
"    "    "    S. S., .....	3 64
"    "    "    1st S. S. ....	39 31
Terre Haute, Shining Star	
Mission Band, tow. sup. of	
Jessie Waggoner, care Rev.	
S. A. Perrine, Assam.....	25 00
Terre Haute, 1st S. S. class,	
No. 6.....	3 50
Bakers Creek ch.....	2 30
Shelbyville, Mrs. John W.	
Dame.....	5 00
Warsaw, Rev. E. J. Brownson,	
Dana, Rev. J. H. Ruamsial	
and family.....	3 00
Browns Valley ch.....	11 05
Freedom ch.....	6 45
Rockville ch.....	2 50
Union ch.....	4 00
Waveland ch.....	3 00
Bloomington ch.....	8 75
New Hope ch.....	1 50
Dover ch.....	1 00
Elizaville ch.....	5 50
Elwood S. S. for Sau Lee	
fund.....	5 00
Frankfort ch.....	11 05
"    "    "    S. S. ....	1 08
"    "    "    B. Y. P. U. ....	3 00
Kokomo ch.....	32 00
"    "    "    B. Y. P. U. ....	4 00
Michigantown B. Y. P. U. ....	3 50
"    "    "    C. A. Marshall,	
L. M.....	20 00
Michigantown, Mrs. Marshall,	
L. M.....	20 00
Sharon ch.....	5 40
"    "    "    S. S. ....	5 10
Young America ch.....	5 30
"    "    "    S. S. Sau Lee	
fund.....	2 00
Young America Wom. Circle.	
Bethlehem ch.....	3 15
Fulton ch.....	2 60
Kewanna ch.....	12 00
Miami ch.....	30 00
Palatine ch.....	60
Nicomis ch.....	3 00
Rochester ch.....	21 16
Royal Center ch.....	7 20
Bethel ch.....	2 00
Madison ch.....	25 30
Beaver City ch.....	4 33
Burnettsville ch.....	6 00
Goodland ch.....	22 00
"    "    "    B. Y. P. U. ....	15 00
"    "    "    Rev. J. L. Matthews	
Liberty Township ch.....	3 75
Mt. Ayr ch.....	2 00
Mt. Zion ch.....	2 10
Milroy Township ch.....	2 00
"    "    "    S. S. ....	60
Prairie Vine.....	4 00
Rennselaer ch.....	1 60
Wolcott ch.....	9 38
"    "    "    B. Y. P. U. ....	4 45
Georgetown Mission S. S. ....	1 35
Miss Ophelia Edgecomb.....	5 00
Bango Branch.....	2 27
Elkhart ch.....	8 50
"    "    "    Sr. Soc.....	50
Goshen ch.....	25 80
"    "    "    S. S. ....	2 00
"    "    "    B. Y. P. U. ....	3 35
Kingsbury ch.....	24 00
La Porte Sw. ch.....	5 00
"    "    "    1st ch.....	24 00
So. Bend ch.....	24 83
Mitchell ch. additional.....	5 25
Paoli ch.....	1 25
Brookston Jr. Union .....	3 00
Delphi ch.....	10 87
Hopewell ch.....	10 80
Lafayette ch.....	51 81
"    "    "    "    Young Men's	
Bible class tow. sup. of G.	
Peter, care Rev. F. H.	
Levering, Ongole.....	25 00

Waynetown ch.....	\$33 00
Bethel ch.....	8 64
"    "    "    .....	2 42
Clayton ch.....	2 51
Concord ch.....	1 00
Greencastle ch.....	8 30
New Winchester ch.....	7 25
Indianapolis, 1st ch.....	500 00
"    "    "    South-st. ch.....	38 00
"    "    "    Woodruff-pl. ch.....	23 93
Friendly Grove ch.....	3 20
Martinsville ch.....	6 20
New Salem ch.....	1 40
Elwood ch.....	16 40
Galveston ch.....	25 54
"    "    "    S. S. tow. sup. Sau	
Lee.....	5 00
Galveston B. Y. P. U. ....	76
Michigantown S. S. tow. sup.	
Sau Lee.....	10 00
Woodside Mission ch.....	1 59
Antioch ch.....	3 65
Jordan ch.....	1 77
Logansport ch.....	16 36
Marion ch.....	35 60
Peru ch.....	55 00
Madison, Rev. J. O. Burroughs	
tow. sup. A. He, care Rev.	
J. W. Carlin, China.....	12 50
La Porte, additional.....	5 50
Hammond ch.....	13 34
Valparaiso ch.....	8 75
Brookston ch.....	5 00
West Lafayette ch.....	13 50
Maria Creek ch.....	16 02
Vincennes ch.....	13 55
Stilesville ch.....	2 81

## ILLINOIS, \$7,356.12.

Georgetown, Mrs. C. A. Hawes,	
Bloomington, Wm. Taggart	
Wilson.....	210 00
Normal, Edwin C. Hewitt.....	10 00
Sparland, Jr. B. Y. P. U. ....	1 00
"    "    "    B. Y. P. U. ....	1 00
Rockland, Mrs. P. E. Sianett,	
Fairmount, Rev. W. H. Beeby,	
Griggsville, L. Eastman.....	20 00
Joliet, Eastern-ave. ch. Junior	
Union for educating native	
girl, care Mrs. Mary M.	
Rose, Rangoon.....	25 00
La Prairie Center, Robert	
Burnett.....	1 00
Chicago, La Salle-ave. ch.....	10 00
Alton, 1st ch.....	101 79
"    "    "    S. S. ....	11 04
"    "    "    Cherry-st. A. M. S. S.,	
Hunterstown M'n S. S., .....	2 61
"    "    "    Pastor's birthday book,	
Bunker Hill Y. P. ....	3 52
Nokomis ch.....	1 95
"    "    "    S. S. ....	6 15
"    "    "    S. S. ....	5 00
"    "    "    Y. P. ....	2 50
Upper Alton, Grace Cole.....	50 00
"    "    "    Nathan Cole.....	10 00
"    "    "    ch.....	60 95
Aurora, 1st ch.....	54 71
"    "    "    Park-place ch.....	67 05
Big Rock ch.....	12 00
Hinckley ch.....	7 50
Joliet, Eastern-ave. ch.....	45 00
"    "    "    1st ch.....	15 00
Kaneville, D. Hanchett, to ap-	
ply on note.....	161 33
Morris ch.....	32 15
Newark ch.....	13 35
"    "    "    Mrs. S. Sleezer.....	15 00
"    "    "    Mrs. Woodruff.....	3 00
Pavilion ch.....	8 40
Plainfield, F. J. Robins.....	10 00
Plano ch.....	7 50
Sandwich ch.....	56
"    "    "    Y. P. ....	1 34
Waterman ch.....	8 00
Wilton Center ch.....	7 53
Yorkville S. S. ....	5 00

Atlanta ch.....	\$23 20
Bloomington ch.....	98 70
Cornell ch.....	65
Danvers ch.....	17 00
Dear Creek ch.....	30 00
El Paso ch.....	31 05
Esmen ch.....	50
Fairburg ch.....	30 76
Graymont ch.....	12 41
Hudson ch.....	50 74
"    "    "    Y. P. ....	5 00
Lexington ch.....	16 20
"    "    "    S. S. (of which \$3.50	
is a birthday gift).....	6 50
McLean ch.....	3 50
Pontiac ch.....	24 70
Roanoke, Rev. J. T. Sparks	
and wife.....	32 00
Champaign ch.....	25 24
"    "    "    S. S. ....	8 86
Danville ch.....	2 50
Gifford ch.....	26 10
Mattoon, 3d ch.....	3 80
Paris ch.....	5 00
Penfield ch.....	13 00
Urbana ch.....	15 00
Bluffdale ch.....	1 55
Centralia ch.....	46 35
Smith Grove, Mrs. M. C. Smith,	
Wiseton ch.....	4 20
Clark's Chapel ch.....	3 00
Austin ch.....	5 50
"    "    "    S. S. ....	149 38
"    "    "    S. S. ....	100 00
Chicago, Lawn ch.....	3 50
"    "    "    Bethany ch.....	25 22
"    "    "    Bethel ch., Miss Car-	
rie Tucker.....	10 00
Chicago, Calvary ch.....	61 50
"    "    "    Y. P. tow. sup. Po	
San, Swatow.....	19 00
Chicago, Centennial ch.....	174 00
"    "    "    S. S. ....	87 50
"    "    "    Central ch., Miss	
Burdette.....	2 50
Chicago, Covenant ch.....	66 75
"    "    "    Y. P. ....	8 85
"    "    "    Englewood ch.....	205 29
"    "    "    on the	
Hill ch.....	12 11
Chicago, 1st ch.....	337 39
"    "    "    4th ch.....	190 21
"    "    "    Galilee ch.....	4 40
"    "    "    Grace ch.....	17 50
"    "    "    Hyde Park ch.....	90 01
"    "    "    Dr.....	
Northrup.....	25 00
Chicago, Hyde Park ch., Dr.	
Hewett.....	5 00
Chicago, Immanuel ch.....	131 20
"    "    "    S. S. ....	200 00
"    "    "    Irving-park ch.....	39 25
"    "    "    Memorial ch.....	205 74
"    "    "    Messiah ch.....	5 18
"    "    "    Millard-ave. ch.....	20 00
"    "    "    Pilgrim Temple ch.....	40 00
"    "    "    Pulman ch.....	3 92
"    "    "    Rogers' Park Y. P. ....	
Harper Fund.....	5 00
Chicago, Second S. S. ....	12 38
"    "    "    A friend.....	54 75
"    "    "    Western-ave. ch.....	280 86
"    "    "    Windsor-park ch.....	14 30
"    "    "    Woodlawn-park ch.,	
Elgin, 1st ch.....	13 70
"    "    "    S. S. ....	200 00
"    "    "    "    S. S. ....	16 69
"    "    "    "    Y. P. tow. sup. nat.	
preacher, Ningpo.....	30 00
Evanston ch.....	187 85
Evergreen Park, Mrs. E. O.	
Campbell.....	1 00
Harvey ch.....	12 00
Hebron ch.....	18 95
Highland-park ch.....	21 00
La Grange S. S. ....	3 00
Maywood ch.....	4 75
Morgan-park ch.....	57 40
"    "    "    Wm. Brayton.....	5 00
Wasco ch.....	6 50

Oak-park ch.	\$94 40
" " Thos. and Edith	
Patterson	18 10
Wheaton Y. P., tow. sup. of	
Unkliah, care Dr. Clough	5 00
Wheaton ch.	48 60
Woodstock S. S., tow. sup. of	
Pariah, care Dr. Clough	18 60
Woodstock, Miss J. E. Sondericker	1 00
Freeport ch.	65 70
" Y. P.	5 00
Morrison ch.	12 21
" S. S.	2 70
" Y. P.	5 00
Mt. Carroll ch.	50 00
" S. S.	10 00
" Y. P.	15 00
Savanna ch.	10 00
Sterling ch.	40 00
Chatsworth ch.	22 00
Gilman ch.	8 00
Hoopeston ch.	17 45
" S. S.	2 07
Loda ch.	16 51
" E. M. Hungerford	140 00
Melvin, Chas. Bucholz	10 00
Baxton S. S.	1 50
Carbondale ch.	24 70
" Y. P.	2 40
Duquoin ch.	40 04
Nine Mile ch.	1 50
Amboy, Miss A. Fisher, in memory of her mother	5 00
Bradford ch.	8 50
La Salle ch.	13 50
Loctant ch.	84
Marseilles ch.	4 25
" S. S., tow. sup. of	
Ongole student	6 25
Mendota ch.	36 60
" S. S.	3 80
Ottawa ch.	223 50
Pawpaw ch.	23 93
Sublette ch.	6 47
Tiskilwa ch.	5 25
Tonica ch.	14 25
Walnut Y. P., for Chinese	89
Hutsonville ch.	5 00
Mt. Olive ch.	7 23
Canton ch.	45 55
Galesburg ch.	106 78
" S. S.	50 00
" Y. P.	6 00
Galva ch.	9 00
" Y. P.	5 00
Glasford ch.	2 10
Monmouth ch.	57 00
Clayton ch.	2 00
Payson S. S.	5 00
Quincy, 1st ch.	10 00
Alpha ch.	16 13
Mt. Pleasant ch.	9 92
Branch	8 37
Mt. Pleasant ch., a friend	10 00
Rock Island ch.	14 57
Belvidere, 1st ch.	31 00
" South ch.	34 17
De Kalb Y. P.	5 00
Marengo ch.	98 05
" S. S.	44 11
Rockford, 1st ch.	15 00
" State-st. ch.	121 48
" S. S.	5 00
" Y. P.	5 00
" Munson H. Ford	20 00
Rockton ch.	3 00
Stillman Valley ch.	30 00
" S. S.	5 00
Winnebago, Rev. W. I. Cornburn	4 00
Carman ch.	5 50
Macomb ch.	8 08
" Y. P.	5 00
Rozetta ch.	35 00
Sciota ch.	4 00
Stronghurst ch.	11 50

Harrisburg ch.	\$10 00
Union Grove ch.	2 50
Berlin, Thos. G. Mendenhall	50 00
Decatur ch.	50 00
Diamond Grove, Rev. D. D. Holmes and family	5 00
Jacksonville ch.	65 54
Oreana ch.	4 84
" Y. P.	1 50
Pana ch.	4 09
Springfield ch.	82 55
" Fred Brooks, tow. sup. of Ongole student	12 50
Casey ch.	3 09
Clarksville ch.	10 95
Martinsville S. S.	1 00
Chicago, 1st Swd. ch. for Spain	7 02
Chicago, Mrs. Olson	10 00
" Miss Alma Peterson	5 00
" J. E. Peterson	1 50
" ad Sw. Y. P. (of which \$31.00 is for Spain	46 90
De Kalb, Sw. ch.	6 34
Evanston	26 11
Lake View, Sw. ch. for Spain	35 00
Moline, Sw. Ladies' Soc., tow. sup. of Chinese pr.	50 00
Moline, Sw. Y. P., for Telugu pr.	25 00
Morris, Sw. ch., Mrs. Knutson	1 00
Oak Park, Sw. ch., Ella Swanson	3 00
Princeton, Sw. ch.	4 04
Rockford, Sw. Y. P., tow. sup. Daniel, Ongole	20 00
Swd. chs., per <i>Weekly Mail</i>	58 35
Oak Park, German ch., Mrs. P. Miller	1 00
Kankakee, Dan. ch., Nelson fund, Africa	4 15

## IOWA, \$1,408.76.

Mapleton, E. M. Perrin	5 00
Waterloo, 1st ch.	150 00
Mechanicsville, John H. Burleigh	2 50
Campbell, Samuel Braun rd.	5 00
Pella ch. (of which \$300 is from L. A. Garrison)	30 53
Bancroft, Lila and Cecil Morehouse, for school in Japan	1 00
Bellwood ch.	2 07
Corydon, G. W. Shelton, tow. sup. Rev. J. E. Clough, D.D.	50 00
Competine ch.	10 75
Denmark ch.	5 40
Sioux Rapids ch.	5 00
Jefferson, Mrs. M. E. Adamson	2 50
Des Moines, A. P. Mason	3 00
Burlington, C. A. and Mrs. Hartmann	10 00
Paullina, John E. Bloodgood	2 00
Toledo, Julia A. Barnett, Easter offering	5 00
Council Bluffs, 1st ch.	30 00
Audubon ch.	3 00
Knoxville ch.	20 00
Monroe ch.	43 00
Jr. B. Y. P. U.	2 00
Fairmont ch.	7 75
Rockwell ch.	15 35
Waterloo, Walnut-st. ch.	20 27
" 1st ch., for deficit	35 92
Mason City S. S.	3 04
Hudson ch.	11 25
Decatur City, W. H. Hamilton	1 50
Hampton ch.	11 00
Fredricksburg ch.	23 28
Jacksonville ch.	13 01
Riceville ch.	17 90
Harila ch., for Africa	4 00
Oakfield ch.	8 00

Cedar Falls ch., for Africa	\$35 00
Des Moines ch.	16 10
Village Creek ch.	10 00
Forest City, Y. P. S., for Ella Abblah, care Rev. W. R. Manley, Udayagiri	30 00
Friends	29 80
Gowrie, Lottie Peterson	25 00
Ottumwa, 1st ch.	154 89
Oakaloosa ch.	11 00
Blakesburg ch.	4 60
West Union ch.	3 00
Waukon ch.	4 00
Cresco ch.	10 00
Burt ch.	2 75
Eatherville ch.	12 00
Superior ch.	2 80
Eagle Grove ch.	15 87
Missouri Valley ch.	7 50
Fort Madison B. Y. P. U.	2 77
Harrisburg ch.	5 00
Unionville B. Y. P. U. for Ahboda, care Dr. A. Bunker, Udell and Unionville ch.	5 00
Guthrie Centre ch.	15 00
Freedom ch.	6 40
East Branch ch.	1 95
Eldora ch.	4 75
Anomoea ch.	8 30
Leon ch. for Goorlah Vili	
Gurna Poody, Boodicoora-pod, Ind.	9 70
Charlton ch.	27 45
Hedrich ch.	2 05
Delta ch.	5 00
Le Claire ch., A. C. Collins	3 00
Clinton ch.	21 65
Camanche ch. for deficit	25 25
DeWitt ch. for deficit	2 00
Millford ch.	3 40
N. B. Rairden	10 00
Pioneer Welsh ch.	12 00
Rockwell ch., E. W. Burch	5 00
Boone ch.	12 00
Fort Dodge B. Y. P. U.	81
Dubuque ch.	16 00
Manchester ch.	14 50
Burlington, Walnut-st. ch.	1 75
" B. Y. P. U.	1 35
" 1st ch.	21 20
" B. Y. P. U.	3 00
Mt. Pleasant ch.	18 00
Villisca ch.	26 83
Clarinda ch.	7 70
Silver City ch.	8 00
Glenwood ch.	80 00
Emerson ch.	14 30
" S. S.	2 10
Washington ch.	9 15
" S. S. for M. Katiah, care Rev. W. H. Beeby	10 00
Oscola ch.	10 15
" Mrs. E. Reed	2 50
Bedford ch.	20 26
" S. S.	3 04
Chequest Union	2 42
Bloomfield ch.	45

## MICHIGAN, \$4,039.41.

Kalamazoo, Miss E. C. Reynolds	2 00
Bonney, ad Rome ch.	6 00
Detroit, Woodward-ave. ch. (of which \$30 is for Rev. W. Ashmore, D.D., tow. sup. of nat. teacher in China)	1,250 00
East Tawas ch.	3 00
Harrisville ch.	1 00
Oscoda S. S.	1 00
Reno ch.	1 30
Tawas City ch.	7 50
" Rev. A. Waterbury and wife	3 00
Charleston ch.	12 63
Detroit, 1st ch.	117 26
" S. S.	43 49



# Donations

Detroit, 2d ch.....	\$10 00
" Clinton-ave. ch.....	8 36
" Scotten-ave. ch.....	9 22
" North ch.....	39 06
" Warren-ave. ch.....	57 56
" Immanuel ch.....	12 00
Goodells ch.....	1 50
" S. S.....	75
Macomb ch.....	6 00
Mt. Clemens ch.....	2 00
" B. Y. P. U.....	1 25
Mt. Vernon, Rev. H. B. Taft	5 00
Pontiac B. Y. P. U. tow. sup.	
nat. teacher, Po. Yait, care	
Rev. B. A. Baldwin, Burma	17 50
Port Huron ch.....	77 57
Romeo ch.....	18 23
" B. Y. P. U.....	5 41
" S. S.....	2 36
St. Clair ch.....	1 00
Waterford ch.....	2 53
Wadham's mission.....	1 10
Flushing ch.....	22 75
" B. Y. P. U.....	2 50
" Jr. B. Y. P. U.....	25
Ada ch.....	1 75
Cedar Springs ch.....	11 00
" S. S.....	4 00
Ensley ch.....	3 70
Burchville ch.....	1 75
Englshville ch.....	2 25
Grand Rapids, Calvary ch.....	22 44
" 2d ch.....	30 50
" " S. S.....	2 50
Grand Rapids, 2d Jr. B. Y. P.	
U., tow. sup. Bible wom. in	
India.....	5 00
Grand Rapids, Wealthy-ave.	
ch.....	25 17
Grand Rapids, Wealthy-ave.	
B. Y. P. U., tow. sup. Bible	
wom. in India.....	3 35
Hastings ch.....	1 71
Middleville ch.....	6 27
Nashville ch.....	10 00
Paris ch.....	9 00
" B. Y. P. U.....	2 05
Edmore Dan ch., tow. sup. of	
worker in Africa.....	4 77
Greenville ch.....	30 82
" B. Y. P. U.....	44
Ionia ch.....	5 35
Charlevoix ch.....	4 25
Gaylord ch.....	5 50
Kingsley ch.....	1 70
South Boardman ch.....	1 55
Traverse City ch.....	27 00
Allen ch.....	1 55
Girard ch.....	2 00
North Adams ch.....	5 30
" B. Y. P. U.....	3 00
Tekonaha ch.....	7 60
Bad Axe ch.....	8 10
" B. Y. P. U.....	75
Deckerchville ch.....	4 00
Marion ch.....	4 00
Sand Beach, 1st ch.....	20 00
Unionville ch.....	4 00
" B. Y. P. U.....	1 00
" S. S.....	50
Verona Mills.....	1 72
Albion ch.....	22 91
Aurelius ch.....	14 65
Charlotte ch.....	11 40
" B. Y. P. U.....	1 00
" S. S.....	1 23
Grass Lake ch.....	13 00
Jackson 1st ch.....	14 40
Napoleon ch.....	6 37
Onondaga ch.....	1 00
Springport ch.....	9 93
" Y. P. S. C. E.....	6 25
Stockbridge ch.....	8 76
Tompkins ch.....	2 30
Allegan ch.....	5 25
Battle Creek ch.....	50 85
Bloomington ch.....	4 35
" Rev. S. D. Ross,	5 00

Ceresco ch.....	\$5 00
Climax ch.....	5 00
Galesburg ch.....	7 20
Ganges ch.....	5 00
Hickory Corners ch.....	5 01
Kalamazoo, 1st ch.....	165 88
" B. Y. P. U. tow.	
sup. Moug Pe So, Sando-	
way, Burma.....	14 50
Kalamazoo, 1st. S. S.....	6 00
" Bethel, B. Y. P. U.	
tow. sup. Moug Pe So, Sando-	
way, Burma.....	7 50
Kalamazoo, Portage B. Y. P. U.	
tow. sup. of do.....	3 00
Lawton ch.....	3 00
Otsego ch.....	11 27
" B. Y. P. U.....	2 50
" Rev. J. V. Fradenburg,	5 00
Orangeville ch.....	1 10
" S. S.....	55
Paw Paw ch.....	14 35
Prairieville ch.....	6 16
Plainwell ch.....	100 00
Wakeshma ch.....	1 00
Adrian ch.....	50 00
Morewic ch.....	12 10
Tecumseh ch.....	17 00
" S. S.....	3 00
Gladstone ch.....	9 75
Iron Mountain W. C.....	2 00
Ishpeming ch.....	12 50
Menominee ch.....	4 20
Sault Sainte Marie Tabernacle,	10 00
Luther ch.....	50
Reed City ch.....	1 75
" Jr. Union.....	75
Alma ch.....	41 14
Bay City, 1st ch.....	5 00
" South ch.....	1 11
" " S. S.....	77
" " Y. P. S. C. E.....	3 00
Chippewa ch.....	3 00
Kawlawlin ch.....	2 00
Saginaw, Mack-st. ch.....	5 00
" Y. P. S. C. E.,	5 00
" S. S.....	1 00
St. Louis ch.....	15 52
" B. Y. P. U.....	2 79
West Bay city add'l.....	1 00
Tuvcola ch.....	2 65
Laingsburg ch.....	12 09
" S. S.....	1 95
" B. Y. P. U.....	1 51
Lansing ch.....	37 95
Okemos ch.....	5 15
Ovid ch.....	30 46
Owaso ch.....	43 75
Vernon ch.....	8 25
Webberville ch.....	8 00
Williamston ch.....	21 00
Berrien Springs ch.....	5 27
Baldwins, Prairie ch.....	2 10
" S. S.....	1 50
" B. Y. P. U.,	1 00
Colon ch.....	7 00
Marcellus ch. and S. S.....	5 00
Newburg ch.....	7 29
Hermansville ch.....	5 00
Ishpeming ch.....	14 00
" Sewing Circle.....	30 00
" Ellerth Johnson,	7 72
Manistique ch.....	31 52
Norway ch.....	5 70
" W. C.....	3 94
Cadillac ch.....	45 84
Dalton ch.....	1 06
Ludington ch.....	5 00
Tustin ch.....	2 00
Whitehall ch.....	1 00
Ann Arbor, 1st ch.....	101 24
" B. Y. P. U., for	
Kelly Memorial Fund.....	100 00
Chelsea ch.....	3 50
Gregory ch.....	9 00
Mooreville ch.....	2 00
Saline ch.....	7 15
York ch.....	7 50

York S. S
Ypsilanti,
Commerce
Fowlerville
Highland
"
Holly ch.
Kensington
Milford c
Plymouth
"
Salem ch.
South Ly
Walled L
Wayne cl
" S
Ashland
Muskegon
"
Pentwater
"
Scottville
Adrian, 2
Chain La
"
Kalamazoo
Benton F
Dowagiac
"
"
tow. s
worker,
Bunker
Hartford
"
Lawrence
"
Daggett, J
"
Haynes c
Judson c
Birmingham
Detroit, 1
Mt. Vern
North-st.
Royal Oa
Atlas ch.
Flint ch.
Grand I
ch.....
Grand F
S. S.....
Grand R
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B. Y.
W. in Ii
Douglas
Lake Od
Eastport
Kalkaska
"
Applegat
Eaton Ra
Jackson,
Kalamazoo
"
"
Schoolera
Marquett
Bay City,
"
"
Ithaca ch
Durand c
Owaso c
Niles ch.
Three Oa
Hermans
Chelsea F
Milan ch
Brighton
"
MIN
Mantorvi
Bird Islan



Hudson ch. ....	\$31 35
Maiden Rock ch. W. G. ....	1 04
West Superior ch. ....	13 21
Y. P. ....	3 00
Burlington ch. ....	21 77
Delevan ch. ....	274 99
Walworth ch. ....	12 00
Whitewater ch. ....	5 53
Antigo ch. ....	1 25
Appleton ch. ....	31 75
Berlin ch. ....	29 00
Fond du lac ch. ....	12 86
Green Bay ch. ....	43 12
S. S. ....	1 22
Marinette ch. ....	10 25
Oshkosh, 2d ch. ....	5 00
Ripon ch. ....	29 65
Blair Dan. ch., Nelson Fund, Africa. ....	12 00
La Crosse, Dan. ch., do. ....	10 00
New Lisbon, Dan. ch., do. ....	11 81
Union Grove Wom. Circle, do. ....	27 60
Wanpaca, Sw. S. S., do. ....	3 55
Marinette, Sw. ch. ....	21 95
Bee Hive ch. ....	23 86
Amherst, Sw. ch., Louis Skoglund. ....	5 50
Ashland, Sw. ch., C. Johnson, Chas. Erickson for India. ....	1 00
Grantsburg, Sw. ch., for Finland. ....	2 00
Ogema, Sw. ch., Carl Soderstrom. ....	4 71
Ogema, Bethel Sw., Victor Blomberg. ....	50
Pulcifer Sw., a friend. ....	5 00
Wausau, Sw., Andrew Nelson, Missouri. ....	2 25
Board of Home and Foreign Missions. ....	243 42
Verona, I. B. Young. ....	161 17
Marceline, Mrs. Frances Allen, La Grange, Mrs. I. H. Denton, Greenfield ch. ....	25 00
Cross Timbers ch. ....	5 50
Verona ch., for Cheda. ....	4 00
Preston ch. ....	25 00
A. Peterson. ....	10 00
	1 75

## KANSAS, \$1,473.97.

Holton, Ladies' Miss. Soc. ....	2 00
Stafford ch. ....	14 50
Harmony ch. ....	35 15
Raymond ch. ....	2 85
Plano ch. ....	9 50
Nickerson ch. ....	3 30
Alden ch. ....	2 25
S. S. ....	2 40
Elm Creek ch. ....	8 00
St. Clere. ....	2 00
Parallel ch. ....	1 50
Marysville ch. ....	7 50
Onaga ch. ....	5 00
Blue Rapids. ....	5 10
Wheaton ch. ....	2 00
Washington ch. ....	10 45
Gypsum City ch. ....	3 72
Marion ch. ....	19 01
Victory ch. ....	35 58
McPherson ch. ....	21 34
S. S. ....	10 43
Florence ch. ....	7 50
S. S. ....	63
Peabody ch. ....	29 26
Y. P. S. ....	3 92
South Haven ch. ....	14 50
Fall River, John Lehman and wife. ....	1 00
Howard ch. ....	3 00
Rev. W. G. Carey. ....	1 50
Bethel ch. ....	50
Cato ch. ....	1 47
Walnut ch. ....	1 61
Burr Oak ch. ....	2 50
Liberty ch. ....	7 50
White Rock ch. ....	3 10

Wamego, Lois Coffey. ....	\$1 00
Auburn ch. ....	3 00
Burlingame ch. ....	2 75
Rev. W. P. Hillyer. ....	5 00
Mission Point ch. ....	5 27
Eskridge ch. ....	8 00
Topeka, North ch. ....	23 42
S. S. ....	8 17
Y. P. S. ....	3 07
1st ch. ....	66 14
Silver Lake ch. ....	1 00
Lawrence ch. ....	78 91
Mrs. Grovenor. ....	5 00
Manhattan ch. ....	10 65
Y. P. S. ....	2 58
Ottawa, 1st ch. ....	85 03
A friend. ....	3 50
Lyndon ch. ....	2 00
Louisburg ch. ....	12 28
Oswatimie ch. ....	5 25
Greenwood ch. ....	5 20
Quenemo ch. ....	5 00
Appanose ch. ....	5 00
Y. P. S. ....	1 80
Paola ch. ....	5 65
Aubry ch. ....	1 50
McLouth ch. ....	10 80
Argentine ch. ....	9 95
Easton ch. ....	6 00
Hebron ch. ....	9 92
Kickapoo ch. ....	1 00
Leavenworth ch. ....	24 29
W. C. ....	10 00
Kansas City, 1st ch. ....	16 25
Y. P. S. tow. ....	12 50
sup. nat. preacher. ....	13 51
Kansas City, 3d ch. ....	25 90
Edgerton-pl. ch. ....	6 11
Armourdale ch. ....	1 22
S. S. ....	2 25
Kincaid ch. ....	2 82
Lacyne ch. ....	1 50
Y. P. S. ....	85
Jr. Y. P. S. ....	1 00
Iola Y. P. S. ....	4 08
Reading ch. ....	4 28
Lebo ch. ....	20 00
Emporia ch. ....	3 20
Hopewell ch. ....	9 11
Kingman ch. ....	4 32
Goddard ch. ....	1 00
Perseverance ch. ....	23 90
Hiawatha ch. ....	30 00
Delaware ch. ....	8 60
Morrill ch. ....	16 48
Baileyville ch. ....	5 00
Woodlawn ch. ....	2 55
Corning ch. ....	7 70
Hamlin ch. ....	5 00
Jordan Creek ch. ....	10 20
Sabetha ch. ....	10 00
Rev. S. J. Miner, tow. L. membership. ....	20 00
Bethel ch. ....	2 00
Wathena ch. ....	3 35
Dresden ch. ....	11 00
Oberlin ch. ....	1 22
S. S. ....	28 77
Phillipsburg ch. ....	4 75
Norton ch. ....	80
Kackley ch. ....	75
Junction City. ....	5 00
Green, Rev. W. H. Brown. ....	4 00
Concordia ch. ....	10 20
Belleville ch. ....	1 13
Lincoln S. S. ....	1 25
Solomon City ch. ....	4 25
Beverly ch. ....	32
S. S. ....	1 00
Elmira ch. ....	30 39
Beloit ch. ....	7 25
Asherville ch. ....	16 76
Abilene ch. ....	1 64
S. S. ....	2 00
Y. P. S. ....	8 50
Ada ch. ....	2 75
Minneapolis ch. ....	1 00
Y. P. S. ....	

Elm Grove ch. ....	\$2 50
St. John, Gen. Jos. Cooper. ....	5 00
Altamont ch. ....	3 68
Kingston ch. ....	2 25
Independence ch. ....	11 00
Thayer ch. ....	1 50
Cherryvale ch. ....	19 43
Chanute ch. ....	2 16
Oswego S. S. ....	2 50
Enterprise ch. ....	6 00
Formosa ch. ....	5 00
Chanute ch. ....	33 30
P. Johnson. ....	2 50
Axtell ch. ....	18 00
Kansas City ch. ....	5 25
Concordia ch. ....	27 55
Bethel ch. ....	2 00
Pleasant View ch. ....	59 50
Wichita, West Side ch. ....	50
El Dorado Y. P. S. ....	8 00
Jr. Y. P. S. ....	8 00
Arkansas City ch. ....	1 50
Udall ch. ....	2 25
Winfield ch. ....	100 00
Pleasant Valley ch. ....	2 50
Leland ch. ....	1 55
Hackney ch. ....	2 50

## NEBRASKA, \$551.21.

Hastings, B. Y. P. U. tow. ....	15 00
sup. nat. preacher. ....	16 35
Kearney ch. ....	5 00
Oakland, Mrs. Ola Hanson. ....	15 80
Chadron, 1st ch. ....	1 60
Tecumseh, Mount Zion ch. ....	5 00
Tekamah, J. Jacobson and wife. ....	1 00
Tekamah, P. C. Peterson. ....	1 00
Diller ch. ....	8 25
Fairburg ch. ....	1 50
Hebron ch. ....	1 25
Taylor ch. ....	5 00
Lincoln, J. H. Davis. ....	35 94
Nebraska City ch. ....	2 52
Antelope Center ch. ....	20 00
Laclede ch. ....	5 00
Grand Island, Alice Boomer. ....	8 10
Albion ch. ....	2 80
S. S. ....	15 25
Plainview ch. ....	2 00
Y. P. S. ....	3 30
Tilden ch. ....	4 35
Falls City ch. ....	24 45
Pawnee City ch. ....	23 52
Peru ch. ....	5 35
Brock ch. ....	1 75
S. S. ....	5 04
Stella ch. ....	5 00
Atkinson ch. ....	7 00
Randolph ch. ....	27 60
Wayne ch. ....	5 00
Silver Creek ch. ....	10 00
Omaha, 1st ch. Rev. N. B. Bairden and wife. ....	5 00
Jamestown ch. des. to Miss Buzzell. ....	21 00
Blair ch. ....	4 50
Bancroft ch. ....	11 00
Tekamah ch. ....	2 87
Superior ch. ....	1 60
South Central Asso. collection. ....	32 87
Oakland ch. des. to Spain. ....	3 03
S. S. for do. ....	
Y. P. S. tow. sup. of student, Bharno, Upper Burma. ....	15 00
Oakland Y. P. S. des. to Africa. ....	11 21
Swan Olson. ....	9 00
Belwood ch. ....	3 50
Upland ch. ....	10 00
Mead W. C. ....	13 85
Weston S. S. ....	3 00
Holdrege ch. ....	7 00
Omaha ch. des. to Spain. ....	
Y. P. S. tow. sup. nat. pr. ....	12 50
Valley ch. ....	1 00

Valley, Mrs. A. Anderson	\$5 00
" Mrs. J. Peterson, des.	
to Telugu field	2 00
Stromsburg ch	21 57
Wahoo ch	18 15
" Rev. A. Ahnquist	1 00
Gothenburg ch	3 50
" S. S.	9 44
Fort Crook ch	3 50
Oscola ch	5 90
" J. W. Matson, des.	
to Finland	5 00
Stark ch	2 00
Ord ch	10 50
Hamilton ch	4 00
" P. Peterson	50

## COLORADO, \$1,079.92.

New Windsor, Geo. E. Osterhout, for Rev. Wm. Upcraft's work	80 00
New Windsor, Willard Harding	7 50
Denver, Miss Rose J. Clarke, tow. sup. of nat. evangelist, care Rev. J. R. Goddard, China	10 00
Denver, Calvary ch	16 00
Delta ch	8 00
" S. S.	5 00
" Mrs. A. H. Stockham	10 00
Colorado City ch	15 25
" S. S.	2 29
" Y. P. S.	1 00
Anaconda ch	5 00
Colorado Springs	210 01
Longmont ch	8 36
Denver, 1st ch	104 90
" Judson Memorial ch	16 40
" " S. S.	3 45
" " Y. P. S.	1 60
" Beth Eden ch	26 50
" Galilee ch	19 00
Greeley ch	121 96
Fort Collins ch	51 15
" S. S.	8 38
Holyoke ch	5 00
Pueblo, Bessemer ch	13 33
" 1st ch	44 10
" S. S.	6 31
" Mesa ch	25 00
La Veta ch	8 75
Trinidad ch	13 90
" S. S.	4 89
" W. C.	5 00
Cañon City ch	97 50
" S. S., Dr. Willingham's class, tow. sup. of nat. pr.	6 25
Cañon City, Miss L. A. Hall, tow. sup. of Bible woman	25 00
Cañon City, Miss M. V. Sielye, for do	25 00
Cañon City, Miss M. V. Sielye, des. to Africa	5 00
La Junta ch	14 30
" S. S.	5 59
" J. B. Sherman, to apply on sup. Alabama, care Rev. H. Richards, Congo	12 50
La Junta, Rev. F. W. Hart, to apply on sup. Tan Yong Sem, care Rev. W. H. McKibben	12 50
La Junta, R. Phillips and family tow. sup. Moungh Shway Tike, care Rev. C. L. Davenport	12 50
La Junta, Misses Allen and Dunlap, tow. sup. of P. Kondamma, care Rev. G. H. Brock	3 75
Dillon ch	2 00

## CALIFORNIA, \$3,550.66.

Redlands, Mrs. Bessie Harris for Dr. Bixby's house	10 00
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Redlands ch., special for do	\$43 00
" Wom. Miss'y Soc., for do	10 00
San Francisco, Rev. O. M. Briggs	15 00
Alameda B. Y. P. U.	10 68
Berkley ch.	75
Oakland, 1st ch.	102 39
" Tenth ave. ch.	128 25
" Y. P. S.	1 60
" S. S.	7 00
" 23d-ave. ch.	55 00
" Swed. ch. tow. sup. nat. pr. Kan Gji, care Rev. Geo. J. Geis, Burma	21 00
Oakland, Swed. S. S.	5 00
" North Danish ch.	23 85
" S. S.	4 00
San Francisco, 1st ch.	125 15
" Y. P. S.	12 00
San Francisco, 1st Y. P. S. C. E. tow. sup. nat. stud. Insein, Burma care Dr. D. A. W. Smith	6 25
San Francisco, Emmanuel ch.	11 50
San Francisco, Emmanuel Y. P. S.	5 00
San Francisco, Emmanuel Jun. Y. P. S.	3 16
San Francisco, Hamilton Sq. ch.	15 55
San Francisco, Swed. ch.	26 00
" Y. P. S.	15 75
San Francisco, Swed., A. J. Sanderlin	3 00
San Francisco, Chinese ch.	32 10
San Pablo ch.	5 00
Waterford ch.	4 20
" Y. P. S.	1 85
Ceres ch.	14 25
" Y. P. S.	5 00
" S. S.	3 00
Stockton, 1st Y. P. S.	2 00
Towles ch.	6 00
Sacramento, Calvary ch.	31 20
" Y. P. S.	2 10
" Emmanuel ch.	45 00
Caspar ch.	15 75
Eureka ch.	1 75
" Y. P. S.	5 00
Lakeport ch.	2 00
" S. S.	6 70
Mendocino ch.	1 55
Willette ch.	1 00
Covlo Y. P. S.	1 00
" S. S.	1 00
Kelseyville ch.	1 00
Alhambra ch.	11 20
" S. S.	4 50
Azusa ch.	30 00
Compton ch.	16 80
Downey ch.	25 76
Gardena ch.	12 85
" Y. P. S.	75
Long Beach ch.	34 07
Los Angeles, 1st ch.	357 71
" S. S.	15 00
" Hugh R. Porter	3 65
Los Angeles, American Y. P. S.	2 86
Los Angeles, Bethel ch.	24 05
" Central ch.	8 00
" East ch.	5 35
" Y. P. S.	8 00
" Mem'l ch.	144 45
" Y. P. S.	12 00
" Inter. Soc.	3 50
" S. S.	8 56
" Swed. ch.	12 50
" Y. P. S.	
tow. sup. nat. pr. care Rev. O. L. Swanson N. Lak-himpur Association	15 00

Monrovia ch.	\$44 65
" Y. P. S.	13 70
" S. S.	5 00
Ontario ch.	19 38
" Y. P. S.	4 55
" S. S.	2 07
Passadena, 1st ch.	64 20
" Y. P. S.	15 00
" S. S.	80 05
Pomona ch.	7 50
" Y. P. S., tow. sup. nat. pr. Kandiah, care Rev. I. S. Hankine, Atmakur	12 50
Rivers ch.	8 90
" Y. P. S.	5 00
San Dumas S. S.	2 00
So. Pasadena ch.	3 20
" S. S.	3 43
Dixon ch.	22 70
Middletown ch.	3 00
" Ruby Dearborn	1 00
Napa ch.	7 00
Petaluma ch.	5 00
" Y. P. S.	4 00
Sacramento, 1st ch.	32 55
" S. S.	5 02
Santa Rosa ch.	19 90
St. Helena ch.	4 00
" S. S.	4 70
Woodlands ch.	6 50
Anderson S. S.	2 75
Chico ch.	2 00
" S. S.	3 00
Maxwell ch.	2 70
" Rev. F. N. Baker,	2 50
Orland ch.	1 00
Red Bluff ch.	11 00
Willows ch.	100 00
" Y. P. S.	6 50
" S. S.	5 00
Inward ch.	3 00
Escondido ch.	2 45
" S. S.	3 00
Fallsbrook ch.	35 00
" Y. P. S., tow. sup. nat. pr. Markapur, care Rev. C. R. Marsh	7 50
Julian ch.	2 00
National City ch.	21 30
Oceansville ch.	3 15
" S. S.	2 00
Otay ch.	42 40
" Y. P. S.	4 05
" S. S.	6 24
Passadena, 2d ch.	3 78
Los Angeles, 2d ch.	7 14
" Tabernacle ch.	3 06
Exeter ch.	7 70
" S. S.	3 25
Fresno Y. P. S.	3 00
Lindsay ch.	4 50
Madera ch.	35 85
" Y. P. S.	15 85
" Jun. Soc.	2 10
" S. S.	6 45
Merced ch.	1 20
Orosi ch.	3 00
Selma ch.	7 92
Tulare ch.	3 50
" Jun. Soc.	50
" S. S.	1 00
Banning ch.	17 00
Fullerton ch.	11 60
" Y. P. S.	2 00
Garden Grove ch.	5 00
Redlands, Central ch.	124 08
Riverside, 1st ch.	200 00
" Y. P. S.	25 00
" S. S.	6 25
San Bernadino ch.	80 00
Santa Ana, 1st ch.	66 35
" Y. P. S.	35 00
" S. S.	22 47
" Emmanuel ch.	20 90
" Y. P. S.	10 00
" S. S.	10 00
Corona ch.	31 01
" Y. P. S.	3 00

Pleasant Valley ch., Rev. T. J. Wood and wife.....	\$10 00
Santa Barbara ch.....	31 35
" " S. S.....	15 00
" " Y. P. S., tow. sup. Rev. W. Wynd.....	4 00
Santa Paula ch.....	6 75
" " Y. P. S.....	2 00
Ventura, F. E. Griffin and wife.....	2 50
Aptos ch.....	3 00
" " Y. P. S.....	2 50
" " S. S.....	1 30
Gonzales ch.....	5 00
Imusdale S. S.....	2 20
Los Gatos ch.....	2 00
" " Y. P. S.....	4 00
Morgan Hill ch.....	2 50
" " S. S.....	2 76
Mountain View ch.....	5 00
" " S. S.....	2 50
Salinas ch.....	12 00
" " S. S.....	5 55
" " Y. P. S.....	1 75
San Jose, 1st ch.....	100 00
" " Emmanuel ch.....	11 50
Santa Clara Y. P. S.....	1 00
" " Cruz, 1st ch.....	20 30
" " Y. P. S.....	2 45
Watsonville, Scandinavian ch.....	12 15
Hollister.....	2 25
Parkfield ch.....	2 70
Palo Alto ch.....	7 00
Clear Water, G. Malson, for Finland.....	5 00
Passadena, Rev. H. C. Wood, D.D., and wife.....	25 00
Fresno, Dr. I. S. Eshelman, O. Neals, Elder B. Atherton and friends, tow. sup. nat. pr., care Rev. Henry Richards, Congo.....	10 00
Floreston, Miss Lillian Merrill.....	5 00
Floreston, Miss Merrill and Mrs. Smith, tow. sup. wom. tea. Ma Po, care Rev. B. A. Baldwin, Thayetmyo, Burma.....	5 00
California College, Y. W. C. A., \$6.25; and Y. M. C. A., \$4, tow. su. nat. pr. Hiram Shien Sheng care Rev. W. M. Upcraft, Yachau.....	10 25
Selma, Dan, Bapt.....	5 00
San Francisco, G. Tysig.....	1 00
San Jose, S. Johnson.....	10 00
Sonora ch.....	4 15
" " Y. P. S.....	2 20
Penryn Y. P. S.....	8 26

## OREGON, \$771.30.

The Dalles, Robert Lowe.....	5 00
Albany ch.....	20 60
" " Y. P. S.....	8 00
" " S. S.....	4 00
Carlton ch.....	45 00
" " Y. P. S.....	3 00
Chehahin ch.....	4 95
Holly ch.....	4 00
Harrisburg ch.....	5 00
Lebanon ch.....	6 00
McMinaville ch.....	100 00
" " Y. P. S.....	25 35
" " S. S.....	15 00
North Palestine ch.....	4 13
Oak Creek ch.....	2 05
" " Jun. Y. P. S.....	4 30
Scio ch.....	4 00
Shiloh ch.....	2 00
Shedds ch.....	3 25
Eugene ch., Rev. R. Leslie.....	5 00
Elmira S. S.....	1 75
Looking Glass ch.....	4 05
Oakland ch.....	2 91
Roseburg ch.....	5 50
Springfield ch.....	7 60

Athena, Rev. C. H. McKee.....	\$5 00
Helix ch.....	5 24
" " S. S.....	4 00
Lagrande ch.....	20 03
Pendleton ch.....	20 25
Medford ch.....	5 15
" " S. S.....	1 35
Merlin, Miss Cora Mitchell.....	2 00
Astoria ch.....	13 00
" " Y. P. S.....	5 00
" " S. S.....	2 00
Dayton ch.....	18 10
" " Jun. Soc.....	50 50
" " S. S.....	1 50
Forest Grove ch. (ladies).....	5 00
Mainville S. S.....	1 55
Monta Villa ch.....	2 25
Newberg ch.....	11 40
" " Y. P. S.....	2 00
" " S. S.....	1 01
Oregon City ch.....	72 00
" " Y. P. S.....	10 00
Portland, 1st ch.....	200 00
" " ad ch.....	39 42
" " 3d Y. P. S.....	2 30
" " Emmanuel ch.....	6 00
" " S. S.....	1 10
" " Sw. ch., G. Ander-son, for Finland.....	2 00
Salem Y. P. S.....	5 00
Gales Creek ch.....	2 10
Vespers, C. Sindall.....	1 00
Hood River ch., for work of Rev. W. M. Upcraft.....	3 00

## NORTH DAKOTA, \$209.43.

Grafton ch.....	19 50
Crystal ch.....	4 00
Grand Forks ch.....	100 00
Glasston ch.....	8 00
Popular Grove ch.....	1 50
Tower City S. S.....	7 38
" " ch.....	5 00
Fargo, 1st ch.....	7 95
Ellendale ch.....	6 80
Minto ch.....	1 30
Page ch.....	3 00
Wahpeton ch.....	6 00
Bismarck, 1st ch.....	3 00
Fairmont ch.....	5 80
Fargo, Sw. Children's Band.....	1 50
Hillsboro ch.....	5 00
Mandan ch.....	16 70
Friends.....	2 50
Vang ch.....	5 00

## SOUTH DAKOTA, \$567.16.

Bradley ch.....	1 00
Mitchell ch.....	2 75
Sioux Falls ch.....	18 53
Elk Point ch.....	11 70
Parker ch.....	1 00
Armour ch.....	4 25
" " S. S.....	2 75
Vermillion ch.....	85 65
Ipswich ch.....	3 25
" " S. S.....	1 11
" " B. Y. P. U.....	5 64
Aberdeen S. S.....	7 10
Hayte ch.....	5 46
Warner S. S.....	6 00
Pierpont ch.....	20 00
Friends.....	6 50
Elkton ch.....	1 40
Hot Springs ch.....	21 34
Rapid City ch.....	7 75
Bloomington ch.....	58 55
Sioux Falls, Swed. ch.....	9 25
Waconda ch.....	5 00
Viborg Y. L. S.....	5 00
Strandberg ch.....	3 50
" " S. S.....	1 50
Big Springs ch.....	143 61
" " Birthday Soc.....	16 47
Salem ch.....	3 00
Orleans ch.....	20 00

Turkey Valley ch., for Neil-son.....	\$21 00
Conde, for Nelson, Africa.....	40 00
Desmet ch.....	50 00
Bryant ch.....	4 00

## WASHINGTON, \$771.79.

Burton, Mrs J. M. Foester.....	10 00
Pullman ch.....	2 07
Puyallup, 1st ch. (\$5 of wh. is fr. Rev. M. W. Miller).....	7 25
Ellensburg ch.....	6 50
Roslyn, 2d ch.....	1 00
" " S. S.....	2 50
Waterville ch.....	6 30
Black Diamond ch.....	13 00
Everett ch.....	27 25
" " Y. P. S.....	5 15
" " S. S.....	3 10
Fremont S. S.....	16 50
Kent ch.....	20 61
Kirkland Y. P. S.....	1 10
" " S. S.....	5 00
La Conner (ladies).....	7 00
Mt. Vernon Y. P. S.....	1 70
New Whatcom Y. P. S.....	6 00
Port Angeles ch.....	3 00
Port Townsend ch.....	5 00
" " S. S.....	2 25
Seattle, 1st ch.....	64 07
" " Y. P. S.....	15 16
" " North ch.....	40 67
Snohomish ch.....	14 90
" " Y. P. S.....	4 75
" " Rev. Jas. Cairns & wife.....	10 00
Vashon ch.....	2 30
Sumas ch.....	5 00
Dayton Y. P. S.....	2 15
Pomeroy ch.....	16 20
" " Y. P. S.....	1 07
Walla Walla ch.....	30 85
Coxfax ch.....	55 34
" " S. S.....	2 60
Garfield ch.....	13 15
" " S. S.....	1 12
Palouse ch.....	10 00
" " S. S.....	1 65
Burton ch.....	13 20
" " S. S.....	1 44
Camas ch.....	3 00
Shelton Y. P. S.....	3 58
Tacoma, 1st ch.....	20 80
" " Y. P. S.....	6 76
" " Emmanuel ch.....	6 45
" " S. S.....	1 00
Fern Hill ch.....	2 05
" " S. S.....	85 00
Vancouver Y. P. S.....	4 00
Winlock ch.....	5 15
Harrison ch.....	5 25
Spokane, 1st ch.....	23 35
" " North ch.....	35 55
" " Y. P. S.....	9 00
" " S. S.....	3 75
" " Swed ch.....	12 50
Tekoa ch.....	5 40
Cedarhome ch., for Spain.....	2 05
Delta S. S.....	2 00
New Whatcom ch.....	20 00
" " S. S.....	5 00
Pearson ch.....	6 75
Seattle ch.....	44 60
Preston S. S.....	3 09
Skagit City ch.....	13 90
" " S. S.....	1 45
West Ferndale ch.....	6 00
Tacoma ch.....	3 35
" " Y. P. S.....	2 50
" " S. S.....	85 00
Ballard ch.....	4 45
" " W. C.....	4 05
" " S. S.....	2 50
Rolling Bay ch.....	1 00
" " W. C.....	2 00
" " S. S.....	1 19
Tacoma ch.....	4 00
" " Y. P. S.....	5 00

## Donations.

Tacoma, T. Bergmand..... \$10 00  
Seattle ch..... 5 00  
Arlington, A. Johnson, for  
W. China..... 3 00

## NEVADA, \$4.60.

Reno Y. P. S..... 4 60

## IDAHO, \$22.

Grangeville ch..... 18 65  
Nezperce ch..... 1 35  
Moscow ch..... 2 00

## WYOMING, \$11.

Cheyenne ch..... 10 00  
Pine Bluff ch..... 1 00

## MONTANA, \$32.

Kalispel ch..... 16 00  
Missoula ch..... 6 00  
Great Falls, Swed. ch..... 10 00

## ARIZONA, \$9.35.

Tucson Y. P. S..... 6 05  
Scottsdale, Geo. Blount..... 3 30

## NORTH CAROLINA, \$10.

Raleigh, Margaret Hamilton, 10 00

## TENNESSEE, \$1.23.

Nashville, Bapt. S. S. Board, 1 23

## TEXAS, \$10.

Marshall, Rev. E. K. Chandler, D. D..... 10 00

## LOUISIANA, \$4.62.

New Orleans, Members of  
Leland University..... 4 62

## FLORIDA, \$2.

Tampa, Mrs. B. G. Lawrence..... 2 00

## INDIAN TERRITORY, \$184.47.

A to ha ch..... 24 90  
" Mrs. J. S. Murrow..... 2 50  
Muscog, 1st ch..... 40 95  
Bacone, Indian University..... 50 00  
Muscog, colored ch..... 10 17  
Eufaula ch..... 7 75  
South McAlester ch..... 6 10  
McAlester ch..... 1 00  
Wagoner ch..... 1 00  
" Rev. W. M. Hays..... 2 00  
Poteau, Mrs. D. J. Austin..... 2 00  
Wynwood ch..... 1 25  
Krebs S. S..... 1 00  
Ardmore ch..... 10 50  
Duncan ch..... 13 35  
Alderson ch., Rev. Paul  
Pipegrass..... 5 00

## OKLAHOMA, \$120.48.

Fort Sill, Miss I. M. Schofield..... 5 00  
Bethel ch..... 2 54  
El Reno ch..... 7 75  
Oklahoma City ch..... 32 00  
Fort Reno, W. L. Osborn..... 2 50  
Yukon ch..... 4 25  
" Rev. C. W. Morrison..... 2 50  
Deer Creek ch..... 1 00  
Norman ch..... 4 75  
" C. T. Wilson & wife,  
des., to India..... 2 00  
Hennessey ch..... 3 86  
" S. S..... 52 00  
" Y. P. S..... 4 00  
" Rev. F. L. King  
& wife..... 5 00

Edmond ch..... \$3 00  
Guthrie ch..... 14 25  
Anadarko ch..... 1 00  
Turkey Creek ch..... 1 06  
Barrel Springs ch..... 2 50  
Fairview ch..... 2 60  
Marshall ch..... 2 00  
Mt. Zion ch..... 7 50  
Perry ch..... 3 00  
Oakdale, H. H. Clouse..... 5 00

## NEW MEXICO, \$3.00.

Perea, Mrs. S. R. La Bar..... \$ 2 00  
Higginman ch..... 1 00

## SWEDEN, \$779.37.

Denmark Bap. chs., of which  
\$200 is for support of Rev.  
C. Nelson, Kinjila, Congo, 505 55  
Denmark, Children of Den-  
mark Bap. chs..... 105 82  
Stockholm, Rev. J. Bystrom,  
acct. passage expenses of  
Rev. E. V. Sjoblom, from  
the Congo to Sweden..... 168 00

## BURMA, \$419.14.

Thlbaw, Rev. W. M. Young,  
collected on the field,  
per acct. Sept. 30, '97,  
Rs. 1352.13,..... 419 14

## INDIA, \$176.34.

Palmur, Rev. W. E. Hop-  
kins, per acct. Sept. 30, '97,  
rec'd on the field..... Rs. 463.64 139 02  
Markapur, Rev. C. R.  
Marsh, per acct. Sept. 30,  
'97, rec'd on the field..... Rs. 124-5-9, 37 32

## CHINA, \$102.39.

Kin Kiang, Mr. A. Copp... 13 94  
Swatow, Miss J. M. Bixby,  
per acct. Sept. 30, '97, coll.  
on the field..... \$8.80 Mex., 4 47  
Yachau, Rev. W. M. Up-  
craft, per acct. Sept. 30,  
'97, personal gift..... \$82.77 Mex., 41 74  
Kiating, Mr. W. F. Bea-  
man, per acct. Sept. 30,  
'97, personal gift..... 68.77 Mex., 34 67  
Suifu, Rev. C. A. Salquist,  
per acct. Sept. 30, '97, local  
coll..... \$15 Mex., 7 57

## JAPAN, \$90.72.

Sendai, Rev. E. H. Jones,  
per acct. Sept. 30, '97, local  
coll. .... \$10.04 Mex., 5 09  
Misses Mead and Buzzell,  
per acct. Sept. 30, '97, local  
coll. .... \$150 Mex., 80 63  
Yokohama, Miss Mary A.  
Hawley..... 5 00

## MISCELLANEOUS, \$1,254.72.

German chs. of N. E., for  
sup. of D. Abel in Rev. F.  
Kurtz's field, Vinukonda,  
India..... 50 00  
General Miss'y Soc. of Ger.  
Bap. chs. of N. A., of  
which \$187.22 is for Kam-  
eroon Mission and \$312.50  
for salaries of mission-  
aries, by J. A. Schulte,  
treas..... 1,199 72  
A friend..... 5 00  
Total..... \$1,242,267 70

## LEGACIES.

Mechanics Falls,  
Me., Lucy  
Chase McAllis-  
ter..... \$50 00  
Chelsea, Mass., J.  
C. Peak..... 1,000 00  
Ayer, Mass.,  
Lucy S. Chick, 200 00  
Prov., R.I., Cor-  
nelia E. Green, 1,000 00  
Wethersfield,  
Conn., estate  
Merit Butler... 10 55  
Brooklyn, N.Y.,  
Joseph Wild... 2,575 00  
New York, N.Y.,  
Rev. John Sher-  
idan..... 500 00  
Rochester, N.Y.,  
Jos. A. Sleeper, 300 00  
Bayonne, N.J.,  
Mary E. Serrell, 950 00  
Urbana, Ohio,  
estate Mrs. L.  
C. Downer..... 975 00  
Santa Ana, Cal.,  
Rev. Dexter P.  
Smith, D.D.... 727 00

\$3,287 55

\$132,555 25

Donations and legacies  
from April 1, 1897, to  
March 1, 1898..... 197,245 08

Donations and legacies  
from April 1, 1897, to  
April 1, 1898..... \$329,500 33

Donations received to  
April 1, 1898:

Maine..... \$4,004 30  
New Hampshire..... 2,664 18  
Vermont..... 2,513 08  
Massachusetts..... 49,590 04  
Rhode Island..... 5,975 22  
Connecticut..... 7,191 83  
New York..... 78,979 14  
New Jersey..... 12,144 87  
Pennsylvania..... 25,314 08  
Delaware..... 483 41  
District of Columbia... 1,403 83  
Maryland..... 32 35  
Virginia..... 159 50  
West Virginia..... 1,613 09  
Ohio..... 16,212 49  
Indiana..... 2,088 24  
Illinois..... 11,475 63  
Iowa..... 3,509 50  
Michigan..... 6,005 23  
Minnesota..... 6,227 58  
Wisconsin..... 3,776 44  
Missouri..... 1,438 19  
Kansas..... 3,282 40  
Nebraska..... 1,725 82  
Colorado..... 1,759 31  
California..... 5,245 79  
Oregon..... 1,104 66  
North Dakota..... 454 38  
South Dakota..... 1,151 19  
Washington..... 982 46  
Nevada..... 36 00  
Idaho..... 164 40  
Wyoming..... 67 00  
Montana..... 152 65  
Utah..... 2 00  
Arizona..... 45 85  
Arkansas..... 3 00  
North Carolina..... 10 00  
South Carolina..... 4 58  
Kentucky..... 10 00  
Tennessee..... 2 23  
Texas..... 10 00  
Louisiana..... 4 62  
Georgia..... 14 82

Florida.....	\$27 00	Norway.....	\$69 91	China.....	\$1,202 79
Alabama.....	34 54	Denmark.....	79 58	Japan.....	292 86
Mississippi.....	5 00	Sweden.....	879 37	Congo.....	162 55
British Columbia.....	60 30	England.....	263 25	Russia.....	2,227 64
Indian Territory.....	386 19	Spain.....	19 63	Alaska.....	5 50
Oklahoma Territory.....	259 62	Germany.....	307 02	Miscellaneous.....	3,510 63
New Mexico.....	18 25	Burma.....	9,437 73		
Canada.....	14 30	Assam.....	739 31		\$27,355 09
Nova Scotia.....	30 00	India.....	6,554 94		

## GOVERNMENT GRANTS

RECEIVED DURING THE YEAR ENDING SEPTEMBER 30, 1897.

BURMA.		Tura, per acct. Rev. E. G. Phillips.....		Henzada, Rev. N. D. Reid, school fees.....	
Rangoon & Moulmein, per acct. '95-6.	Rs.		1000.		1450.0
Rev. W. F. Armstrong, Rangoon & Moulmein, per acct. Rev. J. N. Cushing.....	1190.0.3			Henzada, Rev. W. I. Price, school fees.....	319.9.6
Rangoon & Moulmein, per acct. Kemendine School.....	4926.7.6			Toungoo, Rev. W. A. Sharp, school fees.....	1394.4.9
Rangoon & Moulmein, per acct. Rev. E. W. Kelly, for Dalhousie-st. School.....	3557.6.3			Shwegyin, Rev. H. W. Hale, school fees.....	388.4.0
Rangoon & Moulmein, per acct. for Lamadaw School.....	3227.6.0			Zigon, Miss Z. A. Bunn, school fees.....	1659.5.0
Moulmein, per acct. Rev. W. Bushell.....	1250.10.0			Mandalay, Rev. J. McGuire, Boys' School fees, Baldwin, from students' fees.....	2618.0.3
Moulmein, per acct. Miss A. L. Ford.....	1232.11.0			Myingyan, Rev. J. E. Case, school fees.....	108.4.0
Moulmein, per acct. Rev. W. A. Sharp.....	962.			Peru, Miss E. H. Payne, fees and grants.....	703.5.0
Moulmein, per acct. Miss M. Sheldon.....	960.			Meiktila, Rev. J. Packer, school fees.....	205.10.0
Bassein, per acct. Rev. B. P. Cross.....	3217.10.0				301.
Bassein, per acct. Miss L. E. Tschirch.....	3773.4.3				
Henzada, per acct. Rev. J. E. Cummings.....	1276.8.0				
Henzada, per acct. Rev. N. D. Reid.....	551.				
Henzada, per acct. Rev. W. I. Price.....	515.14.0				
Toungoo, per acct. Rev. E. B. Cross, D.D.....	2130.10.4				
Toungoo, per acct. Rev. C. H. Heptonstall.....	1105.14.0				
Toungoo, per acct. Rev. W. A. Sharp.....	1222.12.0				
Shwegyin, per acct. Rev. H. W. Hale.....	532.8.0				
Zigon, per acct. Miss Z. A. Bunn.....	268.11.3				
Mandalay, per acct. Rev. J. McGuire.....	1003.12/6				
Thayetmyo, per acct. Rev. B. A. Baldwin.....	1304.5.0				
Myingyan, per acct. Rev. J. E. Case.....	497.1.0				
Sandaway, per acct. Miss M. Carr.....	199.4.0				
Sandaway, per acct. Rev. C. L. Davenport.....	550.				
Meiktila, per acct. Rev. J. Packer, D.D.....	90.				
	475.8.0				
ASSAM.		F. E. S.		INDIA.	
Nowgong, per acct. Miss A. Sumner.....	Rs.				Rs.
Impur, per acct. Rev. F. P. Haggard.....	127.0.0			Nellore, Miss K. Darmstadt, school fees.....	1769.8.1
Impur, per acct. Rev. S. A. Perrine.....	65.0.0			Nellore, Mrs. Ida Faye Levering, medical fees, Ongole, Miss A. E. Dessa, school fees.....	290.0.9
Tura, per acct. Rev. M. C. Mason.....	750.			Ongole, Mrs. E. M. Kelly, Girls' School fees.....	621.15.0
	1566.10.8			Ongole, Prof. L. E. Martin, fees.....	11.13.0
				Ramapatam, Rev. J. Heinrichs, school fees.....	2491.5.0
				Secunderabad, Miss R. E. Pinney, school fees.....	95.3.6
				Madras, Rev. A. H. Curtis, school fees.....	103.13.0
				Madras, Miss M. M. Day, school and Zenana fees, Vinukonda, Rev. F. Kurtz, school fees.....	77.7.9
				Nursaravapetta, Rev. W. Powell, school fees.....	398.10.8
				Palmer, Rev. W. E. Hopkins, school and dispensary fees.....	77.9.6
				Madras, Miss S. I. Kurtz, school grants and fees..	31.4.0
					192.14.1
					235.10.0
TELUGU		F. E. S.		CHINA.	
Nellore, per acct. Miss K. Darmstadt.....	Rc.				Mex.
Ongole, per acct. Rev. J. E. Clough, D.D.....	1202.12.0			Ningpo, Miss H. L. Corbin, tuition fees.....	\$61 00
Ongole, per acct. Miss A. E. Dessa.....	200.8.6			Ningpo, Rev. J. R. Goddard, fees of boarding pupil..	132 00
Ongole, per acct. Mrs. Ellen M. Kelly.....	428.5.0			Swatow, Rev. W. Ashmore, Jr., school fees.....	270 68
Ongole, per acct. Miss Sarah Kelly.....	227.1.0				
Ongole, per acct. Prof. L. E. Martin.....	1485.11.0				
Ramapatam, per acct. Rev. J. Heinrichs.....	1504.6.8				
Kurnool, per acct. Rev. W. A. Stanton.....	153.0.0				
Kurnool, per acct. Rev. A. H. Curtis.....	339.9.1				
Kurnool, per acct. Miss M. M. Day.....	388.5.10				
Kurnool, per acct. Miss S. I. Kurtz.....	351.13.0				
Vinukonda, per acct. Rev. F. Kurtz.....	234.				
Nursaravapetta, per acct. Rev. W. Powell.....	243.4.4				
Bapatla, per acct. Rev. W. C. Owen.....	241.15.4				
Markapur, per acct. Rev. C. R. Marsh.....	1664.4.0				
	498.7.0				
BURMA.		F. E. S.		CHINA.	
Rangoon, Rev. J. N. Cushing, D.D., Board and tuition fees.....	Rs.				
Rangoon, Rev. E. W. Kelly, Dalhousie-st. School fees.....	4266.6.9				
Rangoon, Rev. D. A. W. Smith, D.D., Seminary fees.....	1168.5.6				
Moulmein, Miss A. L. Ford, school fees.....	2221.0.0				
Moulmein, Rev. W. A. Sharp, Boys' School fees.....	3442.8.0				
Moulmein, Miss M. Sheldon, Morton Lane School fees.....	333.				
Bassein, Rev. B. P. Cross, school fees and fines....	3441.9.6				
Henzada, Rev. J. E. Cummings, school fees.....	3071.10.8				
	1916.8.3				
	1803.2.0				
	750.1.0				

Swatow, Miss A. K. Scott, M.D., medical fees .....	\$430 69
Kinhwa, per acct. S. P. Barchet, M.D., medical fees and gifts .....	85 79
Kityang, Miss J. M. Bixby, M.D., medical fees .....	19 00

JAPAN.		Mex.
Yokohama, Miss M.A. Haw- ley, tuitions and board.....	\$249 40	
Tokyo, Miss M. A. Whit- man, tuitions .....	37 28	

Sendai, Misses Mead and Buzzell, school fees.....	775 00
Himeji, Miss Ella R. Church, board and tuition .....	758 45
Osaka, Rev. J. H. Scott, Boys' School fees.....	35 45

## DONATIONS

RECEIVED IN APRIL, 1898.

## MAINE, \$77.54.

Newcastle and Alna ch. ....	20 00
Smithfield ch. ....	2 10
Harrington ch. ....	3 20
Addison ch. ....	1 08
Dexter ch. ....	9 55
West Gardiner ch., tow. the debt .....	5 00
Baring ch., an Easter off. ....	1 22
Milo ch. ....	3 01
Sebec ch. ....	2 40
Hartland ch. ....	2 20
Hodgdon Y. P. S. C. E. ....	1 00
Dover ch. ....	5 70
Cambridge ch. ....	1 70
Portland, 1st S. S. ....	18 38
Hallowell ch. ....	1 00

## NEW HAMPSHIRE, \$17.08.

Hopkinton ch. ....	5 00
Milford, 1st ch. ....	5 25
East Jaffrey ch. ....	6 83

## VERMONT, \$9.80.

Ludlow ch., for Japan .....	2 64
Rutland Y. P. S. C. E. ....	5 16
Bennington, 1st ch. ....	2 00

## MASSACHUSETTS, \$663.80.

Lynn, East ch. ....	61 15
Holyoke, a friend .....	50
Belchertown, an Easter off. from Rev. A.H. Manee and wife .....	2 00
Boston, Tremont Temple ch., " " S. ....	71 00
S., per T. C. Evans .....	1 00
Boston, Tremont Temple S. S., per Miss Fannie Camp- bell .....	1 00
Boston, Tabernacle B. Y. P. U. ....	11 00
Boston, Clarendon-st. Y. P. S. C. E. ....	1 00
Pittsfield, 1st ch. ....	92 45
A friend .....	1 00
Dedham, Second Y. P. S. C. E. ....	90
Worcester, Lincoln-sq. ch. ....	25 00
" Pleasant-st. ch., Miss E. Lawrence .....	5 00
Cambridge, Old Cambridge ch., Opportunity Circle of King's Daughters .....	3 00
Cambridge, Old Cambridge ch., additional .....	11 00
Allston, Brighton-ave. Y. P. S., per Miss M. Jones .....	1 00
Allston, Brighton-ave. ch., per do. ....	1 00
Roxbury, Elm Hill ch. ....	6 50
Wakefield ch., Miss L. H. Mansfield .....	25 00
Lowell, Branch-st. ch. ....	120 75
Nantucket, People's S. S. ....	12 10
Franklin B. Y. P. U., for Forward Movement .....	5 45
Fall River, 1st ch., Meh. Shwayee Society, tow. sup. of Miss S. E. Haswell's school .....	160 00

Pocasset ch. ....	2 00
Winchester, Mrs. F. Schlie- mann, tow. sup. work of Rev. W. L. Ferguson, India .....	15 00
Rowe ch. ....	1 00
Blackinton, Mary B. Palmer, Quincy, Swed. ch., King's Daughters .....	15 00
East Haverhill, 2d Y. P. S. C. E. ....	1 00
Framingham ch. (1st) ....	6 00
Melrose, 1st ch., a friend ...	1 00

## RHODE ISLAND, \$69.04.

Providence, Jefferson-st. ch., addl. ....	2 60
Newport, Shiloh ch. ....	3 00
Newport Central ch., for the debt .....	41 62
Newport Central ch., Y. P. S. C. E., tow. sup. nat. pr. ....	12 50
Bristol 1st S. S. ....	3 92
Pawtucket, Woodlawn ch. ....	5 40

## CONNECTICUT, \$183.25.

Hartford, Suffield-st. chapel Y. P. S. C. E. ....	5 00
Hartford, South ch. ....	35 00
Torrington ch. ....	7 50
New Haven, Hope ch. ....	75 00
" " Swed. S. S. ....	2 00
" " Y. P. ....	3 00
Norwalk, 1st ch. ....	10 00
New Britain, 1st ch. ....	
Mrs. Ellen M. Wooster, an Easter off. in memory of Ann Eliza Woodruff. ....	20 00
New Britain, Sw. Elim ch. ....	15 75
Branford, Rev. P. G. Wight- man .....	10 00

## NEW YORK, \$2,171.47.

Rochester, Bronson-ave. ch. Miss'y Soc., an Easter off. ....	4 00
Rochester, J. B. Moseley, for Koetch nat. missy. among the Karens in upper Bur- ma, care of Rev. W. H. Roberts .....	100 00
Oswego, 1st Y. P. S. C. E., for Ha lo-al, care of Dr. A. Bunker .....	10 00
Halfmoon ch. ....	1 50
Lima ch., special off. ....	3 61
Broadalbin, Wom. Circle, an Easter off. for the debt, Walworth, 2d ch. ....	4 50
Redwood ch. ....	5 00
New York City, Alexander- ave. S. S., tow. sup. Ko Shwe Min, care of Rev. E. Grigg .....	50 00
New York City, Mem'l Y. P. S. C. E., tow. sup. of Ma Pa Thu, care of Miss E. L. Chapman, Kemendine, Burmese Girls' School, Rangoon... ..	10 00

Monroe Asso., per A. L. Cole, Treas., Greece ch., \$20.37; do., Farther Lights Soc., tow. sup. Rev. Thos. Moody, \$16.42; Brockport Y. P. S. C. E., for do., \$2; Rochester, Second Y. P. S. C. E., for do., \$6.32; Rochester, Meigs- st. Ladies' Soc., special Easter off., \$2. ....	47 11
Andover Y. P. S. C. E. ....	1 40
Springville, 1st ch. ....	24 09
Carlton, Mrs. H. L. Brown, to help build the new school in Japan, care of Prof. E. W. Clement .....	1 00
A friend, for the debt. ....	50 00
Troy, an Easter and thank off. from Miss Anna E. Deal, of 5th-ave. ch., addl. Glen Falls, 1st ch., collected by a little girl for school in Japan .....	2 00
Newburg, People's ch., Chinese class, for sup. of nat. pr. Nong Zo Yung, care of Rev. J. R. God- dard .....	25 00
Nunda ch. ....	8 50
West Hoosick ch. ....	7 25
Wayne, Mrs. E. K. Lamb Cherry Creek, 1st ch. ....	1 00
ArCADE ch., in part, of which \$100 is from Dea. Milo Welles .....	10 56
Buffalo, Reid Mem'l S. S. ....	107 60
Buffalo Immanuel S. S., tow. sal. Rev. W. F. Thomas, Insein, Burma .....	7 00
Triangle ch., addl. ....	1 50
Lansing and Grotton ch. ....	9 60
Cannonsville B. Y. P. U. ....	2 00
Hudson S. S. ....	6 00
Hemlock Lake S. S., tow. sup. of Bago, care of Rev. E. G. Phillips, Tura, As- sam .....	12 50
Medina ch., addl. ....	1 00
Clifton Park ch. ....	12 00
Lake Keuka ch. ....	2 00
Mt. Vernon ch. ....	75 00
" " S. S. ....	25 00
" " a friend .....	12 00
New Rochelle ch. ....	250 00
New York, Calvary ch. ....	56 00
" " 1st ch. ....	594 00
New York, Hope ch. ....	53 77
New York, Alexander-ave. ch. ....	111 53
New York, Mem'l ch., for Tokyo Academy .....	12 11
New York, Riverside ch. ....	9 00
Williams Bridge, 1st ch. ....	43 09
Williams Bridge, Ladies' Miss. Circle .....	5 00
Brooklyn, Emanuel ch. ....	5 00
Brooklyn, Bedford ave., Miss Ross .....	25 00
Brooklyn, Greene ave. Y. P. S., for nat. pr. N. Chendiah, Nalgonda .....	50
	27 00



Brooklyn, Lefferts Park ch.	\$1 10
Brooklyn Men's ch.	34 42
Brooklyn, Strong Place ch.	31 00
Brooklyn, Flatbush, 1st ch.	4 37
Brooklyn, Flushing, ch.	25 00
Brooklyn, Flushing, S. S.	10 00
Oyster Bay ch.	6 00
Richmond Hills ch.	2 86
Rockville Centre ch.	2 60
Woodside ch.	6 00
Lackawack S. S.	2 25
Louis Corners S. S.	2 75
Rhinebeck ch.	65 00
" S. S.	5 00
Tarrytown ch.	45 00
Martindale ch.	4 10

NEW JERSEY, \$1,237.

New Brunswick, Rev. G. F. Love & wife, an Easter off.	5 00
New Brunswick, Livingstone-ave. ch., of wh. \$25 is for La Thoon, care Miss S. E. Haswell	48 36
Orange, Miss Edith C. Mason	1 00
No. Orange B. Y. P. U., in aid of Sukemats Taizo, care Rev. J. L. Dearing, Japan	30 00
Lakewood, an Easter off., from Mrs. S. M. Ireson	10 00
Jersey City, Bergen ch., for sup. nat. helper, care Rev. A. V. B. Crumb	6 25
Camden Asso., A friend, for nat. pr. at Sandoway, care Rev. C. L. Davenport	16 25
Newton ch.	20 13
Pleasantville ch.	11 10
Merchantville ch.	36 37
Camden, 1st ch., Miss Anna Howell (blind), to be added to appn. work of Mrs. Dr. Levering, Nellore	5 00
Salem, Men's ch., for Guralia Chapel Fund, care Rev. J. Dussman	20 00
Newark, 5th ch.	10 00
Piscataway ch.	1 00
Plainfield, 1st ch.	500 00
Red Bank, 1st ch.	20 73
Ridgewood ch.	10 00
Elizabeth, East ch.	5 64
Montclair, 1st ch.	165 17
Morristown, 1st ch.	5 00
East Orange, N. B. Randall, " Mrs. N. B. Randall	5 00

PENNSYLVANIA, \$335.12.

Alleghany, an Easter off. fr. the Wom. For. Miss. Circle of Nixon-st. ch.	5 00
Pittsburgh, Fourth-ave. Y. P. S. C. E. Bal. due on nat. pr. China, Mar. 1, '08.	20 00
Philadelphia, New Tabernacle S. S. Class, \$6 for nat. pr., care Rev. L. W. Cronkrite	12 50
Philadelphia Calvary ch.	14 00
Philadelphia. A friend	25 00
Philadelphia. Chestnut Hill ch., addl.	75
Philadelphia. W. B. F. M. S. Association, addl.	50
Philadelphia. Spruce-st. ch., Philadelphia. Second Germantown S. S. for nat. pr. care Rev. L. W. Cronkrite.	15 27
Upland, S. S. Primary Dept., for nat. pr., India	50 00

No. Philadelphia W. B. F. M. S. Asso.	\$1 00
Cold Point, " Steadfasts "	5 00
Gibson & Jackson ch.	6 00
J. A. Truitt	2 00
Greenville ch.	2 70
Reidsburg ch.	4 75
Middlebury ch.	1 65
Mt. Pleasant ch.	30 00
Great Bethel ch., addl.	1 15
Williamsport, 1st ch., addl.	5 00
Picture Rocks S. S.	3 60
Lewisburg S. S.	2 37
Rochester, Woman's Circle	3 00
Monongahela City, on acct.	18 74
Alleghany, Emmanuel S. S.	2 00
McKeesport, 1st Swed. ch.	11 22
Wilkinsburg ch., addl.	12 28
Allentown ch.	20 35
Slaton ch.	2 50
Pottsville, 1st ch.	8 35
Covington ch., addl.	50
Mansfield ch., addl.	15 00
Wyoming ch.	4 50
Plymouth, Welsh ch.	8 44
A widow, with pension only,	5 00

DISTRICT COLUMBIA, \$30.06.

Woman's Foreign Miss. Asso.	6 50
Washington, Emily E. York, tow. the debt.	2 00
Washington, ad ch., Helping Hand Circle of Kings Daughters	5 00
Anacostia ch., addl.	4 06
Washington, 1st ch., Immanuel Circle, addl.	12 50

MARYLAND, \$1.50.

Seabrooke, Rev. J. A. Larcombe	1 50
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WEST VIRGINIA, \$25.56.

Two Run, B. F. M. League,	2 19
Charleston, 1st S. S.	4 39
Sutton ch.	14 25
Webster	4 73

OHIO, \$688.64.

Kipton, C. M. Cook	12 00
Hartland, Bronson ch.	2 50
Cleveland, Euclid-ave. ch., special subscription of Mrs. Henry Chisholm	500 00
Elyria, A friend	30 00
Dayton, Williams-st. ch.	23 00
" Y. P. S.	1 50
Wayland, Bethany ch.	5 00
Perry Y. P. S. C. E.	6 06
Euclid ch.	5 50
Painesville ch., bal.	10 00
Fletcher B. Y. P. U.	60
" Rev. A. E. Clein	1 00
King's Creek ch.	3 25
Huntington ch.	4 40
Kipton ch.	1 25
La Grange ch.	3 50
Bucyrus B. Y. P. U.	1 53
Mansfield, 1st ch.	30 00
Cincinnati, Mt. Auburn ch., bal.	2 00
Middletown, 1st ch., quar. coll.	24 00
Alliance ch.	1 25
Wooster, Bethany ch.	16 35
Pioneer, 1st ch.	3 05

INDIANA, \$110.48.

Seymour, Mrs. Marietta C. Carpenter	50 00
Madison, Chas. E. Stanton	5 00
Camden ch.	19 42
" S. S. for Sau Lee	7 76
" B. Y. P. U.	3 10

Bluffton, B. Y. P. U., tow. sup. of Robert Harper, M.D.	\$5 00
Rossville ch.	7 50
Bear Creek ch.	2 65
Mexico ch.	2 50
Campbellsburg ch.	2 00
Orleans ch.	3 00
Plainfield ch.	4 45
" S. S.	2 10

ILLINOIS, \$370.29.

Chicago, Mrs. E. H. Griffith, a thank offering	25 00
Peoria 1st B. Y. P. U.	5 00
East Alton ch.	1 00
Troy ch.	2 45
Woodburn ch.	2 10
Latham ch.	3 32
Panola, Harriette Bailey	1 00
" Friends	1 60
Walnut Grove ch.	7 00
Chicago, 1st ch., bal.	53 50
" Second ch.	150 00
La Grange Y. P., tow. sup. nat. pr. in China	13 58
Morgan Park ch., bal.	30 70
La Marsh ch.	2 54
Alpha ch.	1 00
Big Ridge ch.	5 00
Rockford, 1st Swed. ch., for work in Spain	29 50

IOWA, \$510.72.

Sioux City, E. E. Lewis	250 00
Grand Junction, Mrs. A. K. Sutton	3 00
Waverly ch.	4 00
Mason City ch.	3 00
Eagle Grove ch.	2 50
Cresco ch.	1 00
West Union ch.	1 00
Marshalltown ch.	5 20
Washington ch.	1 50
So. Ottumwa S. S.	4 30
Colfax B. Y. P. U.	1 00
C. E. Baker	10 00
Marshalltown ch.	59 50
Hamburg ch.	6 06
Malvern ch.	10 70
" Y. P. S.	2 50
" Jr.	1 50
" S. S.	2 00
Burlington, 1st ch.	2 00
" S. S.	4 00
" Walnut-st. ch.	1 00
Sheffield ch.	7 50
Davenport ch.	58 35
Arthur ch.	7 36
Swea, Carl Anderson	25 00
" Paul Johnson	5 00
Manchester ch.	2 50
West Chester ch.	4 00
So. Attumwa S. S.	25
Red Oak B. Y. P. U.	20 00
Mt. Vernon, E. J. Fredland, for Neilson	5 00

MICHIGAN, \$204.03.

Grand Rapids, Fountain-st. Y. P. S. C. E., tow. sup. of Rev. E. N. Fletcher	25 00
Alpena, 1st ch.	12 00
Charlevoix ch.	45
North Athens ch.	1 90
Marshall ch.	30 99
Manistique ch.	39 13
" S. S.	14 04
" Calvary Mission,	3 67
" B. Y. P. U.	6 38
" Jr. B. Y.	
P. U.	1 69
Saginaw, E. S., 1st ch.	55 43
Muskegon, 1st ch.	4 60
No. Moreland ch.	1 00
Quincy ch.	7 75

## MINNESOTA, \$219.06.

Minneapolis, Fourth ch., for W. China	\$1 50
Minneapolis, Central Y. M. for W. China	15 00
Alexandria S. S.	5 60
Minneapolis, Elim ch., for Spain	25 00
Cambridge, Celna Ropp, for Ola Hanson	25 00
Hallock ch.	1 00
Soudan ch.	2 00
Kron, A. B. Jorklund	15 00
Minneapolis, W. Broberg	04
Rush Point ch.	7 00
Cambridge, Sarah Nelson, one-half share of O. Hanson's salary	50 00
Cambridge	1 25
Milaca, for Spain	1 00
Eatna ch.	5 00
Worthington, Ladies' Soc.	5 00
Sleepy Eye ch.	12 30
Richfield, of which \$10 is for W. China	25 00
Olivet ch.	1 75
St. Paul, 1st ch.	5 12
Kasson ch., for Neilson, Africa	9 00
Crookston ch.	1 50
Preston, Mo.	5 00

## WISCONSIN, \$56.

Racine, Scandinavian ch., for needy in Telugu Mission	51 00
Racine, Woman's Soc. for Nelson fund, Africa	5 00

## MISSOURI, \$317.26.

Macon, E. A. Merrifield	15 00
Home and Foreign Miss. Board	302 26

## KANSAS, \$121.36.

Emporia B. Y. P. U., tow. outfit of Robt. Harper, M. D.	3 00
Topeka 1st Y. P. S. C. E., tow. sup. nat. pr., care Rev. G. L. Mason	12 50
Topeka Swed. S. S.	6 00
Hutchinson ch.	6 57
" S. S.	2 43
Marshall, Centre ch.	17 25
Roxbury ch.	1 47
Newton ch.	31 16
Taney ch.	3 15
No. Ottawa ch.	3 11
Mt. Olivet ch.	6 54
Ottawa, A. L. Dana	4 08
Rosedale ch.	6 20
Troy ch.	5 05
" S. S.	85
" Wom. Circle	1 00
Hiawatha, G. Kinzie	10 00
Minneapolis ch.	1 00

## NEBRASKA, \$14.60.

East Lincoln B. Y. P. U.	5 00
Tobias Y. P. S.	1 00

Crab Orchard ch.	\$1 00
Long Pine ch.	4 10
Ainsworth ch.	1 00
Superior ch.	50

## COLORADO, \$3.

Grand Junction, 1st S. S.	3 00
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## CALIFORNIA, \$306.94.

Los Angeles, mass-meeting for Dr. Bixby's house	17 81
Rishop ch.	5 00
Alameda ch.	37 10
Oakland, 1st ch.	28 00
" Extra Cent-a-Day Band	5 00
Oakland, Beth Eden ch.	5 00
San Francisco 3d S. S.	11 60
Sacramento, Calvary ch.	1 25
" " " Rev.	
F. M. Mitchell	5 00
Point Arena S. S.	1 00
Passadena S. S.	12 15
Healdsburg ch.	7 00
Santa Rosa Y. P. S.	5 00
" Jun. Y. P. S.	75
San Diego 1st ch.	4 00
" " " B. Y. P. U.	45 30
" " " S. S.	11 00
" " Grand-ave. Mission	6 40
Fresno, 1st ch.	10 00
" " Wom. Circle, of wh. \$2.14 is self-denial off	7 00
Santa Clara ch.	7 00
Berkley Y. P. S. C. E.	5 00
" S. S.	4 10
Golden Gate ch.	3 50
" Y. P. S.	4 00
Dutch Flat, Mrs. R. O. Squier	2 00
Floreston, Miss Lillian Merrill and Mrs. J. W. Smith, toward sup. of Mo. Po. woman teacher, care of Rev. B. A. Baldwin, Thayetmo	5 00
Los Angeles, Mem'l ch.	6 75
Monrovia ch., sale of watch	6 60
Romona S. S.	6 68
San Diego, Swed. ch.	4 00
Fresno, Wom. Circle	90
Orange ch.	20 00
Riverside, 2d ch.	4 25

## OREGON, \$49.51.

Brownsville ch.	8 50
Salem, 1st ch., Miss N. Adda Hart	5 00
Portland 1st S. S.	15 00
La Grande ch.	1 10
Ashland ch.	11 00
Grant's Pass ch.	6 30
" " S. S.	2 61

## NORTH DAKOTA \$20.65.

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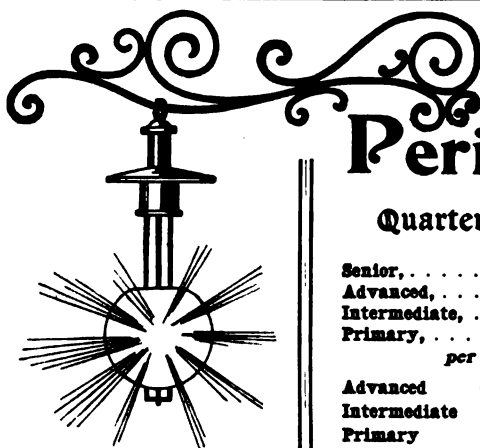


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# The Baptist

Missionary



Magazine

Vol. LXXVIII No. 7

JULY, 1898

## EIGHTY-FOURTH ANNUAL MEETING OF THE AMERICAN BAPTIST MISSIONARY UNION

ROCHESTER, N. Y., May 17, 1898.

The eighty-fourth annual meeting of the American Baptist Missionary Union was held in the Second Baptist Church at 10 o'clock A.M., Rev. Henry F. Colby, D.D., of Ohio, President, in the chair.

In the absence of the Recording Secretary, who was not present until afternoon, Rev. E. F. Merriam was appointed Recording Secretary *pro tem*.

The following were appointed a Committee on Nominations: Rev. T. S. Barbour, D.D., Massachusetts; Rev. G. B. Ilsley, D.D., Maine; Rev. L. D. Temple, Vermont; Dea. T. M. Seabury, Rhode Island; Rev. W. G. Fennell, Connecticut; M. S. Strien, Pennsylvania; G. W. Lasher, D.D., Ohio; Rev. E. R. Clevinger, Indiana; Edward Goodman, Illinois; Rev. L. H. Trowbridge, Michigan; Rev. R. M. Luther, D.D., New Jersey; Rev. W. B. Riley, Minnesota.

The Union then adjourned to 1.30 P.M.

A devotional service, conducted by Rev. J. W. A. Stewart, D.D., of New York, was held at 1.30 P.M.

At 2 o'clock the President of the Union took the chair and announced the hymn, "Hail to the Brightness of Zion's Glad Morning."

Rev. Edward Judson, D.D., of New York, read the second chapter of Philippians and offered prayer.

President Colby then addressed the Union.

### THE GRAND CAMPAIGN

*Members of the American Baptist Missionary Union.*

BRETHREN AND SISTERS: Where could we better observe this, the eighty-fourth anniversary of our beloved organization, than in this beautiful and prosperous city, so long associated in all our minds with the intelligence and progress of our denomination and the education of our rising ministry.

We thank you, brethren of Rochester, for your cordial invitation and your pleasant welcome, and we pray God to give these meetings a notable place in the long series of those which have proved a joy and a blessing.

We have met in stirring times. The air is full of the sounds of war. After many years of peace and prosperity which God has given to our country, the call has been again issued for brave volunteers, and it has been enthusiastically responded to throughout the land until there are now more than enough. We are daily talking and reading of weapons and warships. Our hearts are thrilled by the mighty possibilities of the hour, and we are anxiously watching for tidings of national victory.

In all the mixture of motives that are urging the American people forward in this great conflict, the main one, we trust, is not the ambition for more national glory, at best a doubtful and bloody prize; not the acquisition of new territory, which we surely do not need, but the true spirit of humanity, the duty of the strong to help the weak, a moral indignation against the cruelties of oppression and the determination to bring relief and freedom to the down-trodden and the suffering. On this ground alone we are claiming we can find sufficient justification for our armed intervention and our aggressive blows.

In all this let us not fail to find today an illustration and a figure of the world-wide missionary cause in the interest of which we are assembled. The object of this, too, is intervention for rescue. Why should we not simply enjoy our own gospel privileges in peace? Why should we trouble ourselves about the moral and religious welfare of other lands than our own? Why, when we have so many evils to reform within our own borders, so much injustice and error and sin, should we not concentrate our efforts here? The false religions of the world, Brahmanism, Buddhism, Confucianism and all, have solicited none of our advice. These devotees, unlike the victims of tyranny in Cuba, are not wont to reach out for our interference, but rather regard our coming as an impertinence. Why, then, expend thought and time and treasure and Christian lives upon them, assailing such appalling difficulties and involving so much sacrifice? It is the old question. But the passing events emphasize anew our answer. This is a war for *deliverance*. On that ground we *have a right* to make it. On that ground we *must* make it, or else prove false to the spirit of our Christianity, and grieve that world-embracing heart of compassion which has touched our hearts and prompted them to the pity of our fellowmen. For long sad centuries those old false systems have been holding men in bondage, blinding their minds, imposing on them unutterable burdens, and at their very best professing to offer but glimmering rays of hope to groping souls. Cuba's cry for material aid is but an incident compared to the strong appeal unconsciously presented to us in the spiritual needs of many peoples.

"From many an ancient river,  
From many a palmy plain  
They call us to deliver  
Their lands from error's chain."

It would be cold-hearted and selfish to be unmoved by the knowledge of their necessities. We need not wait for *orders*, for the great Captain of our salvation has commanded us to go. Of the expediency of the great enterprise we need not question, since He, who spake as never man spake and has the right to our extremest loyalty, has planned its operations and has placed himself at its head, promising to be with us always if we faithfully carry out his injunctions. It is a constant inspiration for our timid hearts to remember how fully and calmly He has surveyed the field, and with what confidence He is "expecting till his enemies be made his footstool." He summons us to no waning cause,

no doubtful issue. Though it takes a long time, the banners are moving forward. Victory *shall* come. The world shall be delivered from its bondage to sin. Meanwhile let us rejoice that it is not by sword and rifle, by death-dealing shot and bursting shell that we are to do our work. It is rather by the precious proclamation of a Savior's love that we seek to subdue men's souls, and to bring them as willing subjects into the blessed kingdom of our God. "The weapons of our warfare are not carnal, but they are mighty through God to the pulling down of strongholds."

Oh, brethren, this is *the grand campaign*. The present, passing war, important as are its issues, is not to be compared with it. Let your hearts never cease to be stirred by the magnificence of its scope and the height of its moral grandeur! Think of the prayers and tears and shouts of joy that have marked its progress, the critical battlefields of its history, the roster of its sainted heroes! As Christ's disciples we must not be slack in carrying on our part of it.

"To doubt would be disloyalty;  
To falter would be sin."

This world-wide character of the campaign results from the *position* of our great Commander. What is the diameter of this globe compared to his stoop from heaven to live and die upon it! Such a sacrifice as his cannot be localized or nationalized in its significance and benefits. He gave himself for all mankind. And now that He has risen and ascended and reigns, not in Jerusalem but at the right hand of God, one part of the earth is just as near to his hand and to his heart as any other. As a nation we think we have a right to intervene in Cuba because it is at our doors, but we excused ourselves from doing so in the case of Armenia, because we would not interfere with European politics or become involved in entangling alliances. But in this missionary movement Christ as the King of kings bids us assert his claim everywhere; and to all the powers of sin that would hinder discipleship to him he says, as Jehovah of old said to Pharaoh: "Let my people go!" We should think of the broad, gracious outlook from his throne and learn to widen our selfish horizons.

The world-wideness of the campaign also throws light and cheer upon our local duties here in America. If the work we are personally and severally doing for Christ in the places where he has put us, were independent and isolated and had no relations to anything broader in its sweep and purpose, we might perhaps have reason sometimes to regard it as small and narrow, and so to become disheartened. The strength of one man is so limited and his field of influence seems to reach such a little way. Looking only at what is shut in within the barriers of his own station, each might sometimes ask, "Is it worth while for me to keep on?" The overwhelming odds in favor of the enemy just then and there might make him give up. Pastors and laymen who think only of their own church, will often thus faint and grow weary. But if that is only one post in a great and comprehensive plan taking into view the whole nation and all the nations; if the individual Christian worker is but filling his place in a mighty army which the Lord is superintending and moving and which requires some to toil hard in the muddy trenches as well as others to carry the flag to the conquered heights; which requires the weary pacing of the lonely sentinel in the forest as well as the triumphant march to thrilling strains of music into the surrendered city; which may even require submission to an apparent defeat on the part of some in one place in order to a signal success on the part of others in another, and in which some brave soldiers must fall and die without the sight, while their comrades go onward over their dead bodies to a new stage in the fulfillment of divine promises; ah, i

your work and mine, my brother, so stands, as we verily believe it does, to the farseeing and all-embracing movements of the Lord of life and glory, what a grand dignity does it add to our work, with what glad enthusiasm ought it to fill our hearts! We cannot afford for our own sake to forget this our connection with the grand campaign.

We need the freshening air, the bright, full sunshine, the quickening impulse of this broad outlook. The kingdom of Satan is one the world over, and the kingdom of Christ is also one. The missionaries in Asia and Africa are our comrades. Every advance they accomplish brings nearer the great day of glory for us all. The world is smaller than it used to be. Scientific inventions have brought us closer into touch. Even if it were not so, we are parts of the same forces and our departments are interrelated. In order to the deliverance of Cuba in the Antilles, it was thought necessary to defeat the Spanish squadron at Manilla, on the other side of the globe. So the evangelization of Burma and China are steps towards the greater realization of Christ's power and grace and His final sovereignty here at home. Let us not forget this fact.

Once more let me remind you that this world-wide enterprise of missions is necessary to bring out and *prove the full value of the gospel*. It shows what the gospel can do in widely different conditions. If we only saw it saving Americans we could praise it as the power of God among men, but we might then doubt its efficacy, as men once doubted, to lift up pagan peoples, or undermine ancient systems of belief; but the farther we send it the more varied are the responses of trust and joy it wins. Each new tribe it conquers adds fresh illustrations of its adaptation to human hearts, and so gives us new proofs of its having emanated from him who wishes to be the God and Father of all. A single little bit of glass can reflect one ray of the sunlight. A collection of them in one place can throw back the light of many rays. But it takes the reflections of all the objects in world-wide nature to show us what treasures of beauty are inherent in the sun's radiance. So, we are told, that it is "with all saints"; that is, with saints of every generation and from every part of this earth, collecting and comparing with them our varied experiences, that we shall come "to comprehend what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge." The conversion as a whole of all the nations is necessary before we can see reflected the full brightness of his power, and thus come to "see Him as He is."

Let us then take up anew and make more of the work handed down to us in this Union from the fathers! Let there be no narrowness of spirit to make it near-sighted; no debts to impede its progress! When a church ceases to be zealous for missions it shuts out from itself a great deal more than it shuts in for itself. Itself is the greatest sufferer. But when it reaches out its hands, as Christ reached out his heart, it is no longer straitened but enlarged. God make all our churches of this character, more and more, by dwelling in them by his Spirit! Then shall be brought to pass the saying that is written: "*Thy people shall be willing in the day of thy power.*"

The audience sang the familiar hymn, "The Morning Light is Breaking," and the President announced the following additional committees:

*Arrangements.*—F. L. Anderson, New York; J. W. A. Stewart, D.D., New York; O. O. Fletcher, D.D., New York; F. S. Dobbins, Pennsylvania; Edwin Bromley, Rhode Island.

*Enrollment.*—Alexander Blackburn, D.D., Massachusetts; E. W. Lounsbury, D.D., Illinois; L. S. Bowerman, Washington; W. D. Holt, Ohio; J. W. Brougher, New Jersey;



E. A. Waffle, D.D., New York; S. H. Archibald, Vermont; T. E. Bartlett, Rhode Island; J. H. Haslam, Pennsylvania.

*Place of Meeting.*—R. J. Adams, D.D., Massachusetts; C. A. Wooddy, Oregon; L. C. Barnes, D.D., Pennsylvania; A. S. Carman, Ohio; E. A. Woods, D.D., California; D. W. Faunce, D.D., Rhode Island; John Earl, Iowa; J. A. Johnston, Michigan; C. L. Rhoades, New York.

*Finance.*—Orville A. Barker, Massachusetts; B. L. Whitman, District Columbia; E. M. Thresher, Ohio; A. J. Fox, Michigan; S. P. Hibbard, Massachusetts; Geo. G. Dutcher, New York; J. E. Howard, Michigan; Z. Grenell, Illinois; Wallace Buttrick, New York.

The Home Secretary of the Union, Rev. H. C. Mabie, D.D., presented the report of the Executive Committee, and called attention to some features of the report.

The report was accepted.

Rev. S. W. Duncan, D.D., the Foreign Secretary of the Union, read the following special paper :

#### SURVEY OF ASIATIC MISSIONS, WITH SOME SUGGESTIONS AS TO FUTURE MISSION POLICY.

Obedient to your instructions, I present a survey of the foreign work of the American Baptist Missionary Union, with some suggestions as to policy and methods.

Attention is confined to the mission fields of Asia. If we thus seem to pass over the remarkable work that, under God, the Society has accomplished on the continent of Europe, it is not because this is less worthy of attention, but from the limitations time imposes. The European missions, never more full of promise than at the present time, must be treated by themselves to do them adequate justice. Their environment, the conditions governing their prosecution, are entirely unlike those prevailing in heathen lands. Policies and methods also differ widely. The attempt to combine them in our thought would not only exceed the limits of this discussion, but impair its unity.

Embraced in the comprehensive term "Asia," our survey will include Burma, reaching to the frontiers of China in the east and to Assam in the west, the Indian missions, including that to the Telugus in southern and Assam in northern India, Japan, and parts of the great empire of China. This simple enumeration of the lands occupied by the Society, with their millions of inhabitants without a knowledge of God, and destined to play an important part in the world's future, will at once suggest that no insignificant portion of the wide vineyard has been entrusted to our cultivation. Surely the question—where to go, given many fields, which may we select—there is no occasion for raising. In fact upon this problem we cannot exercise our wisdom if we would, for the whole globe as yet accessible to missionary effort is substantially parceled out among the various branches of the Evangelical Christian Church, and occupied by its intrepid missionaries. It is most significant, too, how completely this parceling out has been directed by the divine Christ, through his ever-present administrator in the church—the Holy Spirit—and how little mere human calculations have had to do with it. Into fields and regions where, following the dictates of natural foresight, missionaries would hardly have thought of entering, He has thrust them by some unmistakable providence, or some overwhelming influence. No mission annals are richer in attestations of this statement than our own.

There is Judson, borne on to Burma against his own will and wisdom because every other region was closed against him, and by the assurance that the sovereign purpose of Almighty God was being fulfilled in him, sustained through those first seven years of awful isolation, without the consolation of a single convert; there is Boardman and his strange introduction to the Karens, a people of whom he was wholly ignorant until God made known his purpose of grace for them; and Jewett, rock-like in his determination to die among the Telugus, though the denomination should abandon them, because taken up to the Mount — he had been granted a vision of the Invisible; and the heroic Scott, beckoned, as by angel messengers, to the hill tribes of Assam, willing himself to perish if only the gospel might be given to them. These and many other indications of the guiding hand of the Most High, no less remarkable, are guarantees that the various missions of the Society have not been arbitrarily chosen, but are ours by divine assignment. They cry out in protest against retiring from one of these fields. Yea, even from the Congo, which, as now reorganized, will certainly occupy no inferior place in our family of missions. Certainly the direction from heaven to do so should be as unmistakable as that which thrust us in, if the brightest glories of our history are not to suffer eclipse, and we be verily guilty of discrediting the gracious providences of God.

#### BURMA

In a survey of the missions of the Union we naturally begin with Burma, where Judson began his labors in July, 1813. Here, according to the latest report, are 164 of the missionaries of the Society, including single women and the wives of missionaries. This force is supplemented by a body of more than 800 natives, who give themselves in various ways directly to evangelistic work, besides a number almost as large employed in teaching. The number of communicants has reached the total of 38,617, who are gathered into 654 churches, of which 518 are self-supporting. The annual net gain in membership for the past ten years has exceeded 1,000. Thirty-nine principal stations are occupied by the missionaries of the Society, with which are directly connected some 600 outstations, efficiently manned by native preachers or teachers. There are over 500 schools of various grades into which are gathered some 15,000 pupils, besides the flourishing college and theological seminary in Rangoon and vicinity. Aggressive mission work is carried on in six different languages, not reckoning the work done for Eurasians in English. The stations of the Society are admirably located for effective evangelization. Not one was selected without the most careful investigation upon the spot as to accessibility, sanitation, and other conditions necessary to be taken into consideration, by men amply qualified to judge in such matters. Experience has vindicated the wisdom of the selection. Of these stations, three are located at strategic points in the Shan States, with one for Burmanized Shans at Bhamo; while two have been opened at convenient points for reaching the Kachins. These six stations, if effectively sustained, ought to meet the requirements of these races for years to come. For the Chins, a vigorous people and now becoming susceptible to missionary effort, there are at present two stations; the rest, saving one center for work among Telugus, being about equally divided between the Karens and Burmans. The reports show a vast amount of faithful, self-denying effort at all these stations, with varying results as regards fruitfulness. In many, it is still the season of seed-sowing, the time of harvest having not yet come; but nowhere is good promise for the future wanting. The development of the spirit of benevolence among the native Christians has been a marked feature in the work, and the large recent increase in the volume of their offerings for the maintenance of church and school indicates a quickened sense of personal responsibility.

Let no one, however, imagine that all the requirements of this interesting field are being met, and that we have nothing to do but congratulate ourselves upon what is being accomplished. It still remains too sadly true that as yet we have worked only about one-third of the old Burman empire; there are fully two-thirds of the population with whom we have no real contact, nor has any other society. In the wide region west of the Irrawaddy, including the fruitful and populous valley of the Chindwin, bounded on the west by Arakan and on the north by the hills of Assam, we have no foothold. Even in those portions of Burma where the Society has carried on its work, comparatively slight impression has been made on Burmans and their traditional religion—Buddhism. We have not yet really grappled with this hoary cult which dominates the majority of the people of the Orient; our chief successes have thus far been confined to the Karens. The thousands of communicants upon our rolls, and the self-supporting churches and flourishing schools pertain mainly to this people. For their religious and educational training, leaving out the missionary staffs of the college and seminary as equally employed for both races, the report of a year ago shows forty-nine missionaries of both sexes employed, as against forty-five for the whole Burman race. And yet the Karens, every tribe included, according to the last census, cannot be said to exceed seven hundred thousand, while the Burmans number more than six million. They are the dominant race of Burma. Their language is the prevailing language, and it is only a question of time when it must supplant the other vernaculars. They furnish the stronghold of Buddhism in the East. Notwithstanding the dethronement and exile of King Thibaw, its once royal head, Buddhism, so far from being a decaying religion, is vigorous, aggressive and proselyting, every year probably making more converts from the Pwo Karens than does our own mission. Certainly it must be patent to all that Burma will never be evangelized until the Burmans are evangelized.

What shall be done in view of this vast disparity between our efforts for the Karens as contrasted with that for the Burmans? Without questioning for one moment the wisdom of the Society's policy in the past, when all the circumstances are taken into account, does not this disparity now raise questions which *must* have a place in its future missionary policy as regards Burma? In the distribution of our resources of men and money, must not a larger proportion fall to the eight million of Burmans, and a much larger share of responsibility for Burma's evangelization be laid upon the Karens? Is it too much to hope that from this interesting people may yet come a company of evangelists, who, fired with the apostolic fervor of Ko Thah Bu, shall yet reproduce among the Burmans the marvels of grace that under his instrumentality were wrought among the Karens? Race prejudice, to some extent the smouldering fires of old animosities, together with insufficient education, stand in the way of the realization of these hopes. These are obstacles that can be overcome. Shall not the efforts of all Karen missionaries, re-enforced by the support and expressed wish of the denomination, be directed to this end?

The crowding of the Chinese into Burma presents another interesting missionary problem for the Society's consideration. These represent a much higher type of Chinamen than those we have become so familiar with in America. They become permanent settlers in the country, intermarry with the Burmans, are growing in wealth and getting into their hands a large part of the mechanical industries of the country. They appeal strongly to the immediate consideration of the Union, not only for the sake of their own salvation, but because they are destined to furnish a most important auxiliary to mission work among the Burmans. No longer should work among them be delayed. It can be conducted with slight expenditure, inasmuch as Chinese only need to be employed who can be placed

under the direct supervision of one or more of our resident missionaries without seriously interfering with their special work.

Any survey of the work in Burma would also be defective that failed to notice the present growth and prosperity of the seminary and the college. Every year the ranks of the ministry are swelled by the addition from the former of large numbers of devoted and earnest young men, speaking various languages, who are not only ready to shepherd the churches at home, but to go to the "regions beyond." In the past five years the college has grown from less than a hundred to 473 pupils in the various departments. Here all the races represented in Burma meet together on a common ground, and are taught through the common medium of the English language. The institution is thus specially adapted for meeting the requirements created by the diversity of tongues, and for furnishing in the future the workers which the times will demand. In the normal department, through the training of the future teachers of Burma there are vast possibilities for the exercise of a wide influence throughout the land for Christ and his truth. The maintenance of this growing institution, so indispensable to the mission, without a dollar of productive endowment, has been a serious problem, especially in these last years of financial straitness, when enlargements of operation are rendered imperative as a result of the institution's prosperity. There should be a medical department and a department for the Chinese. With a slight annual outlay both these departments would speedily become self-supporting, and would add materially to the strength of the mission. We cannot hope, however, that the needs of this prosperous institution can be met from the yearly contributions to the treasury. Will not some friends of Christian education come forward in this time of need, and, by furnishing a moderate endowment, not only save this valuable interest from peril, but confer an incalculable benefit to the whole Burman mission?

Nor should we forget the place which the printing-house at Rangoon holds in the evangelization of Burma. From its presses issue every year the scriptures or parts thereof, and a carefully selected Christian literature in eight different languages, including the English. Except for its beneficent agency there are peoples to whom the printed page would never come, for the means for furnishing it do not elsewhere exist. The mission annals of Burma abound with illustrations of the quickening influence of the Society's press. There are many, not only from among the living, but from those now in glory, to whom its tracts or leaflets first brought the message of salvation. Its usefulness was never more manifest than at the present time, and never was it more needed when printing presses in Rangoon, owned and conducted by natives, are devoted to the printing of a Buddhist literature, which in attractive forms is exposed for sale on pagoda platforms, at steamer landings, and wherever people are likely to congregate in all parts of Burma; and yet the dilapidated building in which its operations are conducted has become wholly inadequate for the increased service required, if indeed it is not nigh being condemned by government as no longer safe. How shall a home be secured for the mission press which may enable it to multiply its agencies for diffusing the gospel, and that shall be worthy of the honorable position which the Society holds among the institutions of Burma? Your committee has been criticised for incurring debt; but if the constituency of the Union could but realize what painful restraint has been exercised in this and a score of similar cases where timely assistance granted would have greatly advanced the work, this criticism would have been changed to sympathy and liberal co-operation.

The Society has spent eighty-four years of labor in Burma, and they have not been in vain. A vast missionary force has been accumulated, solid foundations laid in thousands of converts, hundreds of self-supporting churches and scores of vigorous Christian schools

which, backed by your sympathy and prayers and co-operation, cannot fail in the near future to result in large and influential Christian communities, independent of aid from abroad for the maintenance of the institutions of Christianity. The new conditions which the inrush of immigration from all quarters of the East, the steady development of the resources of the country, and the progress of its railroad systems are introducing, make Burma a more interesting and important field for missionary operations than ever before, and should continue to give it a warm place in the heart of the denomination.

#### ASSAM

Turning now to Assam, where our fathers began work in the hope of connecting this portion of Northern India by a chain of mission posts with Burma, a varied and interesting field opens before us. The hoped-for connection with Burma has not yet been effected, but a survey of the years that are gone shows that no mission has been more fruitful in conversions in proportion to the labor expended upon it than has Assam. As in Burma, the missionary operations in the country are to a great extent in the hands of our own denomination, and a peculiar responsibility attaches to the Society on this account. In the providence of God, too, as we believe, the experience in Burma among the Karens has been in the main repeated among the hill tribes of Assam. The first efforts at evangelization were directed to the Assamese inhabiting the Brahmaputra valley, the dominant people having an organized religion in Hinduism. Results were difficult and slow, and comparatively little progress was made. For some wise purpose God opened to us the Garos, who were hungry for the gospel, and then the Nagas, and latterly the Kohls. Among these peoples the truth has had free course, and many and abundant have been the triumphs of the gospel. Good progress has been made among them in the line of self-support, and the results would be rendered vastly greater by the introduction of the common industries. Let these hill people once be taught how to utilize their mountain streams, which now idly lash themselves into foam in their plunge from rocky precipices, and the establishment among our native Christians of intelligent, industrious, self-supporting Christian communities would not be a remote possibility. The beginnings in this direction that have been made at Gauhati and Tura have met with such encouragement as to give assurance that this is no wild prophecy. Nothing but financial limitations have interfered with enlargement in this direction.

It is possible that our success among the hill tribes of Assam has been purchased at the expense of a neglect of the Assamese, for it is true that the work done by the Society for them, the most numerous, the most influential of all the peoples of Assam, is comparatively insignificant. Assam will never be evangelized until the Assamese have the gospel, any more than will Burma without the conversion of the Burmans. That the work is difficult and meets with a tardy response cannot certainly justify a great Christian body, professing to take Christ's last commission as their marching orders, in turning from it. The future mission policy for Assam must take into account the Assamese with the work readjusted with reference to this. The present time has in it some new features by way of encouragement for such an effort. Interest in education has recently been awakened among the Assamese in the Brahmaputra valley. The number of pupils enrolled in the government schools shows this. There were 40,734 enrolled in these schools in six districts in 1894, and the number has been increasing by more than a thousand each year since then. The significance of this is a larger number of people, young and old, who are able to read, and with the advance of enlightenment, a modification of the existing prejudice against reading Christian literature. With a greatly augmented contingent able to read the scriptures and

Christian tracts, the opportunity for work by the Society among this people is perceptibly enhanced. To meet this, a revised edition of the New Testament is just coming from the press, soon to be followed by the Old Testament, but these leaves for the "healing of the nations" must be promptly and effectively followed by the living preacher, if the "word of God" is to "grow and multiply."

## TELUGU

The Telugus are associated in our thoughts with the most remarkable triumph of the gospel in the annals of modern missions. In a paper read at the Anniversary held in 1890, Dr. Murdock pleaded for at least fifteen new families to save from retrogression the Telugu converts that had joined the mission in such vast numbers. The Society was tardy in responding to these appeals, but in the years 1892 and 1893 some thirty missionaries, wives and single women included, were sent to the field. Their arrival was timely, and vast districts, studded with villages too numerous for one missionary to attempt to supervise, were subdivided and assigned to the new comers. Though a large special fund was raised for the sending forth of these new laborers, it scarcely provided for their passage and support the first year. This greatly increased force was then thrown upon the general resources of the Society. New bungalows had to be built for them, and increased appropriations made for the support of native preachers and evangelists in the subdivided districts. The large debt incurred and recently liquidated was largely due to this cause. It is not too much to say, however, that this timely re-enforcement in an *important sense* saved the Telugu mission and relieved the denomination of the certain odium that would have rested upon it, had the great harvest which thrilled the hearts of Christians all over the world been suffered, from our neglect, to perish. Will any man dare say that these results were purchased at too high a cost, even though the debt was incurred? Would American Baptists have been willing to have saved the few thousand dollars involved at the price of eternal loss to the kingdom of God?

Among the many gratifying results of this re-enforcement of the Telugu field may be mentioned the steady elevation of the spiritual life and moral character of the Telugu Christians. Multitudes that would have otherwise been overborne by the inconceivable iniquities and temptations of their environment have become steadfast and worthy disciples. The unorganized masses have been gathered into churches as fast as the conditions would permit, and good progress was being made toward a realization of the duties and responsibilities of church membership, until the work suffered a temporary set-back by the recent famine. While there has been no relaxation of effort on the part of our missionaries in the direction of persistent evangelization, increased attention has been given to education. There is a growing appreciation on the part of Christian parents of the value of education for their children, and they are now co-operating with the efforts of the Society as never before.

This is seen in the progress of the schools at Ongole, Nellore and elsewhere, and in the raising of the standard of entrance to the Theological Seminary at Ramapatam. With the opportunities now afforded at this institution for the training of preachers, the outlook for the Telugu mission is bright with promise if the work shall continue to be adequately sustained. There is danger lest the marvels of grace wrought in this mission in the past should create in us a feeling of contentment, and blind our eyes to the magnitude of the work yet to be done and the difficulties that still beset the mission. There remains much land yet to be possessed. What are the fifty thousand or more numbered in our membership to the eighteen million who speak the language familiar to our missionaries? There

are millions yet of the Telugus who have never heard the gospel from us, or from the missionaries of any other society. We are in direct contact with Mohammedanism at many of our stations, but as yet we have made but slight impression upon its votaries. There has no real breach been effected in the wall of caste, which still interposes a haughty and determined resistance to the progress of the gospel. Our success has been among the lowest classes, the Malas and Madigas, who have joined us in great numbers. There is no occasion for the slightest discouragement in this, for it seems to accord with the Master's plan. But let us not lose sight of the fact that our work in Southern India has scarcely more than begun. Evidences multiply throughout our wide mission field that the Sudras, or agricultural class, the possessors of estates and able from their own resources to sustain religious institutions, are being more and more affected by the influence of Christianity. Representatives of this class are being found among our converts in increasing numbers. A spirit of deep unrest and of earnest inquiry is also prevalent among the Brahmans. Without doubt there are many secret believers among them who have not yet found the grace or strength to openly avow the Christ. The feeling is prevalent among all classes in India that great changes are impending. This is no time to relax our efforts, but rather to increase them. God will surely reward a patient continuance in well doing in the future as he has in the past. Present indications certainly afford ground for the expectation of future large ingatherings that shall not only swell the numbers of the church, but also bring to the service of our Lord a vast increment of social and material forces.

#### CHINA

Until our relations to Spain became uppermost in the thoughts of Christendom, questions affecting China's future were all-absorbing. The changes that have come over this vast empire since the close of the war with Japan, the revolution of ideas, are unparalleled in the history of modern times. In place of stagnation and of an iron-bound conservatism contemptuous of anything new, there is now an intense eagerness for the introduction of Western ideas, Western facilities for inter-communication, Western science and literature. The transformation now taking place in China can be likened to nothing less than a resurrection from the dead. Time will not permit us to dwell in detail upon this mighty movement. When we see the rulers, high and low, in Peking and in the provinces, convinced that their former exclusion of Europeans and all European ideas was a grave error, and that now they must change this policy; when we see the highest literary doctors in Peking and elsewhere, who rule the policy of the government throughout the empire, and who were formerly opposed to missionaries, now so friendly as to seek their advice and co-operation in inaugurating moral and educational reforms; when it comes to pass that the fierce gentry in the province of Hunan, who had sworn to drive Christianity out of the empire, own their error and invite a prominent missionary to become a professor in their chief college; when the publications of the Christian Literature Society for China are so eagerly sought by the leaders of China's literary class that the sales of the same have risen from \$818 in 1894 to more than \$12,000 in 1897, and that the demand far exceeds the supply; when leading Chinese scholars come forward with articles against foot-binding, and these efforts are being supported by societies of eminent Chinese ladies; when railroads and factories are multiplying, and schools for Western learning are springing up in every province; when liberal contributions of money are being received from viceroys and others high in state for the diffusion of Christian and general knowledge among the Chinese; when baptisms of converts in every part of the land are multiplying, and inquirers (from whatever motive) can be numbered by the thousands, it must be evident to the dullest apprehension that an era of immense significance as regards Christianity is dawning in China.

Your Executive Committee have not been unobservant of this movement. In a paper read before this body by Dr. Murdock in 1890, he referred to "the moral desolation of China's four hundred millions," and the comparative insufficiency of the Union's efforts with only two central points of missionary occupation — at Swatow and Ningpo. Since then strenuous efforts have been made to enlarge the area of operations. The work, hopefully begun by Messrs. Upcraft and Warner in Northwestern China, has been greatly strengthened. It has passed successfully through the fires of persecution, and has come forth purer and stronger for the trial. With three well-established stations at strategic points, vigorously manned and in harmonious co-operation with each other, a future of successful achievement under God is assured.

In Central China at Hangyang, itself a great city, and in close proximity to Hankow, still greater, a station has been firmly established, land purchased, and permanent buildings have been erected. During the past year the staff has been strengthened by the addition of experienced workers; a church of twenty-one members has already been gathered, whose liberality and zeal justify the expectation that these are the first fruits of a consecrated host soon to be marshalled for the regeneration of Central China.

The work at Swatow has been extended, and new stations opened at Ungkung, Chauchaufu, Kityang, and among the Hakkas of the district. These points have all been admirably chosen, and are already rendering a good account of themselves. Even more would have been attempted, following up the movements of Divine Providence, but for the financial difficulties with which the Society has been struggling for the past four years.

China's population exceeds that of the white race. Its evangelization would be decisive in the conflict between Christianity and heathenism. Missionaries who have been longest in China, and have observed most carefully the tendencies of the present time, are confident that the events now occurring, if rightly improved, furnish the possibility of its speedy conversion. "This is the Lord's doings, and is marvellous in our eyes," but it lays upon every follower of the Lord Jesus a serious responsibility.

#### JAPAN

And what shall we say of Japan, so suddenly emerged from comparative obscurity and now enrolled among the great powers of the earth? The real secret of her wonderful progress is to be traced to the introduction of Christianity. It will be a great mistake, however, to conclude that Japan has been extensively evangelized as yet, or is in any sense a Christian nation. A wonderful vantage ground for Christianity has been gained, but the great work of making this ambitious and self-confident people obedient to the Lord, is yet to be accomplished. Four-fifths of its population are still firmly held in the iron fetters of Buddhistic superstition. The conflict with heathenism has been rendered more complicated by the extensive introduction among the educated classes of Western materialism and agnosticism.

The work of our Society has been confined mainly to the humbler people. Small in comparison with that of other missionary boards, American and English, it has yet been in one sense no less fruitful. Comparative statistics show as large a number of acquisitions to the faith in proportion to the amounts expended as in any other society. There has been a steady growth in the efficiency of our missionary equipment. Our theological school is becoming more and more a center of power and blessing, and grows in favor with the Japanese. Our Christian academy for boys in Tokyo, finally opened after several years of deliberation and effort, has fully justified all expectations. In this school two ideas have been kept steadily in mind: a preliminary training for those intending to enter



the seminary with the ministry in view, and the creation, by a judicious course of education, of an intelligent laity. With the conditions, social, industrial and educational, now prevailing in Japan and likely to be intensified in the future, the hope of Christian missions under God lies in a well-qualified ministry and in an intelligent, high-minded body of laymen. It will at once be seen, therefore, how indispensable is a school of this nature under strictly Christian and denominational influences. The existence of this school is just now jeopardized by the recent destruction by typhoon of the buildings that sheltered it. What to do for the future in view of the diminished resources of the Society is a problem embarrassing to your committee. May not some light be thrown upon this problem through the Spirit-prompted liberality of some of those who shall now hear of its needs?

Enlarged facilities and a new impulse to mission work in Japan will be given when the new treaties go into effect in July, 1899. Then the present passport system will be abolished, which has to a large extent shut up missionaries in a few centers and restricted free inter-communication with the rural districts, and the whole empire will be open to the free approaches of the messengers of salvation. Would that we might be in condition to welcome this new era! We need an immediate addition to our depleted missionary forces. We have no representative in the northern part of Japan. Two new families at least should now be in preparation for the enlarged opportunities which are wrapped in the womb of the future.

#### SUGGESTIONS AS TO POLICY AND METHOD

This hasty survey of these mission fields may very properly be followed by some suggestions relative to the policy and methods of the Society for the future. In this connection there should be emphasized a steadfast adherence to that which has been eminently characteristic of the Society's policy in the past; namely, the prominence given to direct evangelization, the personal contact of the living preacher with those who are perishing, a wisely conceived and urgent effort to win their acceptance of the gospel message. This is first in all missionary operations, as it is first in the things enjoined by the Great Commission: "Make disciples of all the nations." All other forms of activity, medical missions, schools, industrial work, are subsidiary to this one supreme endeavor, and possess a value in proportion as they promote evangelization or directly tend to conserve and extend its results. Familiarity with our mission fields warrants the conviction that there has been no waning in loyalty among our missionaries to this fundamental requirement. In the danger that exists lest this sovereign purpose should become weakened or obscured amid the complexity which missionary activities have in these modern times assumed, it is fitting that the minds of all at home and abroad should be held firmly to that which is central in missionary work.

#### THE TRUE IDEAL OF MISSIONS

It is of vast importance also that our convictions as to the ultimate aim of missions should be sound and scriptural. Uncertainty and error at this point must be held responsible for some wasteful expenditures of money and effort in the past for unwise methods, and no small amount of error in the training of native converts. This was a result, doubtless unavoidable, in the inauguration of an enterprise so entirely new and so remote as the introduction of Christianity among strange and hostile peoples. The time has come, however, for profiting by the experiences of the past, and to undo, even though the task may be attended with difficulty, all that with the best of intentions has been wrongly done. It should be made clear in all our work that the ultimate aim of the missionary is to plant Christianity; that the work of sustaining and extending it after it has been firmly

planted must be relegated to the peoples themselves who are directly affected by its blessings, and whom he must train from the start with the expectation of their assuming this responsibility. Mission boards cannot be expected to perpetually sustain native churches; that task devolves upon the native church in each land. Beginning with the preaching of the gospel there follows the planting of the church, but so planting it that the thought of becoming itself a witnessing church, a center of light and spiritual power, under God the direct agency of salvation for its surrounding people, should always be dominant. It should never be forgotten that however much foreign boards may do, those vast eastern lands, now under the thrall of heathenism, are to be evangelized and Christianized, not by missions, but by the churches, Indian, Chinese, Japanese, "when these churches shall have been securely planted by missionaries." In this light the work of the missionary at any given point should be considered as temporary; it may indeed outlast his life, still it is destined with God's blessing to have an end. When the churches shall have reached a certain point the missionary may expect to move forward. To use a simile drawn from military science, he is like "the general who penetrates the enemy's country just as fast as he can secure the key points." The late Dr. Lawrence rightly expresses this relation of mission boards and missionaries in these fitting words: "Our part is to organize individuals whom we may convert into an indigenous, independent and expansive church, which shall be the type of a native and reproductive Christianity. We are to found this church on Christ and the Apostles, to train it from the start in principles of self-reliance, self-control and self-propagation. We are to develop its ministry, found its institutions, organize its work. From that point the attitude of the mission to the church and of the missionary to the native pastor is to be that of John the Baptist to Jesus: 'He must increase, but I must decrease.'"

Of course the great point is to know when the time shall have come to lay this responsibility on the native church. It will vary in different lands and with the varying social and industrial conditions of the people among whom we labor, but it should be made unmistakably clear that such a time *must* come; for it will readily be seen, if this central aim is kept steadily in view, how it will color the instruction given by the missionary, how vitally it will affect his methods of work, and greatly hasten the time when the native church can be thrown upon its own resources, leaving the missionary free to penetrate the regions beyond. Were this ideal kept predominant, possibly missionary establishments would be rendered less extensive and costly, and certainly a decisive shock would be given to the nerveless, indolent dependence of the natives upon the missionary and the supplies furnished by the Foreign Board, which has undoubtedly been an evil and a hindrance to missionary operations.

#### SELF-SUPPORT

The foregoing thought has been dwelt upon somewhat at length because of its close connection with the development of self-support, which the Union should incorporate as a cardinal point in the missionary policy of the future. By self-support is to be understood the organization of individual believers at the earliest favorable moment into independent churches, who shall be encouraged where possible to call and ordain, under the supervision of the missionary, suitable men as pastors. Where it is not possible, the appointment by him, after the apostolic method of elders, who shall have charge of the services and the work of the church. Such churches should be expected to provide for themselves places of worship without calling upon foreign aid, or in case assistance is extended, such aid should be strictly supplementary to their own utmost exertions. They should be expected

to maintain their own pastors, providing for them such support as shall be in keeping with the social conditions of the membership. When the question of education becomes an important one, they should also have laid upon them the duty and responsibility, so far as possible, of supporting their own schools. To attain the *full* ideal of a New Testament Church they should be led to go even further than this, and lay by something toward the direct evangelization of the surrounding heathen. In some of our missions all of these results have been successfully reached to the glory and praise of Christ; and it is worthy of note that the churches which have contributed most to this result in that mission of the Union which leads the van in self-support, are those which from the beginning received no aid whatever from the Society. The Executive Committee have taken advanced ground in regard to this movement, so vital to missionary progress. By a rule adopted a year ago, they have declined to give appropriations to the ordained pastors of churches. In lieu of this has been substituted small grants in aid to the churches, but only to such as show themselves worthy by doing all they can for their own support. The native churches, too, are for the most part building their own meeting-places. Only in very exceptional cases are appropriations now made for this purpose. It is of paramount importance that emphasis at this time should be given to this policy by the emphatic endorsement of the Society. For it must be said that there is wanting concerted and progressive action at this point on the part of some of our missionaries. Many are steadfastly and successfully at work along these lines. Others are wavering and uncertain, if not in opinion at least in method. It should be made distinctly clear to all what the Union's policy is, and that there is no disposition to modify it, or to relax effort in establishing self-supporting, self-governing, self-propagating churches; that we believe that Christianity in India or China or Japan must some day stand upon its own basis as it does in our own land; and that the Society purposes now to adjust its work with this object clearly in view. It may be true that the demands, which the realization of this ideal lay upon the natives, will at the first reduce the lists of converts. Is it, however, anything more than the faithful application of the tests which our Lord himself applied, when he directed the multitudes who were thronging upon him, to calmly consider the cost of discipleship? Certainly if at the outset the number of baptisms should be diminished, the loss in quantity would find an ample compensation in the improvement in quality, for a strong temptation to embrace Christianity for gain would be removed. Better still, native pastors and evangelists would cease to be isolated from the sympathy and life of their people by looking to the mission for their support; while in the churches robustness would supplant the chronic debility which is always the result of servile dependence.

#### MASTERY OF THE VERNACULARS

It is important that the Society emphasize the necessity of its missionaries acquiring a fluent command of the vernaculars. The vital relation of such command with the largest missionary success is too obvious to require argument. It remains true, however, that many on the field have failed in acquiring a fluent use of the languages in which they are called to address the natives. It is not putting it too strongly to say that this has been a weak point in our work. The responsibility for this condition does not rest alone with our missionaries, but with the method hitherto too commonly pursued in sending forward new men. Instead of placing such under circumstances where the first year could be given without interruption to the study of the language, they have in too many cases been forced to take up the work which some returning missionary has laid down; thus, all inexperienced, assuming responsibilities too arduous even for one long on the field. How was it

possible in such circumstances to conquer new and difficult tongues sufficiently formidable to one devoting his entire time to their acquisition? This course has not been one of choice, but has been largely due to the limited and uncertain resources of the Society. To continue this method is sure to be attended with these results: either the new missionary, unless he is a man of rare philological gifts, will fail to become a linguist, or, overcome and discouraged in spirit, if not permanently broken in health in the attempt to compass duties too numerous for any one man, he will fall slavishly into methods of work already existing, whether good or bad, because he has no time to carefully formulate better methods of his own. Strenuous effort has recently been made to break loose from this vicious usage of the past. Care has been exercised in the case of every new appointee sent out that he should be so located for the first year, at least, as to have the benefit of the presence of an experienced missionary, and relief from all the responsibility of a station. The committee, too, have adopted a system of examinations in the vernaculars whereby every new comer is required within three years of his arrival on the field, to pass at least two successful language examinations. It is a part of this new *régime* that failure in passing these examinations shall furnish sufficient occasion for discontinuance of further connection with the Missionary Union. To be just in the application of this rule the Society must do its full part in affording every new missionary a fair opportunity for uninterrupted study. An appeal may well be made to the constituency of the Union to give serious consideration to this important subject. It would be an immeasurable blessing to the work if a designated fund could be created having especial reference to the sending out of new missionaries. Whether this is feasible or not it is of paramount importance that your committee should have it in their power to re-enforce your mission stations in a way that would be most productive; and that instead of being compelled to wait until the last moment when a worker has fallen on the field and some one *must* be instantly thrust in his place, they may be enabled to anticipate by a year, at least, such emergencies, and place new men so that they can enjoy a period of training and preparation for the responsibilities to be assumed.

#### EDUCATION

The policy of the Society with regard to schools has been and is now, a conservative one. These cannot be regarded as a substitute for the living preacher, or even as a preparation for the work of evangelization. Our schools have sprung up where converts have multiplied, and the very acceptance of the gospel has awakened longings and aspirations which under the blight of heathenism were dormant. Located as our Asiatic missions are, largely under the British flag, the necessity of educating the young has been thrust upon us as a buttress to our evangelizing work and as a safeguard for the youth of our Christian constituency against the agnosticism and the materialism they would inevitably imbibe from the government and other schools, which they are sure to enter, unless the craving for knowledge was supplied under the auspices of the mission. The expenses of these schools, apart from the salaries of our own missionaries upon some of our mission fields, are wholly borne by the natives themselves, and everywhere such aid as they can render is exacted. There has been a steady growth in the support of their schools on the part of the natives. The outlay of the Union does not seem to be for this branch of service out of proportion to the whole amount expended for mission work on our fields. Last year, including the work of the women's societies, the total expenditure for schools was \$40,313.99, a little more than one-thirteenth of the entire appropriation of the Union. Of this sum only \$11,085.75 were from the direct funds of the Union. Of this \$11,085.75

more than \$5,000 was from the income of the Ongole College endowment fund, while two-thirds of the balance was spent in connection with theological seminaries, thus having for the most part direct bearing upon the preparation of a competent native ministry. Some readjustments, such as the union of several schools into one, particularly for the higher grades, where the use of one vernacular is feasible, are being considered, which may still further reduce this expenditure. It would seem also a wise policy to avoid henceforth the multiplication of boarding schools. The calls for these, especially in the Telugu field, are very urgent, and if funds permitted there is no doubt that their establishment at many stations might be a great benefit to such stations. Under existing circumstances, however, it would seem to be the wiser policy for a number of stations to concentrate upon one such school, so centrally located as to meet the requirements of all.

It scarcely admits of question that we are far behind as regards our educational equipment for China, and especially when the present intellectual *renaissance* is taken into account. We have done little or nothing in the way of higher education for young men. Native Christians, young and old, showing aptitude for the work of the evangelist, have received something in the way of a Biblical training. In most cases such have had a very slender foundation of knowledge to build upon, greatly lessening the advantage that might otherwise be derived from theological study. The result is that so far as a well-equipped native ministry is concerned, we are at the present time at a serious disadvantage. Other boards, who have long had their academies and even colleges, are now enriched with scores of native preachers and teachers prepared for leadership in this new era that is dawning upon China. While on the other hand if the testimony of those who are well qualified to speak is to be received, we have not, in the eastern China mission at least, a single preacher who would be listened to by any but the lower classes of the people. This condition of things must have an end if we are to take our place in the great work of China's evangelization. The middle and the scholarly class are now turning their thoughts to Christianity, and if we are to exert any influence over them, we must have preachers who can address such intelligently. It should be the policy of this Society to repair without delay this oversight by fostering at suitable points secondary schools, similar to our academies at home, adjusted in their curriculum to the intellectual conditions now prevailing, and with a view to furnishing a broad and solid foundation for advanced theological and biblical studies. Such a movement will not involve any large cost to the Society. The Chinese are not a poor people. After the initial expenditures for suitable buildings, necessary apparatus, etc., such schools would be amply supported by the Chinese themselves.

#### INDUSTRIAL TRAINING

The time is ripe for the Union to take decisive steps in the introduction of industrial pursuits among our native Christians. What has been done already here and there in a *desultory* way, without any cost to the Society, clearly demonstrates how great the advantages would be of wise and systematic efforts. The ability of the Karens to contribute so largely for the support of the work among them is due not a little to the quiet, practical efforts that have been made to introduce industries. By persuading them to engage in the culture of coffee and other crops, hitherto unknown to them, the productive power of their lands has been increased, and the church of Christ has profited thereby. The boarding-schools at Toungoo are to a large extent supported by the labors of the boys and the girls in printing, bookbinding, and in weaving. All this and much more, as I have said, has come about without expense to the Union, and has contributed materially to the progress

of the gospel. The need is critical that similar movements should be inaugurated elsewhere, and especially in the Telugu mission. The abject poverty of that people and the iron fetters of caste, make it impossible for anything to be introduced there without direct help from the Society. There is a call at once for a school that shall train young men and women in various industrial arts. Such a school is as clearly a help to evangelization and a buttress to the rising church as village or other schools can possibly be. Unless some method can be devised for putting into the hands of our native Christians the means of earning something more than a meager subsistence, the very spiritual prosperity of the Telugu mission will become a burden, which of itself will handicap the efforts of the Society in further extending the gospel among the heathen. The Telugu Christians for the most part are the lowest coolies, without land, or really anything that they can call their own — the hewers of wood and the drawers of water — with a scanty prospect, unless a helping hand is extended to them, of being anything better. The young people we educate, unless they are fit to become preachers and teachers, are in danger of being lifted up from the lowest level simply to be thrust back again, hindered rather than helped by their education, for adapting themselves to the situations in which they were born. As carpenters, printers, blacksmiths, cabinetmakers, shoemakers, weavers, stenographers, they can earn a comfortable living, and open centers for training others and giving them employment in their respective crafts. An immediate improvement in the social condition would follow, and with it an increase of contributing power from which both the school and the church and also the work of the evangelist would derive benefit; results which if there were no other, amply justify the wise use of mission funds in the promotion of such an object. Aside from this, in the Telugu field it is not too much to say that a social and industrial revolution would be wrought by organizing and fostering the leather industry, which is peculiarly the industry of the Madigas, from which a majority of our converts come. It may be a question with some whether the Missionary Union could legitimately engage in this particular form of effort. The work, however, might be successfully accomplished through a syndicate of Christian men, similar to that existing in Switzerland, in connection with the Basle mission. From the net earnings of the various industries of this mission the syndicate every year receives a remunerative dividend, after first devoting a liberal sum for the general work of the mission board. May not this project, so closely allied to the progress of Christ's kingdom, receive the serious consideration of the philanthropic capitalists among the Union's constituency?

What has been said with reference to the Telugu mission is true of Assam and of other fields. A clearly defined policy along these lines should be formulated and steadfastly adhered to. It should be plainly stated that the Union is only waiting the signal for advance, and the requisite means for inaugurating such an advance. It offers the most inviting and the safest fields of opportunity, where with the least expenditure the largest results spiritually and materially can be realized. This ought to be made so plain that all the forces of the denomination shall be concentrated, thus conserving and strengthening its own work, and that no occasion may exist for Baptist funds to be diverted to outside projects under the plea of promoting a promising and practical line of work which the Society itself does not seem to encourage.

#### CONCLUSION

Such are a few of the suggestions which a survey of our Asiatic missions prompt. The sustained progress of the work as a whole under the adverse conditions of the last four years is something for which to be profoundly grateful to God. It testifies, notwith-

standing the imperfections which are incident to every human effort, to the solid and conscientious character of the work that has been done, and emphasizes its claims to the unwavering devotion and support of the denomination. Overshadowed with debt as the Society again is, it seems like foolhardiness to outline any policy not immediately promotive of a reduction in expenditure. It is, however, only simple truth to say that, so far as the foreign field is concerned, reduction has been carried to the extreme limit consistent with maintaining the integrity and vigor of our missions. Can it be that the inadequate resources of the past few years are to be regarded as the final utterance of the denomination with regard to its great work of foreign missions? With the phenomenal growth in the financial strength of Northern Baptists, must we say that there is a decline of disposition and determination to obey the commands of our Lord "to give the gospel to every creature?" With the abundant tokens of the divine favor resting upon the work, plainly indicating that the mind and will of God concerning *our* duty are not changed, dare Northern Baptists falter now in their allegiance? Not to underrate the imperative needs and magnificent opportunities of the work at home under the auspices of our sister societies, it must not be forgotten that there is a divine element inseparable to the success of all our efforts in the work of the kingdom. Our labors and our offerings will suffer in productive value if we contravene any great spiritual law connected therewith which God himself has established. Is it not a cardinal principle in his economy that "there is that scattereth and increaseth yet more; and there is that withholdeth more than is meet, and it tendeth only to want." The scattering of the resources of the church in the early part of this century to the remotest corners of the earth, in the face of the remonstrance of those who thought all our money was needed at home, was the direct occasion of rousing zeal for home missions. The very increase to our American and home Christianity, in accordance with the divine law, came from the scattering. Shall we, with the rich experiences of these past decades, attempt to reverse this method of divine procedure, and think that we may augment the prosperity and extension of the home work by crippling the work abroad? God forbid! We are persuaded better things of you, fathers and brethren, and with a faith unshaken in the purpose of God to give the nations of the earth to the exalted Christ, and with unabated confidence in the constituency of this Society, whose instrumentality the Lord has so highly honored in the past, I cannot find it in my heart to utter here today any timid or uncertain counsels.

On motion of Rev. M. H. Bixby, D.D., of Rhode Island, it was voted that the paper be printed, and that the Executive Committee circulate it widely.

A discussion of the paper followed, in which Rev. J. T. Seeley of New York (who was present when the Union was formed in 1846), Rev. Increase Child (a lineal descendant of Increase Mather), Rev. W. N. Clarke, D.D., of New York, Rev. L. Moss, D.D., of Pennsylvania (who called attention to the change in English colonial management because of Christian missions), Rev. C. A. Cook, New Jersey, Rev. H. L. Morehouse, D.D., New York (who emphasized the importance of education in mission work), Rev. O. R. Mackay (who advocated schools as evangelizing agencies), Rev. H. W. Barnes of New York, and Rev. D. D. MacLaurin, D.D., of Michigan, participated.

Rev. Dr. W. N. Clarke of New York offered the following resolution, which was unanimously adopted:

*Resolved*, That the Missionary Union, having heard from its Foreign Secretary an

inspiring statement of missionary principles, does now affirm that its settled aim and purpose is nothing less and nothing else than the planting of Christianity as an abiding possession of the lands in which its work is done, and that it regards as necessary to this end the forming of a strong and self-supporting Christian people, trained in all that pertains to intelligent thought and worthy living.

Rev. Dr. G. W. Lasher of Ohio presented the report of the Committee on Nominations, which was accepted, and the following officers were unanimously elected :

PRESIDENT

HON. ROBERT O. FULLER, Massachusetts.

VICE-PRESIDENTS

HON. CHESTER W. KINGSLEY, Massachusetts. H. KIRKE PORTER, Esq., Pennsylvania.

RECORDING SECRETARY

HENRY S. BURRAGE, D.D., Maine.

BOARD OF MANAGERS

*Class III. Term expires 1901.*

Ministers

P. S. HENSON, D.D., Illinois.  
 LEMUEL C. BARNES, D.D., Pennsylvania.  
 REV. E. R. BENNETT, California.  
 JACOB S. GUBELMANN, D.D., New York.  
 SYLVESTER BURNHAM, D.D., New York.  
 WALLACE BUTTRICK, New York.  
 ALBERT G. LAWSON, D.D., New Jersey.  
 W. C. P. RHOADES, D.D., New York.  
 R. M. LUTHER, D.D., New Jersey.  
 CLAIBORNE A. WOODY, Oregon.  
 D. W. FAUNCE, D.D., Rhode Island.  
 Z. GRENELL, D.D., Illinois.

Laymen

GEORGE A. PILLSBURY, Minnesota.  
 A. D. BROWN, Missouri.  
 JAMES L. HOWARD, Connecticut.  
 SAMUEL A. CROZER, Pennsylvania.  
 EDWIN O. SAGE, New York.  
 EDWARD GOODMAN, Illinois.  
 ROGER S. GREENE, Washington.  
 ISAAC CARPENTER, Nebraska.

Women

MRS. E. R. STILLWELL, Ohio.  
 MRS. JAMES B. COLGATE, New York.  
 MRS. HENRY R. GLOVER, Massachusetts.  
 MRS. CHARLES H. BANES, Pennsylvania  
 MRS. JAMES S. DICKERSON, Illinois.

*Class II. Term expires 1900.*

REV. KERR B. TUPPER, D.D., Pennsylvania, to fill vacancy.

E. A. Coleman, Treasurer of the Union, presented his annual report, which was accepted.

Adjourned after prayer by Rev. H. H. Bawden of Ohio.

TUESDAY EVENING

The evening session was opened with a devotional service, conducted by Rev. W. L. Pickard, D.D., of Ohio.

Rev. D. A. W. Smith, D.D., who has been in Burma more than thirty years, much of the time as President of the Rangoon Theological Seminary, addressed



the Union. He spoke of the work of the Union among the Karens, and of its importance in our work in Burma.

Rev. H. C. Mabie, D.D., Home Secretary of the Union, followed with an address on "The New Testament Principles in Missionary Policy," calling attention to the answer of Jesus to his disciples just before his ascension, when they inquired of him, "Lord, wilt thou at this time restore again the kingdom to Israel?" The answer was a denial of a direct reply to the question of time, but it was also a promise of power and a commission to bear witness everywhere, beginning at Jerusalem. The speaker drew from the passage four main principles; viz., as to the geographical center from which the work of Christ is to proceed, the nature of the work undertaken, the means to be employed, and the form of the triumph.

The session was closed with the benediction by Rev. H. S. Burrage, D.D., of Maine.

#### WEDNESDAY MORNING

The Union assembled at 10.30 A.M., and the President announced the hymn "Onward Christian Soldiers." The scriptures were read by Rev. E. A. Woods, D.D., of California, and prayer was offered by Rev. Dr. Alvah Hovey of Massachusetts.

On the platform were a large number of missionary candidates and volunteers, and the rest of the session was given to the Students' Volunteer Movement. Dr. Mabie, the Home Secretary, referred to the relation of the Students' Volunteer Movement to the missionary boards, and introduced Mr. F. S. Brockman, a Presbyterian and a traveling Secretary of the Movement, and also Mr. Sumner R. Vinton of Newton Theological Seminary, also a traveling Secretary of the Movement. Both addressed the Union, and they were followed by Mr. J. A. Curtis, Mr. G. Chiba, Mr. R. L. Van Deman, Mr. H. R. Waldo, Mr. Pleasant Powell, Mr. S. Ebersole, Mr. G. C. Marston, Mr. G. H. Waters, Mr. C. B. Tenney, Mr. C. H. Moore and Mr. J. B. Travis, most of them students in the Theological Seminary at Rochester, who are looking forward to missionary service in foreign lands,—all student volunteers. Dr. Mabie also introduced Miss Wagner, Miss Hanna, a grand-daughter of Adoniram Judson, and Miss Mabie, his niece, a daughter of Rev. J. S. Mabie of California, who are under appointment by the Women's Board.

Prayer was offered by Rev. J. D. Fulton, D.D., of Massachusetts.

Rev. R. J. Adams, D.D., of Massachusetts, presented the report of the committee on place of meeting next year.

ROCHESTER, N. Y., May 18, 1898.

Your committee on the place of the next anniversaries would report that they received only one invitation; namely, from the First Baptist Church of San Francisco, Cal. In this invitation the entire denomination of the Pacific coast heartily writes: Therefore, with the understanding that the other societies concur, your committee unanimously recommend that the next meeting of the American Baptist Missionary Union be held in San Francisco, with the First Baptist Church.

Adjourned after the benediction by Rev. A. L. Wilkinson.

## WEDNESDAY AFTERNOON

At 2.15 there was a devotional service conducted by Rev. W. G. Fennell of Connecticut.

The President at the close of this service introduced Rev. Dr. J. T. Gracey, associate editor of the *Missionary Review of the World*, also Rev. Dr. J. T. Bissell. Dr. Gracey addressed the Union briefly, bringing the fraternal greetings of the Methodists of Rochester.

President Colby responded in behalf of the Union.

Rev. A. Bunker, D.D., of Toungoo, Burma, addressed the Union, reviewing the progress of the work among the Karens in his field of labor during the past thirty-three years, and giving a concrete presentation of that work in an account of the work accomplished in a single village, Sinnite.

Rev. Dr. B. L. Whitman of the District of Columbia presented the report of the Committee on Finance.

The Committee on Finance beg leave to submit the following report and recommendation :

*First.*— Your committee have felt the embarrassment inseparable from the fact that their report is expected within twenty-four hours after their appointment. This embarrassment is not new. The Committee on Finance must have experienced it year after year. We would respectfully urge that it is impossible to prepare such a report as the importance of the subjects referred to the committee calls for, without more time for deliberation. Two ways of relief may be suggested. (1) In view of the fact that the work of the Committee on Systematic Benevolence has become increasingly important, matters now referred to the special Committee on Finance might profitably be referred to the Committee on Systematic Benevolence, which has the advantage of being practically regarded as a standing committee of all the societies. (2) If this is not practicable your committee would respectfully urge that the committee to report next year should be appointed at the present session, giving time and opportunity for such deliberation as is not possible under the present system of appointment.

*Second.*— Your committee desire to express emphatic approval of the outline of work presented by Dr. Duncan in his "Survey of the Asiatic Mission Fields." In the judgment of the committee the importance of such deliverances cannot be overestimated in their educative value to the churches. It must be borne in mind that matters continually under review by the officers of the societies are very little known to the denomination at large. Matters therefore of the greatest importance to the denomination may seem commonplace to our leaders because of their constant contact with them. The decision of the Union to print and distribute Dr. Duncan's admirable report will be thoroughly justified by the increase of intelligent interest throughout the churches. In the judgment of the committee such reports should be multiplied. The measure of interest in the churches will usually be found to bear pretty close relation to the amount of information possessed by the churches.

*Third.*— The committee would suggest the importance of unusual attention to the suggestion of Dr. Duncan's paper in reference to industrial education on the foreign fields. The committee would emphatically protest against being regarded as unfavorable to that suggestion. They wish simply to call attention to the importance of the suggestion as involving somewhat radical additions to our present undertaking, and the possible difficul-

ties inseparable from such additions. It will not be amiss to profit by the experience of the Home Mission Society in its work for the colored people in our own land. Undertaken purely as missionary work industrial training has always proved costly. A question of vast importance closely related to the cost is the possible development of a special type of social development, which in countries where the caste idea is already established may make the question of industrial training either harder or easier than it is in America, and the bearings of the question from the several points of view should be carefully canvassed before the work is given.

*Fourth.*— The committee are not unaware of the great pressure brought to bear upon the managers of our societies year after year relative to the economical administration of missionary funds. About the question of administrative economy there cannot be two opinions. Our missionary societies are administering a sacred trust. The funds placed in their hands for the furtherance of the gospel should always be regarded as money already given to God. At the same time the committee would urge that there is an economy which is to the last degree wasteful. A salary which seems large when representing life in a given place may call for as genuine and as great sacrifice as a salary one-fifth as large in a different place and under different conditions. No way has yet been found to make one dollar do the work of two. Missionary secretaries and missionary workers are as powerless as the rest of us, when it comes to meeting necessary expenses without adequate resources. The committee would urge, therefore, that only the most necessary retrenchment should be thought of at any point, and that at the points where retrenchment is undertaken strenuous efforts should be made, to the end that the servants of the different societies should not find themselves personally crippled by lessened resources. The curtailment of office expenses would in some cases be less difficult than the curtailment of living expenses. We have need of constant care lest unwise saving should prove excessively costly in the end.

*Fifth.*— In the judgment of the committee the present crisis, which is only the annual recurrence of a perpetual crisis, needs to be met, not so much by retrenchment as by increased resources. Of course we must save whenever saving is possible without damage to the larger interests of our work, but what we most need is not more retrenchment, but more money. An increase of twenty per cent in the offerings of the churches over the income from that source for the present year would make us independent so far as carrying the work on its present basis is concerned. The committee therefore recommend that the churches throughout the entire field be asked for a specific increase of twenty per cent in their offerings for the work on the foreign field.

*Sixth.*— Two questions are always pressing for answer: One is the question of income, and the other is the question of expenditure. Of these two questions we are more familiar with the first than with the second. Every heart of us will respond most gladly to the thought that our mission fields have been opened to us by the hand of God. Manifestly, however, in the discharge of obligations towards the different fields the element of human judgment must not be overlooked. In the report of Dr. Duncan, referred to so frequently, because it is worthy of reference and because it may be accepted as a general deliverance of the Missionary Union, less was said than might be desired upon the question of apportionment. What today is the policy of the Missionary Union in its expenditures upon the different fields? Are we massing efforts upon the fields one at a time, with a view to getting the work on a given field upon a relatively independent footing, by making the work self-sustaining on that field? If so, is provision made for disappointment in any case, so that money and efforts which should be massed in turn upon another field are needed in

undue proportion still upon the field to which special attention has already been given? Are we trying to cultivate all fields with equal diligence? If so, what is the principle of distribution among the different fields? Are we laying undue stress upon evangelistic work? If so, what is to be the future of our evangelized fields in the absence of educational apparatus? Are we giving proper attention to the question of schools in mission fields? If so, how are the funds divided between evangelizing and educational agencies? Questions like these are bound to emerge as fast and as far as the churches think about their missionary enterprises. In the judgment of the committee it would be well if the churches could be instructed upon the issues involved. The more the churches know about the kingdom, the more they will do for the kingdom. We would recommend, therefore, that a report be prepared to be presented at the meetings next year, touching as far as may be the questions here raised.

Respectfully submitted,

ORVILLE A. BARKER,  
E. M. THRESHER,  
S. P. HIBBARD,  
J. E. HOWARD,  
WALLACE BUTTRICK.

B. L. WHITMAN,  
A. J. FOX,  
GEO. G. DUTCHER,  
Z. GRENNELL.

The report was accepted and its recommendation was adopted.

In accordance with the recommendation that the Finance Committee for next year should be appointed at this meeting, the President made the following appointments: Julius J. Estey, Vermont; Samuel Crozer, Pennsylvania; Chester W. Kingsley, Massachusetts; L. H. Bigelow, New York, and J. B. Thresher, Ohio.

Rev. Vasili Pawloff, a Russian, was introduced by Secretary Mabie as one whose experiences as a missionary resemble those of the Apostle Paul. Mr. Pawloff gave through an interpreter, Rev. G. A. Schulte of New York, an account of his religious experience and missionary work. Twice he was exiled to Siberia, where he founded a church. He is now laboring in Roumania. The German Baptists were not able to assist him in his work, and he comes to this country with the desire to interest German Baptists and Mennonites in his work among the Stundists in Roumania and other countries bordering on Russia.

Dr. Mabie then introduced the Pundita Ramahai as united to us in the best of bonds. She was accompanied upon the platform by six child-widows, who are in this country in order to be educated and become helpers in her work. The Pundita addressed the Union, and gave an exceedingly interesting account of her religious experience and also of her work.

Rev. Dr. A. H. Strong of New York followed with commendatory words. "The Pundita is one of the heroines of our time," he said, "and she deserves not only our sympathy, but generous assistance."

Adjourned after prayer by Rev. D. D. MacLaurin, D.D., of Michigan.

#### WEDNESDAY EVENING

The devotional service was conducted by Rev. Herbert J. White of Massachusetts.

Rev. A. Blackburn, D.D., of Massachusetts, presented the report of the Committee on Enrollment, which was accepted.

Total enrollment	700
Life members	131
Annual members	223
Missionaries	27
Visitors	319
California	4
Colorado	8
Connecticut	12
Delaware	1
District of Columbia	3
Illinois	19
Indiana	4
Iowa	1
Kentucky	1
Maine	4
Massachusetts	69
Michigan	13
Minnesota	3
Missouri	4
Montana	1
Nebraska	1
New Jersey	4
New York	427
Ohio	23
Oklahoma	3
Oregon	2
Pennsylvania	32
Rhode Island	34
South Carolina	3
South Dakota	1
Texas	1
Vermont	6
Virginia	1
Washington	1
Wisconsin	3
Canada	1
New Brunswick	1
China	1
Japan	2
Roumania	1
Burma	5
Total	700

Rev. S. B. Partridge, D.D., of Swatow, China, was introduced and addressed the Union with reference to the significance of recent changes in China, and the importance of enlarging the work there.

Rev. L. C. Barnes, D.D., of Pennsylvania, delivered an address on "The Missionary Impress on the Denominational Development." Attention was called to a neglected element in evolution, which is not merely a struggle for life but the struggle for the life of others. This translated into Christian terms is equivalent to missions. The effect of missions upon our denominational life was forcibly presented.

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SUNDAY, MAY 22

In the absence of the President and Vice-Presidents of the Union, Rev. Geo. Dana Boardman, D.D., of Pennsylvania, presided, and offered the opening prayer. Rev. Dr. A. J. Rowland, D.D., Secretary of the American Baptist Publication Society, read the opening hymn, "O Day of Joy and Gladness," and Secretary Morgan of the American Baptist Home Mission Society read the scripture selection from the sixth chapter of Matthew's Gospel. Prayer was offered by Rev. S. W. Duncan, D.D., Foreign Secretary of the American Baptist Missionary Union. After the morning offering Dr. Boardman referred to the death of Mr. Gladstone, the world's most eminent citizen, on Thursday, May 19, and at his suggestion the large audience rose as a tribute of respect to the memory of the departed Christian statesman.

The annual sermon was preached by Rev. L. A. Crandall, D.D., of Illinois; text, Matthew vi. 10: "Thy Kingdom Come." Two points, the law of the kingdom, and the growth of the kingdom, were forcefully and eloquently considered. At the close of the sermon the thanks of the Union were extended to the Second Baptist Church in Rochester, its pastor, and all who have in any way contributed to the interest and success of these anniversary meetings.

The Union then adjourned to meet at the call of the Executive Committee.

HENRY F. COLBY,  
*President.*

HENRY S. BURRAGE,  
*Recording Secretary.*

## MEETING OF THE BOARD OF MANAGERS

ROCHESTER, N. Y., May 17, 1898.

The eighty-fourth annual meeting of the Board of Managers of the American Baptist Missionary Union was held May 17, 1898, in the Second Baptist Church of Rochester, N. Y.

In the absence of Hon. Robert O. Fuller, Chairman, Rev. M. H. Bixby, the Recording Secretary, called the meeting to order.

Rev. Wm. N. Clarke, D.D., was appointed Chairman *pro tem*.

Prayer was offered by Rev. K. B. Tupper, D.D. The roll was called by the Secretary, and the following members responded to their names:

HENRY M. KING,	E. M. POTEAT,	WM. N. CLARKE,
J. F. ELDER,	K. B. TUPPER,	M. H. BIXBY,
C. A. COOK,	N. E. WOOD,	WM. ARNOLD STEVENS,
D. W. FAUNCE,	L. C. BARNES,	C. A. WOODYDY,
B. L. WHITMAN,	J. S. GUBELMAN,	SYLVESTER BURNHAM,
WALLACE BUTTRICK,	R. M. LUTHER,	P. S. HENSON,
Z. GRENELL,	HENRY S. BURRAGE,	EDWARD GOODMAN,
GEORGE G. DUTCHER,	MISS SARAH DURFEE,	MRS. CALEB VAN HUSAN.
MRS. CHAS. H. BANES,	EDWIN O. SAGE.	

A letter from the Executive Committee was read informing the Board that the following named members of the committee had been appointed members of this Board for the present year; viz., George W. Chipman, Esq., Rev. N. E. Wood, D.D., Rev. D. B. Jutten, D.D.

*Voted*, That a committee of three be appointed by the Chair to nominate the officers of this Board.

DR. HENRY M. KING, DR. SYLVESTER BURNHAM, DR. N. E. WOOD,  
were appointed by the Chair.

*Voted*, That when we adjourn it be to meet Wednesday morning, May 18, 1898, at nine o'clock.

*Voted*, That a committee of three be appointed by the Chair to nominate the executive officers of the Missionary Union.

WALLACE BUTTRICK, DR. Z. GRENELL, DR. HENRY S. BURRAGE,  
were appointed by the Chair.

Adjourned to meet tomorrow morning, May 18, 1898, at nine o'clock.

ROCHESTER, N. Y., May 18, 1898.

The Board met pursuant to adjournment, at nine o'clock A.M., Rev. Wm. N. Clarke, D.D., in the chair.

Prayer was offered by Professor Gubelman.

The committee appointed to nominate officers of the Board recommended for

PERMANENT CHAIRMAN.  
REV. WM. N. CLARKE, D.D.

RECORDING SECRETARY.  
REV. M. H. BIXBY, D.D.

Proceeded to ballot for the above-named officers, and they were unanimously elected.

The committee appointed to nominate the executive officers submitted the following report:

Your Committee on Nomination of the Executive Officers at the Rooms respectfully report as follows:

EXECUTIVE COMMITTEE.

*Class III. Expiring in 1901.*

REV. HENRY M. KING, D.D.	REV. JOSEPH F. ELDER, D.D.
REV. THOMAS S. BARBOUR, D.D.	GEORGE W. CHIPMAN, ESQ.
RAY GREENE HULING, D. SC.	

CORRESPONDING SECRETARIES.

REV. SAMUEL W. DUNCAN, D.D.	REV. HENRY C. MABIE, D.D.
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TREASURER.

E. P. COLEMAN, ESQ.

AUDITING COMMITTEE.

D. C. LINSOTT, ESQ.	SIDNEY A. WILBUR, ESQ.
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*Voted*, To ballot first for the Executive Committee.

The ballot was taken and the following were unanimously elected ; viz. :

REV. HENRY M. KING, D.D.

REV. JOSEPH F. ELDER, D.D.

REV. THOMAS S. BARBOUR, D.D.

GEORGE W. CHIPMAN, ESQ.

RAY GREENE HULING, D. SC.

*Voted*, To ballot for the Corresponding Secretaries, the Treasurer and the Auditors.

The ballot resulted in the election of the following officers :

CORRESPONDING SECRETARIES.

REV. SAMUEL W. DUNCAN, D.D.

REV. HENRY C. MABIE, D.D.

TREASURER.

E. P. COLEMAN, ESQ.

AUDITING COMMITTEE.

D. C. LINSOTT, ESQ.

SIDNEY A. WILBUR, ESQ.

The committee appointed at Asbury Park two years ago to report on "Missionary Literature," and to whom the report was recommitted last year, reported through Dr. Elder.

*Voted*, That the report submitted by Dr. Elder be accepted and printed in the minutes of the Board.

*To the Board of Managers of the American Baptist Missionary Union.*

DEAR BRETHREN AND SISTERS: Your committee appointed two years ago, consisting of Doctors Elder and Humpstone of New York and Burrage of Maine, Mrs. Dickerson of Illinois and Mrs. Glover of Massachusetts, to consider "the Whole Subject of Missionary Literature for the Education and Stimulation of the Home Field," submit the following report :

One year ago the chairman, after consultation with his colleagues and others, sent out the following circular to each of the District Secretaries of the Union, enclosing extra copies, with the request that these be sent to such pastors and laymen in their several fields as would be likely to respond with suggestions that might be helpful to your committee in making up their report :

17 SOUTH HAWK STREET, ALBANY, N. Y., April 10, 1897.

Rev. ———

*District Secretary, American Baptist Missionary Union.*

MY DEAR BROTHER: As you will see from the last Annual Report of the American Baptist Missionary Union (page 26) a committee was appointed by the Board of Managers to consider the "Subject of Missionary Literature for the Education and Stimulation of the Home Field." As chairman of this committee, may I ask your kindly co-operation in the way of any useful hints which your experience may suggest, or any information along the line of the following inquiries:

1. How many churches in your district?
2. How many pastors? How many church members?
3. How many pastors take the MISSIONARY MAGAZINE?
4. How many copies of the magazine are taken in your district?
5. What methods would you suggest for increasing its circulation?
6. In what respect do you think the magazine could be improved?



7. What is the circulation of the KINGDOM in your district?
8. What is your conception of an efficient campaign document to be sent to the churches on the eve of their annual collection?
9. To what extent are the various missionary tracts and leaflets, issued or furnished by the Union and the Women's Societies, used in your district?
10. What is their value as a means of education and stimulation of the home field?
11. In what way can they be used most effectively?
12. What are the principal defects of this subordinate missionary literature?
13. Can you suggest any improvement in the form or style of the Annual Report which would enhance its efficiency as a means of interesting the churches in foreign missions?
14. Would you think it wise to have a union periodical of some sort, which should represent all our societies?

In view of the near approach of the May meetings, the desirableness of an early response is very obvious.

Yours truly,

J. F. ELDER.

The circular was also sent to the Foreign, Home and Editorial Secretaries. All but two or three of those thus directly addressed responded; but the extra copies brought only meagre returns. The chairman also examined some of the best specimens of the subordinate literature issued by the Union and by the Women's Societies of the East and West, and consulted with one or two representative ministers of other denominations relative to their experience with a union periodical.

From the data thus gathered the chairman prepared and sent to Pittsburgh a report which those members of the committee who were present desired more fully to consider, and the matter was referred back to the same committee for further action.

At this time no meeting of the committee had been held, and the matter remained *in statu quo* till the last of March, 1898, when three members of the committee, Doctors Elder and Burrage, with Mrs. Dickerson, met at the Rooms in Boston. Mrs. Glover was detained by a sudden death in her family and Dr. Humpstone by pressing engagements. Dr. Mabie and Mrs. Waterbury were called in for consultation, and the whole subject was under debate for two or three hours, resulting in complete unanimity of view on the part of those present. The findings of the committee relate to four principal matters:

*I.—The Missionary Magazine.*

An examination of the replies to the circular shows very general satisfaction with the improvement in the MISSIONARY MAGAZINE since it came back into the hands of the Union; but suggestions are not wanting for its further betterment. A department for the young, instead of an occasional article, might be given, and include even letters from missionaries' children to their little friends in America. Interest in the magazine thus awakened in childhood and youth would be more likely to insure its support in later years. Some account of other Baptist missions should be incorporated occasionally, as well as a *résumé* of the missionary operations of other denominations. The magazine would be more effective if it were more widely missionary and less exclusively denominational. The missionaries could be invited to write along certain lines of their experience, and the editorial judgment thus shape in advance, to some extent, the character of the communications from the field. There should be a liberal use of cuts of new missionaries, and their environment; but care should be taken in the use of pictures which have become familiar in other publications. Concrete narratives, crisp, breezy incidents and pithy appeals are demanded, and more of that intensity of thought, feeling and style which one finds in such writing as that of Speer, Mott and their like. The hope is even expressed that we may have an editorial fund, by means of which to secure the benefit of the choicest

gifts. Meanwhile we should covet earnestly the best gratuitous gifts, and invite pastors and others to contribute of their mental substance. But all this doubtless will be very distracting to the present editor, who is wrestling with the problem how with forty pages at his command he will be able to meet those who come with sixty pages of copy. Still, out of all good points he must select the best.

As to the circulation of the *MAGAZINE*, it is gratifying to note a substantial increase, about thirty per cent more copies being printed than were required when the *MAGAZINE* came under the control of the Union again. Massachusetts leads with 1,683 subscribers, and New York, Ohio, and Illinois follow with 1,213, 697 and 657 respectively. California is ahead of Connecticut, though it has but three-fifths as many Baptists, and Minnesota does one better than New Jersey, with less than two-fifths of its Baptist population. Pennsylvania has nearly six times as many Baptist church members as New Hampshire and Vermont combined, but only five more copies of the *MAGAZINE* go over her borders than find their way to these two New England States. In the New England District according to our report a year ago, every second pastor took the *MAGAZINE*, and one church member out of sixty-four. In the Southern District with nearly the same membership, about one pastor in seven and one church member in 335 subscribed. On the Pacific coast it was one pastor in four and one church member in ninety. In the Southern New York District 180 members had to depend on one copy of the *MAGAZINE*, while in the Northwest District, embracing Iowa, Minnesota, Montana and the Dakotas, only 150 looked over each others' shoulders for the latest news from the field. In the Southwest District one church member in seventy-five subscribed. Evidently there is room for a good deal of vigorous canvassing in working up the subscription list, and that not wholly on the frontier. One year ago the proportion of the pastors among the whole number of the subscribers to the *MAGAZINE* was one-sixth.

The circulation of the *KINGDOM* is nearly double that of the *MAGAZINE*, and ranges from two copies in Texas to 2,742 in New York. Massachusetts, Pennsylvania, Illinois and Ohio are among the other leading states, with 2,609, 1,516, 1,002 and 945 subscribers. On the Pacific coast and in New England the proportion a year ago was one copy to thirty members, and in Central New York one copy to ninety-six members.

Among the suggestions for increasing the circulation of the *MAGAZINE* we have: the offering of commissions to local agents, a free copy to pastors who will get up clubs, a missionary committee in each church to make personal canvass, mention from the pulpit of interesting articles, talking it up at all associational and other meetings, and even getting some generous friend to furnish it at a reduced price to all. Above all, make it so bright and attractive that every one who sees it will want to take it. Despite the fact that the *MISSIONARY MAGAZINE* occupies a distinctive field, it must meet the competition of other periodical literature in respect to readableness and general attractiveness; and it must, to a degree, rival these in freshness and vivacity if it is to win and hold the attention of those good Christian people, even, who are already sated with magazine literature of every kind and price. And even so it will require the most vigorous efforts on the part of all interested, and especially by the District Secretaries, who should hardly need formal instructions to that effect, to put the circulation alike of the *MAGAZINE* and the *KINGDOM* where they will not only be self-supporting, but a power for education and stimulation which none can gainsay nor resist.

## *II.—Subordinate Literature.*

The testimony is quite strong and uniform as to the value of our subordinate literature, the tracts and leaflets issued by the Union and the Women's Societies. They stand, in

relation to our magazines and other periodicals, as musketry to cannon, and are indispensable as an auxiliary arm of the service. In many cases they furnish all the missionary information which the people have, and are quite generally relied on to quicken an interest in the work. But the complaint is very frequent that much of this literature is heavy and lifeless. It is better fitted for an encyclopedia than for popular reading, and lacks that blood earnestness which makes things appeal to the heart. Its excessive length destroys its effectiveness. This is a busy age, and people want things in a nutshell, and the meats picked out at that. Some of these manuals are not up to date, or will speedily become back numbers. They ought to be supplemented with succinct statements of the present condition and needs of the various fields. Even the Handbook comes in for a scoring, as a fossil, offering substantially the same things year by year continually, which can never make the comers thereunto perfect in missionary knowledge and zeal. So far as it goes it is an excellent manual for reference in the Executive Committee and for pastors and the getters-up of the missionary program, but it is hardly adapted to fire the popular heart. It makes a good backlog, but lighter material must go with it to make a genial blaze. On the whole, the minor literature of the Women's Societies would seem better adapted to their purpose than most of the corresponding publications of the Union. They excel, as a rule, in crispness and vivacity and freshness. As one of these elect ladies phrases it, they "know how to administer the missionary pill." You do not want to give too much at a dose. One central thought, sugar-coated with homelike narrative, vivid illustrations and sweet spiritual appeal, very definite and direct, will be more likely to reach the heart, the place where such pills are supposed to find lodgment, than a grave tract of the regulation size and length which discusses, however luminously, the principles of the missionary enterprise or gives a succinct and veracious history of its development. The latter sort have their place, and not the waste-basket, either; but the former are indispensable. If the one is for education the other is needed for stimulation.

It would be desirable if there could be some concert of action between the Union and the Women's Societies, so that there would be no duplication or overlapping of their respective publications, and that each might make the most of the others distinctive issues.

But the proper distribution of this minor literature is quite as important as its quality and fitness. It is said that for every man killed in battle his weight in lead is wasted, and it is to be feared that there is as great a disproportion between quantity and effectiveness of aim, in the use of this sort of ammunition. "Well circulated, poorly read," is the comment given in one report.

One of our most esteemed correspondents writes: "I am inclined to think that undue importance is attached in some quarters to the usefulness of literature in advancing the cause of missions. The living voice is more potent in the advocacy of that cause than the printed page, so far as my experience goes. I have made earnest and continuous endeavor to disseminate such literature among my own people, but inquiry and observation lead me to conclude that it is less effective than some suppose. We need the literature rather to inform and influence those who, as leaders of the work of organization in the church and association, are engaged in personal efforts to stimulate others. These are the persons by whom, so far as my experience goes, missionary literature is really used."

It is evident that these tracts are largely employed, and perhaps in increasing quantities, but it is not so evident that they are always used judiciously. A good deal will depend on the pastors, or a zealous missionary committee; but it is of little use to send a load of such matter to a pastor unsolicited. Our District Secretary gives notice in the denominational weekly that he has such and such a fine leaflet or booklet that he will send

on application, and he gets scores of requests for them. If people can be induced to send for them they will care for them the more. Get the pastors interested by awakening their own missionary convictions, and they in turn will fill their missionary committees with information through these forms of literature; will deliver Sunday preludes on salient points therein; enclose them in their correspondence; use extracts from them on occasion, and recommend them to the people generally. The distribution, in short, should be gratuitous largely, but not promiscuous.

It were well if we had one select tract or folder, fresh every year, that could be used as a sort of campaign document for stimulation of the churches. This ought to be prepared by some one who has a positive genius for gathering and grouping the most telling facts and displaying them to the best advantage the printer's art will allow. Such a document should contain the financial status, the encouragements of the work, the opportunities for enlargement, incitements to Christian stewardship, comparative statistics, usually a good map and brief, telling facts, the whole suffused with a bright, cheery spirit that will make the discouragements of this present time seem not worthy to be compared with the glory that shall crown the work presently.

### *III.—The Annual Report.*

At the Conference of the officers of the various Foreign Mission Boards, in New York winter before last, there was a breezy discussion on the "Annual Reports, their Form and Practical Use." The writer of the opening paper contended that the Annual Report like any other good book should have a good table of contents, chapter-headings, which give some idea of what the chapter contains, an occasional footnote, referring to fuller information, and appendices for facts that interest only the select few. He criticises the lack of proper emphasis of the best things by suitable difference of type, and avers that but one society of prominence publishes an annual report with an index. That exception, it is needless to say, is not our own. Even as to the makeup of these reports, he says: "The use of scissors is too apparent; there is a mosaic cast to many of the reports, the paste-pot leaves its mark behind, and eye and brain weary with the mere mechanical juncture of facts and figures which have no vital unity."

As to our own Annual Report, one of our correspondents gives his opinion that it makes the impression on the masses of those who look at it that it is an interminable wilderness; and that it is not read to any considerable extent. He thinks if it were epitomized in an edition of about one-twentieth of the space, it would be the more valuable edition of the two. Another thinks it would find more readers if it were mightily condensed, had more of the story form, and were brightened with pictures.

Doubtless the Annual Report should embody for permanent record and preservation the state of the Society's affairs and its work for the year. It may be best and even necessary to embody therein verbatim the reports from the field. But could not an epitome or *résumé* of the Annual Report be prepared for the general reader something like the "Story of the Year" which is issued by the Church Missionary Society of England? In such an epitome the material which is incorporated in the Annual Report by the help of the paste-pot could be worked over by a skilful artist and made to give a more effective impression on less canvas. It could be enlivened with some embellishments of form, if not of fancy — bright maps, pictures of missionary homes and missionary life. These things will be as valuable for future reference as the letterpress itself. Let there be a kodak at every station. It is not enough in this age to ask the public to lend an ear; we must also borrow an eye. Perhaps such an epitome could profitably take the place of the full Annual Report which is published every year in the *MAGAZINE*, or *as the MAGAZINE*.

But whether such an epitome is feasible or not, the improvement of the Annual Report itself is worthy of careful consideration. It would pay the Midwinter Conference to offer a handsome prize for the best model of an annual report which shall have due regard to completeness of tabulation, to comprehensiveness of detail with brevity and lucidity of statement, to convenience of arrangement, literary charm, attractiveness of form and a good index.

But even if we have not an ideal annual report, it is a good plan to keep on hand detached portions of the same, the individual reports on the different missions being stitched up separately. This will enable the Rooms to furnish information on specific fields without the expense of mailing the entire report.

#### IV. — *A Union Periodical.*

The last question of our circular letter, touching a union periodical for our denominational societies, developed quite a strong and widespread feeling in favor of such a plan — so far as the responses go. Some were very enthusiastic for it, as were several members of your committee till the meeting in Boston two months ago. The advantages are obvious in that it furnishes a busy man or woman all their missionary news under one cover, much as a tired shopper appreciates the "Big Store," where she can supply all her wants, from a silk dress to a poodle. It was thought, too, that it would allay friction between the societies, and tend to increase interest in them all. It would be in line with the recent joint movement for the extinction of the debts. Co-operation and not competition ought to be the order of the day. The Presbyterians and the Congregationalists have each a twenty-paged paper about the size of the *Sunday-School Times*, which they furnish monthly to clubs for ten cents per year. The Congregational organ a year ago had a circulation of about one hundred thousand. Some had visions of a magazine that shall rival *Munsey's* or *Scribner's* in finish and circulation, and be floated by means of advertisements, at ten or fifteen cents a year.

But some doubted. The advertising argument is alluring but impracticable. We should come into rivalry, or collision, at once with our denominational weeklies. They reach the same constituency as the proposed magazine, and advertisers would not care to duplicate their bills for the same set of readers. If they gave the preference to the magazine the papers would suffer. Then there is a positive advantage in working along your own lines and in your own way. The existence of missionary societies of different denominations, while seemingly inevitable on theological grounds, is yet conducive to a generous rivalry which does more to emphasize Christian unity than it does to foster the *odium theologicum*. Even in the bosom of the same denomination it may be well to have diversities of operations and differences of administrations, so long as the same Lord presides over all by his spirit. People are apt to take more interest in what is peculiarly their own. A volume that has your own book-plate, that you can fondle and mark as you please, is more enjoyable than the same book from the public library. Ten families could doubtless live cheaper with a co-operative kitchen; but most people like to have their own table, nevertheless. And separate periodicals, managed by each society in its own fashion and after its own ideals, will probably have more charm and effectiveness than any co-operative journal would be likely to possess. Still we cannot afford to encourage too great independence. The smoothest movement and the happiest results will usually be obtained where the centrifugal force of strong individualities is exactly balanced by the centripetal power of a vital unity; where differentiation of parts and functions is controlled by organic life.

But such a union journal is likely to be very cumbersome and to repel by very wearis-

someness. It is like furnishing several hearty courses or dinners, even, to be eaten at a sitting. It is a relief to have to digest but one subject at a time, and each society's presentation makes its best impression at its own time and in its own way.

The two Pedobaptist journals above named are not attractive in make-up, and though they are scattered broadcast it yet remains to be proved how widely they are read. It is one thing to put these papers in the pews gratuitously, and quite another to get your horse to drink when you have brought the trough under his nose. Here is the experience of a prominent Presbyterian clergyman, pastor of a large church, which gives more to beneficence than it expends on itself. Eleven years ago the general assembly declared for a high-grade consolidated missionary magazine, such as is proposed by some Baptist brethren now. It was an admirable thesaurus of missionary intelligence and a boom to busy pastors. This pastor opposed the establishment of such a journal, but when it was accomplished devoted himself vigorously to securing subscriptions for it among his own people at one dollar per year. Nearly one hundred names rewarded his efforts; but the next year in spite of all he could do the subscribers fell off in considerable numbers, and so year after year by tens and twenties, till at last he got but seven.

Four years ago was begun the publication of the cheap consolidated paper, noticed above, and known as the *Assembly Herald*. The members of his session subscribed for four hundred and forty copies, and sent one to every family of the congregation. At the close of the year, thinking to test the popular interest in the sheet, he had cards and pencils in the pews, and on a morning when his house was full asked all those who had heretofore been receiving the paper by the kindness of the session, if they would not now subscribe for it at the rate of ten cents per year. He received fifty-six names.

The fact is, such a sheet is largely of the nature of an advertisement, and will share the fate of advertisements as to being read. It is simply a question of how to get our various branches of work before our people so as to arrest their attention and enlist their sympathy. But it is a serious question whether your blanket-sheet will not smother more than it will warm. In short your committee as a whole, have to a great extent changed front on this question since a year ago. They find that some of those who have charge of our different missionary societies do not favor the scheme, and even if instructed to do so would not engage in it with any confidence; that the experience of those who have tried a union magazine does not warrant an attempt on our part. The general assembly have found their attempted "Scribner" so unsatisfactory that they have appointed a committee to consider the matter once more.\* The Southern Baptists, too, incorporated their Home Mission periodical with their *Foreign Mission Journal*, but the subscription list fell off so rapidly during the year that they became satisfied that the experiment could not be a success, and went back to their old plan. Since that the subscription to the *Foreign Mission Journal* has increased very largely. Your committee believes that there is more hope of success if a free spirit of development along these lines is allowed to have its way than if the attempt is made to confine the effort to a prescribed space or method; that what is gained in seeming unity and economy of space and time and money will be lost in effectiveness; that the power of individuality, of the personal equation in editorship, which insures freshness, enthusiasm and momentum will be almost wholly lost in a blanket-sheet or a union magazine. They find, too, that there are serious practical difficulties

\*The report of this committee, which was unanimously adopted by the General Assembly of this year, recommend a reduction in the size of *The Church at Home and Abroad* and its consolidation with the *Assembly Herald*. This practically announces that the attempt at a cheap popular union paper was a failure, and that the sentiment of the denomination is against maintaining a high-grade union missionary periodical at the expense of a large deficit. It remains to be seen whether this abridgment of space will not prove so unsatisfactory to the Boards for Home and Foreign Missions as to call for separate missionary periodicals in the near future.

about editing a union periodical from different centers that would interfere with its success as well as with the patience of the saints in the sanctum, especially when it comes to the correction of proof and the introduction of the latest news.

A chief object contemplated in the appointment of your committee, as we understand, has been accomplished, though not through any agency of the committee itself; viz., the bringing of the *MISSIONARY MAGAZINE* under the control of the Union.

It remains to continue the already marked improvement in it, and to push vigorously its circulation by every agency the District Secretaries can devise and the pastors be persuaded to adopt. The subsidiary literature needs to be thoroughly sifted, brought up to date, and kept up to date and enriched constantly by further issues, the choicest in substance, vivacious in style, attractive in form, and persuasive in spirit. The attention of pastors should be called to especially attractive and effective specimens that could be made helpful in connection with the missionary concert or the offerings for the work. Some modification of the Annual Report might be considered, with the possibility and the hope that something would be evolved that will be less cumbersome, while equally enlightening, and even more convenient for reference. Our attitude toward a union periodical of any sort should rather be that of inquiry for the present, seeking to profit by the experience of our neighbors rather than to insist on a dearly purchased one of our own.

Your committee would urge that a large use be made of the denominational papers, even if at some expense, and that the articles for such use be prepared at the Rooms by some one who will be especially charged with this business and will see that it is done regularly, constantly and with a due appreciation of the importance of this means of reaching the constituency of the Union. The crude material should be really edited and sent forth clothed with the highest rhetorical power.

In lieu of the proposed union monthly it might be well to consider the feasibility of a union "Story of the Year," a volume in which each society should be allotted a fair proportion of space which it must fill with the most graphic, vivid, inspiring, story-like account of its year's work that can possibly be procured. Such a volume ought to be furnished at cost, and put into every Sunday-school library and into every Young People's Association that can be reached. Questions or outlines at the end of the book would furnish material and suggestions for missionary concerts, and make it an invaluable adjunct to our literature for the education and stimulation of the home field.

The annals of the modern missionary enterprise are, in a sense, the continuation of the Acts of the Apostles. We only contend that the literature, primary or subordinate, in which those annals are embodied should at least be as interesting and attractive from a literary point of view as the Book of the Acts itself. There is no lack of material. May the spirit that guided the pen of Luke so shape every paragraph which we put forth that it shall be worthy to follow his picturesque and inspiring as well as inspired narration.

Respectfully submitted,

J. F. ELDER,  
MRS. J. S. DICKERSON,  
HENRY S. BURRAGE,  
MRS. HENRY R. GLOVER,  
*Committee.*

The following letter from the Executive Committee to this Board was read by the Secretary :

THE AMERICAN BAPTIST MISSIONARY UNION,  
Tremont Temple, BOSTON, MASS., May 10, 1898.

*Rev. M. H. Bixby, D.D.*

MY DEAR BROTHER : It becomes my duty to inform you of the following action of the Executive Committee, taken at their meeting held yesterday :

*Voted*, That the Executive Committee recommend to the Board of Managers:

1. That the salary of the Corresponding Secretaries be made \$3,000 each for the ensuing year.
2. That the salary of the Treasurer be made \$2,400 for the ensuing year.

Very sincerely yours,

(Signed)

E. F. MERRIAM,

*Recording Secretary.*

*Voted*, To adopt the following preamble and resolution ; viz. :

*Whereas*, The Executive Committee have presented the above communication to this Board ; therefore

*Resolved*, That a special committee of five be appointed to consider the whole matter of salaries and home expenses, who shall report to this Board Wednesday morning at nine o'clock.

*Voted*, That the above-named committee of five be appointed by the Chair.

The following brethren were appointed ; namely : Wallace Buttrick, W. A. Stevens, Sylvester Burnham, B. L. Whitman, Edward Goodman.

Adjourned to meet Thursday morning, May 19, 1898, at nine o'clock.

Prayer by Rev. E. M. Poteat, D.D.

ROCHESTER, N. Y., May 19, 1898.

Dr. Clarke in the chair.

Prayer was offered by Dr. Faunce.

Report of the special committee of five appointed to consider and report on the matter of salaries was submitted by Dr. B. L. Whitman.

*Voted*, Unanimously, that the report be received and its recommendations adopted, and that it be printed in the minutes.

#### REPORT OF A SPECIAL COMMITTEE OF THE BOARD OF MANAGERS OF THE MISSIONARY UNION, OUTLINING THE POLICY OF THE UNION IN REGARD TO THE SALARIES OF THE CORRESPOND- ING SECRETARYSHIPS AND THE TREASURERSHIP.

##### *First. — Two Points of View.*

Is the question of salaries personal or impersonal? The committee regard it as impersonal. It is an office that is to be considered, not a man. The committee do not understand that any question is raised as to the fitness of the present Secretaries and the present Treasurer. They understand that the Executive Committee make the recommendation purely in the interests of economy and at the invitation of the Secretaries themselves. They understand that in view of this recommendation your special committee are simply to consider what manner of offices the secretaryships and the treasurership should be, as marked by the salaries attached to them.



*Second.—Two Solutions.*

The question may be settled by reference to either of two standards.

1. According to the standard of business, an office pays the equivalent of the market value of the service rendered in it. Dollar service gets dollar pay. Ten-thousand-dollar service gets ten-thousand-dollar pay. Roughly speaking, ability is paid according to its recognized commercial value. By this standard our offices should be accompanied by salaries fairly representative of the value of the services rendered, as measured by the worth of those services in lines of secular employment. Ability to discharge a business marked by a ten-thousand-dollar salary is only half paid when exhausted in a secretaryship marked by a five-thousand-dollar salary.

2. According to the standard of Christian sacrifice an office is accepted for love's sake or duty's, and for the question of salary there is no room. We recognize this standard as marking the limits of complete spiritual surrender. By it thought of the next day or the next hour is excluded. The man who asks how his family is to be provided for is rebuked for want of faith, and bidden to trust God.

*Third.—Two Perils.*

But two perils emerge here. Under the one solution we make service a matter of mammon; under the other we make duty subversive of common sense. On the one hand we declare the mainspring of interest to be money inducement. On the other we declare willingness to intrust our most important enterprises to men whom we could not trust to provide for us our daily bread. Somehow one cannot help feeling that the true way is neither the way mercenary nor the way of the improvident.

*Fourth.—Two Policies.*

Possibly what is needed is not curtailment, after all. We face more than simply a question of home offices and home expenses. A policy of retrenchment at home is a policy of abandonment abroad. Let it be once for all understood that no friend of the kingdom willingly or wittingly squanders or sees squandered resources consecrated to the service of the gospel. But that granted, a policy that is more concerned about reducing legitimate expenditure than about extending the work, is a policy already struck with death. There is that scatters and makes rich. There is that withholds and makes poor. No force will press with marked vigor upon the boundaries of heathendom when it is obliged to halt after each forward step until careful reckoning is made whether the cost of that step could not have been lessened. Wiser far and better merely as economy is the spirit of enlargement that recognizes the value of service at home and abroad and seeks to make that service whole-hearted and equal to the opportunity.

*Fifth.—Two needs.*

Two needs thus become at once apparent: intelligence and system. The number of our people who really know much about missions is amazingly small. A sermon now and then, a collection less often, touch with a missionary worker once in a lifetime—that is the missionary stock in trade of the average church member. From ten cents to \$10 if specially called upon—that is the missionary contribution of the average church member. The idea of the kingdom has yet to be born in the average church member. The significance of missionary enterprise, its responsibilities, its exactions, its economies of administration; of this the church as a whole as yet knows little. The saving grace of sanctified womanly instinct is so far the main missionary stayback of the pastor in churches numbered not by the score, but by the hundred. A vast work of informing and

organizing and systematizing is as truly needed in North America as in an Ashantee or Bhamo.

*Sixth.—Two conclusions.*

Two conclusions are inevitable:

1. Wise policy forbids curtailment of missionary enterprise to meet a conception that is defective because based upon partial information, partial interest, or partial service. In the long run the law of supply and demand is as much an iron law in the gospel as it is in economics. No influence that fails to take account of just relations between work and workers can permanently keep the supply of workers up to the need, quality and quantity kept in line. For a year or for a dozen years conditions may be ignored, but ultimately the conditions will have their way.

2. The dignity of service enforces the prohibition of curtailment. The standards of business and of sacrifice need to be once more consulted. Under them both we find our faces set toward the light. First of all, let the worker give himself wholly to the Lord. Then let those who set the worker to his task give themselves, churches and individuals, wholly to the Lord. It will be possible then to let the worker face his work in a self-respecting way, as he finds it recognized by the marks of value by which other like service is recognized. We shall thus be able to command the best where the best is needed, at the point where the most distinctive Christian effort is focused upon the work beyond. By this standard our offices should be accompanied by salaries fully representative of the value of the service rendered, as measured by the worth of that service in other lines of religious work. Ability to discharge a pastorate marked by a six-thousand-dollar salary is only half paid when exhausted in a secretaryship marked by a three-thousand-dollar salary. So far, we have happily been able to command efficient service at less cost than that service would command in the pulpit. This has been due, however, simply to special obedience to the law of Christian sacrifice. But because men of God are willing to spend and be spent for the kingdom's sake, the fact of their consecration is not a valid argument for detracting from the dignity of their office by lessening their resources, and so their ability to give of their means as well as of their service and life and love to further the interests of our common work.

*Seventh.—Résumé.*

The work of the Missionary Union is the highest expression of our Christian and denominational life. Its offices require the highest type of men its denomination can produce in Christian character, intellectual qualification, experience, skill, leadership and organizing ability. The policy of reducing salaries is a policy which, according to well-known laws, which cannot be ignored more safely in missionary administration than in business operations, must necessarily tend toward lessened efficiency in the management of the interests of the Union, both in its home and in its foreign work, with corresponding diminution of receipts at home and loss of ground abroad.

*Recommendations.*

Your committee therefore unanimously recommend:

1. That it be regarded as part of the settled financial policy of the Union that the salaries of the Corresponding Secretaryships be \$4,000 each, and that of the Treasurer-ship, \$3,000.

2. That the issue raised by criticism upon these salaries as excessive, be squarely met, by stating to the constituency of the Union the ground on which this action is based.

3. That the attitude of the present Secretaries be made entirely clear to the contributing public, so that it shall be understood that this action is taken, notwithstanding the expressed willingness of the Secretaries to accept reduced salaries.

4. That emphasis be laid upon the fact that the Secretaries have during the crisis of recent years contributed out of all proportion to their salaries to help meet the demands upon the treasury.

5. That it be regarded as the fixed policy of the Union to follow the principles recognized in the business world and followed by the most efficient churches in the administration of their own affairs, enlisting the best service and rewarding it as adequately as can be done without injury to the real interests of the churches, and seeking that both the Union and its workers may be mastered by the thought of complete loyalty to Christ.

*Voted*, That the committee who prepared this report be requested to furnish copies of the report for the daily and weekly papers.

*Voted*, That the Secretary of this Board be instructed to convey to the Executive Committee a statement of the grounds of this action of the Board on the subject of salaries.

*Voted*, That the salaries of the Corresponding Secretaries and the Treasurer be according to the recommendations of the committee as follows :

REV. S. W. DUNCAN, D.D. . . . .	\$4,000
REV. H. C. MABIE, D.D. . . . .	4,000
E. P. COLEMAN, ESQ., <i>Treasurer</i> . . . .	3,000

*Voted*, That when we adjourn it be to meet at the call of the Secretary.

*Voted*, To adjourn.

Prayer by Dr. Elder.

(Signed)

WM. N. CLARKE,  
*Chairman.*

M. H. BIXBY,  
*Recording Secretary.*

### NOTE

The standards of orthography for native names which have been established by the Royal Geographical Society of England and the Geographical Society of Paris have been adopted for the publications of the Missionary Union.

The pronunciation of letters will be as follows: *a* as in *father*; *e* as long *a*; *i* as *ee* in *feel*; *o* as in *mote*; *u* as *oo* in *fool*; *ö* as *e* in *her*; *ü* as in German *München*; *ai* as *i* in *ice*; *au* as *ow* in *how*; *b, d, f, j, l, m, n, p, r, s, th, t, v, w, z, ch*, as in English; *g* as in *garden*; *h* always pronounced except in *th, ph* and *gh*; *gr* an Oriental guttural; *gh* another Oriental guttural; *y* as in *yard*. Vowels are lengthened by a circumflex. Letters are only doubled when there is a distinct repetition of the original sound. All the syllables in words are usually accented equally. In the case of a few well-known names the familiar spelling is retained.

# EIGHTY-FOURTH ANNUAL REPORT

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The Eighty-fourth Annual Report of the Executive Committee is herewith presented.

## HOME DEPARTMENT

The year has been one of mingled experiences of blessing and trial. During the first half of the year we had the satisfaction of seeing the accumulated debts, which for four successive years had so embarrassed the Union, cleared off to the last dollar, and affording a balance to the Union of nearly \$9,000. But while this was an occasion for gratitude and joy, simultaneously with the completion of that task the committee became convinced that the income for the year current would be considerably curtailed. In anticipation of such a result, the committee entered on the most careful computation of the probabilities in the case. It went over the demands on the several fields of the Union with careful scrutiny, cutting down the amount seemingly required by more than \$40,000 from the amount expended the year before, and at last fixed on \$426,000 as the least amount we could reasonably ask for this year, on the assumption that we might expect to receive \$295,000 in donations from the churches, \$75,000 from legacies (the average amount received from them during the past ten years) and the usual income from invested funds and other sources. When, however, our books closed, it was ascertained that the Union had received in donations the amount of \$287,355.09, in legacies \$42,445.24, and from the income of invested funds, bond accounts, and other sources \$43,492.58, making a total of \$373,292.91, and leaving a deficiency of \$68,120.85 against the Union.

Taking these figures as they stand, disappointing as they must prove, they do not indicate a falling off in interest. On the contrary, they show that the donations from the churches are \$31,056.14 more than they were the year previous, not reckoning the contributions for the debt. The plain fact is that the work abroad, despite the severe and enforced reductions of the schedule repeatedly made, has grown far beyond the appreciation of the churches at home and beyond their giving to sustain it. The work even on its present scale seems to demand about \$70,000 per year more than the churches are wont to contribute.

For several years the committee has made strenuous efforts as far as possible to conserve substantially the measure of efficiency which the missions have attained, and yet at the same time to bring the finances of the Union up to the point where we would have no deficit. If the annual offerings of our churches could be increased to \$350,000 we could do this. Must this hope be abandoned? We are not yet willing to believe that the denomination would have us inaugurate a policy

on the fields which would be so radically ruinous. If, however, we avoid this, the ratio of prominence given to the claim of foreign missions in the giving of our churches must be greatly increased.

It would be easy to say that the reduction of work undertaken should have been more radical; but it should not be forgotten that marked reductions have been made year by year since 1893. The amount taken from the African field last year was more than \$14,000, and all the missions have been held down to the most economical basis consistent with their preservation and denominational self-respect. Moreover, uncommon providential factors frequently come in, in various ways, necessarily increasing the schedule as originally fixed, to prevent immediate savings which in other circumstances might be made. When we consider the complicated conditions which prevail in these distant Oriental lands,—famine-stricken, plague-cursed, earthquake-smitten, storm-swept as they are,—it must be seen how impossible it is to administer with as prompt and exacting economy as is possible in the case of enterprises in our own land. In this realm, while preserving reasonable prudence, we can least of all walk by sight. This foreign work is pre-eminently one of trust, of venture. Nor can it be carried on at all without a large element of contingency, plan as wisely as we may. The scale of operations is as wide as the kingdom; the work is international; all climatic, social and civic conditions enter into it. The “Go ye” carries with it uncommon risks, burdens and costs. It is not a work of self-preservation, but the opposite. The losing of life is its basis, its charter, its authentication. If this be deemed a waste, then our Lord, who accepts the broken alabastron, must be held chargeable for it. If there are those who cannot pay the price to be enrolled with Christ in such an enterprise, it may be they will not walk with us. Some may even go “out from us” because they were “not of us.”

Doubtless the agitation of the country in prospect of imminent war, during the closing weeks of the year, when a large percentage of our income is usually received, has been most harmful to this cause. This agitation had a tendency to affect the money market, to depress business, to fill our people with apprehension, to chill interest in foreign peoples, and so to cut off much help that otherwise we would have received.

For several years the committee has felt an increasing responsibility respecting the matter of a wise attitude towards the larger number of eligible candidates presenting themselves for service abroad. This increase of candidates is no doubt mainly due to that remarkable development of missionary intelligence and devotion awakened by the world-wide Students' Volunteer Movement. Simultaneously with this increase of candidates, however, the funds of the Union have been decreasing, and we have been forced to repeated retrenchments. The embarrassments under which the committee and its secretaries have labored have been very trying. To be forced to decline capable and promising candidates, such as now are to be found in considerable numbers in every college or seminary of the denomination, is a serious matter. It tends to dash the spiritual ardor of these young servants of Christ, to chill the development of the Christian and missionary spirit of the institu-

tions themselves, and to create the impression through all the churches where these students are known, that the Union is powerless, if not faithless, to foster the most significant manifestation of missionary spirit in modern times.

At length in January last the Executive Committee after much deliberation, in reply to the query often put to us by the volunteer, adopted the following statement of the position it would be willing to take:

"We are often asked, 'Why does not the Missionary Union appoint more candidates, since so many are applying?' We answer:

"1. It is imperative that the Union should make sure it can care for the large number already in its service, with liabilities contingent thereto, before undertaking increased responsibilities.

"2. Not a few of the candidates applying, for one reason or another, such as impaired health, advanced years, or insufficient preparation, are properly counseled not to press their appointment.

"3. Such candidates as, in the clear judgment of the Executive Committee are properly qualified and divinely called, are welcomed to examination and appointment. The committee, however, does not feel warranted in sending them forth, except as *special funds, really not withdrawn from the ordinary contributions* to the Union, are provided, or as the *annual income is so increased* that the committee can pursue the policy without involving the Society in debt. Manifestly, to secure funds called "special," but in reality only diverted from anticipated regular income, would in the end result in no actual gain, and would embarrass, rather than help, the treasury.

"Premising, however, that the friends of the cause will assure the support of the work on our present scale of operations, the Missionary Union is willing to share responsibilities with those who would broaden our policy to the following extent; namely, candidates such as the committee shall approve will be appointed, and then placed before the churches; to be sent forward in proportion as the permanent ratio of increase in funds will warrant."

This action implies that the Executive Committee recognizes its obligation to pass upon the qualifications and providential leadings of candidates respecting foreign mission work who may present themselves, whether the number be few or many. The committee would be unable, however, on its own authority to assure an unlimited number of candidates that they would be sent forth. Before they can do this, they are entitled to hear from the churches respecting their willingness to co-operate. Having, however, taken the initiative in respect to the fitness of the candidates, and expressed their convictions respecting the divine nature of their call, the committee felt it could do no less than throw these candidates upon the churches, giving such candidates the benefit of their approval, and trusting to Divine Providence for the ultimate outcome. Nothing but limited means for the support of new missionaries apparently now stands in the way of greatly increasing the force on all fields.

Doubtless some have expected that the movement in the interest of systematic beneficence would remedy the fault. In time it may have this effect. It is, how-

ever, yet too soon to hope for very substantial benefits to our treasury, at least through this means. It will require a long educative process having its roots in the vitalities of deepened spiritual living, as cultivated in the local church and stimulated especially by the annual meetings of our associations, and other numerous conventions. If we are to have system in giving, it is important that we have a true system—a system which has due regard to the proportionate claims of various objects. There may be a system which results in evasion of the highest claims; any system is such which places the giving of the gospel to the heathen last instead of first in its list of benevolent objects. It is to be feared that in many cases where pledges for benevolence are all secured at one time, or are gathered in a lump sum and then mechanically divided, such a division will have undue reference to claims which are near and local, leaving far too small a proportion for foreign work.

Foreign missions can never be built up upon mere abstract representations, such as the general duty of giving, the upbuilding of the denomination rather than the kingdom, nor upon the assumption that if there be three or four objects of benevolence, foreign missions should be satisfied with a third or fourth equal part of the avails. The facts and phenomena of foreign mission work, the concrete conditions of heathen peoples and native churches, the particular knowledge of the heroic missionary personages who have left home and native land for the sake of Christ and the heathen, need to be vividly brought before the people, and contributions secured in view of the impressive facts presented upon the merits of the case; otherwise there will be little giving to work that is beyond the seas and wholly removed from sight.

No plan of systematic giving that does not allow and provide for such intelligent periodic representation can do justice to foreign missions. Hence the calendar plan of offerings, calling for sermons, addresses, the circulation of literature and prayer for each cause in its season, through a series of weeks, just suggested by the Commission on Systematic Beneficence, is particularly commended. And be it remembered, no plan of giving, however excellent, will work itself. Whatever be the plan adopted, the need will be real and constant upon pastors and churches to persistently enforce it, by "line upon line, precept upon precept, in season and out of season."

On the whole, in view of the somewhat disappointing financial outcome of the year immediately following the heroic effort of extinguishing the debts of four previous years, the committee cannot refrain from expressing the conviction that certain lines of policy in the home department previously contemplated, but deferred in the hope of better times, should now at once be adopted, and the denomination made acquainted with their import. For example:

That expenses in the home department should be considerably reduced; that the lessening of the number of district secretaries and other employees of the Union should be considered, and other economies in the home administration should be applied wherever possible.

In the month of December, 1897, overtures were made to our committee by a



number of colored brethren of the South, organized in Richmond, Va., under the name of the District Convention of Colored Brethren. This convention made proposals to us for some plan of co-operation with the Missionary Union, whereby it might actively engage in work in Africa. The Executive Committee responded by offering to coöperate with this convention on the following basis: The convention of the colored people to adopt and sustain their own methods of organization and of raising funds; to select and appoint their own missionaries, with the understanding that the appointment shall be subject to the approval of the Executive Committee of the Missionary Union; and to maintain such communication with them as may in their judgment seem desirable; the Missionary Union to pay one-half of the salary of a traveling or district Secretary; to supply literature to a reasonable extent to the representatives of the convention, who were to visit churches; and to give the officers and representatives of the convention the benefit of the advice and experience of the Union in the matter of collecting funds and carrying on the home work of missions; the funds collected to be remitted monthly to the Treasurer of the Missionary Union, after deducting necessary expenses and the convention's one-half of the Secretary's salary; the Union affording to the convention all the benefit of its established agencies for the transmission of funds and the conduct of the mission work on the field; the Union also, if desired, to assign to the convention the Mukimvika station on the Congo, with the support of the missionary located there; to regularly transmit funds for the support of the missionaries and of the work as may be appropriate, with the understanding that any temporary deficiency which may occur in the funds furnished by the association shall be supplied by the Union, to an amount not exceeding \$500 annually; the said deficiency to be made up subsequently.

The convention of colored Baptists responded by suggesting some modification of the terms, to the extent of having a representation upon the Executive Committee, and that the Union pay one-half the traveling expenses of the traveling Secretary. The Union declined to accede to the latter suggestions. Since this, our last communication, no reply has been received from the convention in Richmond. The committee, however, entertains the hope that in the near future our colored brethren of the South will rise up and inaugurate some practical and effective method whereby they may enter on the most active evangelization of Africa.

The committee desires here to recognize its appreciation of the exceptional and considerate generosity of Hon. Chester W. Kingsley of Cambridge, Mass., who has recently given to the Union, as well as to several other societies and institutions respectively the sum of \$25,000 of annuity funds. As an example of wise investment of Christian capital on the part of one of the Lord's faithful stewards, as well as of generous appreciation of great missionary and educational causes, it is to be commended as worthy of wide imitation.

The Executive Committee was organized June 7, 1897, by the reëlection of Rev. Henry M. King, D.D., as Chairman, and Rev. Edmund F. Merriam as Recording Secretary. All the members of the committee have continued throughout the year in the positions to which they were chosen. Rev. Samuel W. Duncan,

D.D., as Corresponding Secretary for the Foreign Department, and Rev. Henry C. Mabie, D.D., in a similar relation to the Home Department, have rendered continuous service.

At the first meeting of the committee on June 7, Rev. Edmund F. Merriam was reelected Editorial Secretary, and has served during the year. The work assigned to the Editorial Secretary embraces both the editorial care and the business management of the *Baptist Missionary Magazine* and *The Kingdom*, and the preparation or editorial supervision of such pamphlets, tracts and leaflets as are called for to bring the work of the Union before the churches in a suitable manner. He is also charged with the care of the interests of the Union in wills containing bequests to the Society, and with correspondence concerning annuities and annuity funds. By the direction of the committee he is also engaged in a careful examination of the titles to all real estate held by or on behalf of the Union both at home and abroad, for the purpose of clearing and correcting imperfect titles and making a complete and indexed record of all titles, with certified copies or translations of all deeds for the information and easy reference of the committee.

Since the resumption of the management of the *Baptist Missionary Magazine* by the Union gratifying progress has been made in the increase of the subscription list and the favor with which the enlarged and improved magazine is regarded among the constituency of the Society. The increase in the list amounts to more than thirty per cent, and still continues. Although the expense of publication has been increased more than twenty-five per cent by the enlargement in size and the improvements in the paper and other features, the magazine is more than self-sustaining, even at the reduced rates. A pleasing feature of the new relations which the magazine bears to the work of the Union is the many testimonials received from churches where clubs have been formed, of increased interest and giving for the mission work abroad.

#### THE TREASURY

The Treasurer has received during the year from all sources the sum of \$849,477.66, as follows:

Donations . . . . .	\$287,355.09
Legacies . . . . .	42,445.24
Woman's Society, East . . . . .	70,094.17
Woman's Society of the West . . . . .	26,255.33
Woman's Society of California . . . . .	3,466.92
Woman's Society of Oregon . . . . .	400.00
Telugu Mission . . . . .	1,020.58
Congo Mission . . . . .	1,000.00
East China Mission Indemnity . . . . .	5,290.52
J. D. Rockefeller . . . . .	151,267.00
Joint Debt Account . . . . .	142,561.95
Union Debt . . . . .	7,824.79
Bible Day Collection . . . . .	1,312.83

Missionary Reinforcement . . . . .	\$1,075.40
Income of Funds and Bond Accounts . . . . .	41,104.35
Additions to Permanent Funds and Bond Accounts . . . . .	67,003.49
	<u>\$849,477.66</u>

## EXPENDITURES

Appropriations for the year 1897-98 . . . . .	\$557,873.70
Added to Permanent Funds and Bond Accounts . . . . .	67,003.49
Debt, April 1, 1897 . . . . .	292,721.32
	<u>\$917,598.51</u>
Debt, April 1, 1898 . . . . .	<u>\$68,120.85</u>

The donations were received from the following localities: Maine, \$4,004.30; New Hampshire, \$2,664.18; Vermont, \$2,513.08; Massachusetts, \$49,590.04; Rhode Island, \$5,975.22; Connecticut, \$7,191.83; New York, \$78,979.14; New Jersey, \$12,144.87; Pennsylvania, \$25,314.98; Delaware, \$483.41; District of Columbia, \$1,403.83; Maryland, \$32.35; Virginia, \$159.50; West Virginia, \$1,613.09; Ohio, \$16,212.49; Indiana, \$2,988.24; Illinois, \$11,975.63; Iowa, \$3,809.50; Michigan, \$6,005.23; Minnesota, \$6,227.88; Wisconsin, \$3,776.44; Missouri, \$1,438.19; Kansas, \$3,282.40; Nebraska, \$1,725.82; Oregon, \$1,104.66; Colorado, \$1,759.31; California, \$5,245.79; North Dakota, \$454.38; South Dakota, \$1,181.19; Washington, \$982.46; Nevada, \$36.60; Idaho, \$164.40; Wyoming, \$67; Utah, \$2; Montana, \$152.65; Arkansas, \$3; Arizona, \$45.85; Indian Territory, \$386.19; Oklahoma, \$259.62; New Mexico, \$18.25; British Columbia, \$60.30; Nova Scotia, \$30; Canada, \$14.30; North Carolina, \$10; South Carolina, \$4.58; Kentucky, \$10; Tennessee, \$2.23; Louisiana, \$4.62; Georgia, \$14.82; Florida, \$27; Alabama, \$34.54; Mississippi, \$5; Texas, \$10; Norway, \$69.91; Denmark, \$79.58; Sweden, \$879.37; England, \$263.25; Spain, \$19.63; Germany, \$307.02; Burma, \$9,437.73; Assam, \$739.31; China, \$1,202.79; Japan, \$292.86; India, \$6,554.94; Congo, \$162.55; Russia, \$2,227.64; Alaska, \$5.50; Miscellaneous, \$3,510.63.

Two important changes have been made respecting district secretaryships.

In accordance with the suggestions made by the joint committees of the Home Mission Society and the Missionary Union, for several months the feasibility of having one Secretary for both societies in the New York Southern District was canvassed. Overtures were made to several suitable men with reference to it. One after another declined, till at length it became evident that the double service contemplated was impracticable, that no real financial saving could be made, and the hope of an arrangement satisfactory to either society was given up. Meanwhile the office of the Missionary Union in New York was for months without an incumbent, and our treasury suffering considerably therefrom.

Accordingly last November the committee proceeded to fill the vacancy by the

appointment of Rev. Charles L. Rhoades of Stamford, Conn. He immediately accepted the position and entered on his duties.

In October last Rev. C. F. Tolman, D.D., for thirty-two years Secretary of the Union in the Western District, suffered a serious accident in the fracturing of his thigh, whereby he was confined to his bed for five months. He however heroically kept his hand on the work, through very efficient clerical aid, so that the interests of the Union suffered less injury than they otherwise would.

At length, however, it was found that Dr. Tolman's prostration was so severe, and it was so improbable he could longer hope to do much field work, that after the most fraternal understanding between the committee and Dr. Tolman, it was decided that from June 1, 1898, a new Secretary should be appointed for the district. Accordingly Rev. E. W. Lounsbury, D.D., of Aurora, Ill., was invited to accept the position as District Secretary, and Dr. Tolman was asked to render such assistance in the office and otherwise as his strength would allow.

The Union wishes to put on record its deep appreciation of the faithful, laborious and efficient service of Dr. Tolman. He has been connected with the Union for the period of thirty-two years. For three years he was our missionary in Assam, until complete prostration drove him from the field. In 1866 he became associated with Dr. S. M. Osgood in the service of the Union, and in 1868 he was appointed District Secretary, in which position he has continued to labor with tireless devotion until the present.

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### COLLECTION DISTRICTS

*The New England District.* — Rev. W. E. Witter, M.D., District Secretary.

The year has been one of blessing. Although our income from legacies is \$13,255.88 less than last year, still there has been a net gain in offerings from churches, Sabbath schools, young people's societies, and individuals of \$2,908.41, and from the Woman's Society of \$5,174.15, making a total net gain, exclusive of legacies, of \$8,082.56, or 8 per cent.

This increase has been the result of unsparing effort. Our returned missionaries, often at real sacrifice to health, have been eager and abundant in their service to the churches; associational secretaries have been vigilant, and many pastors and leaders of young people's organizations unusually faithful. Dr. O. O. Fletcher, Secretary of the New York Central District, rendered valuable assistance at several of our New England missionary conferences.

The labors of Miss Ella D. MacLaurin in the district have been received with much favor. Her presentations of the cause of missions have been with power.

The appointment of several new missionaries from our district, supported by special funds, has given added intensity to the interest of many.

The assuming of the support of "our own missionary" in whole or in part, as proposed by some of our churches, Sabbath-schools, and Young People's Societies; is increasing the volume of prayer, the sense of the reality and obligation of missions, and faithfulness in stewardship.

Our thanks are due to Miss Margaret Leitch of the American Board, and to Sumner R. Vinton and Donald MacLean of Newton Theological Seminary for telling addresses at various meetings. The inspiring "Easter Offering Call" of Mrs. N. M. Waterbury is not forgotten, neither the help of our secretaries at the rooms.

Missions, our supreme duty; the heathen world in supremest need; Christ's call to his stewards louder than ever before; heroic sacrifices beyond all previous standards, the obligation now resting upon every disciple, and unparalleled achievements now possible, indicate the burden of our conversations, correspondence, and addresses.

We are asking large things from the churches. Our commission warrants us in doing nothing less. We expect great things, for our expectation is from God.

The offerings for the year are as follows:

States.	Churches.	Sabbath-schools.	Y. P. Societies.	Individuals.	Legacies.	Woman's Societies.	Totals.
Maine.....	\$2,828 70	\$206 24	\$244 63	\$724 73	\$675 00	\$2,702 13	\$7,381 43
New Hampshire.....	2,125 26	36 92	229 22	272 78	5,811 27	2,313 61	10,789 06
Vermont .....	1,966 41	207 93	137 55	201 19	26 05	1,321 18	3,860 31
Massachusetts .....	28,890 39	1,636 92	3,539 39	15,523 34	8,778 05	22,839 14	81,207 23
Rhode Island .....	4,472 06	311 51	1,019 20	172 45	1,900 46	5,410 43	13,286 11
Connecticut .....	4,762 41	429 91	768 00	1,231 51	451 55	4,999 15	12,642 53
<b>Totals.....</b>	<b>\$45,045 23</b>	<b>\$2,829 43</b>	<b>\$5,937 99</b>	<b>\$18,126 00</b>	<b>\$17,642 38</b>	<b>\$39,585 64</b>	<b>\$129,166 67</b>

*The Southern New York District.*—Rev. Charles L. Rhoades, District Secretary.

Called to this field of labor the middle of last November with still several weeks of work in completing my pastoral relations at Stamford, Conn., and with seven months of the year gone and no active work done among the churches in the district, there were peculiar difficulties to overcome to accomplish the desired result of raising the amount designated by the Executive Committee as the suggested proportion from this district; viz., \$65,000.

I desire, first of all, to acknowledge the faithful work of him who for so many years went in and out before these churches as District Secretary. He is beloved by all, and his name appended to a circular and supplemented by personal letters kept all in admirable touch with the work. Our Brother, Rev. A. H. Burlingham, D.D., will always have a large place in the hearts of this people.

The pastors, churches, Young People's Societies and Sunday-schools have given me a most delightful welcome, and made my work, though arduous at times, a pleasure and an inspiration. Doors have been thrown wide open to me, and the responses of the people have been hearty, and their fellowship most helpful. I have made no direct appeal for funds, nor striven in any wise to play upon impulses or sentiment. I have steadily pursued two lines of work: First, To deepen the Christian consciousness in spiritual things; and, second, To broaden Christian thought by a knowledge of the kingdom.

In the first, God's word has been my unfailing source of power. In the second, my lantern and views have been an inestimable help. Through Young People's Societies and Sunday-schools I have been able on week nights mostly, to reach large numbers with a vivid portrayal of the fields of work, embracing the conditions of the people in their home,

social and religious life, and to show the opportunities opened by the Master, the needs of the gospel, and let these peoples voice their own "Macedonian cry" to Christian hearts.

Responses and results have been quick, intelligent and hearty; and instead of an expected falling off in this district there has been an increase in the gifts from the churches and the amount has reached within \$892.47 of the suggested sum of \$65,000.

I am persuaded in this, my new work, of the same truth that was with me in my pastorates, that all the people of God need is to know better first, "the King," and second, "the kingdom"; and working heartily, frankly and faithfully with the pastors there is no reason why this may not be done.

In closing I want to record my thanks to the pastors and churches for the most cordial way in which they have received me and seconded all my endeavors to co-operate with them in leading their churches into obedience to the great commission.

States.	No. of Churches.	No. of Churches Giving.	Churches.	Y. P. Societies.	Sunday-schools.	Individuals.	Woman's Societies.	Totals.
New York .....	196	102	\$18,412.00	\$768.10	\$1,023.07	\$31,454.50	\$13,390.18	\$65,047.85
New Jersey .....	106	60	6,140.76	318.86	353.58	1,198.75	7,007.85	15,019.80
Miscellaneous .....	....	....	.....	.....	.....	.....	.....	296.70
Totals .....	302	162	\$24,552.76	\$1,086.96	\$1,376.65	\$32,653.25	\$20,398.03	\$80,364.35

*The New York Central District.*—Rev. O. O. Fletcher, D.D., District Secretary.

The financial report appended shows increase in receipts from churches, Young People's Societies and individuals. This comes mostly from increase in the number contributing. Despite the seeming decline in receipts from Sunday-schools, there has been no falling off in the number of schools represented. The amount from legacies is somewhat less than last year. Excluding legacies as beyond immediate control, the year reported shows a gain of over sixteen per cent; including legacies, the gain is over nine per cent.

This is especially noteworthy when we take into consideration the contributions to the debts of the Union and the Home Mission Society. The total of those contributions is not yet known to me, my books only showing what was forwarded to the treasury of the Union for this purpose. This of itself—\$14,189.25—equals the average annual offering of the churches of this district to foreign mission work. It is certain that despite the effort to pay the debts, the churches have made gain as to the regular work.

That effort has proved a blessing. The spiritual character of the method pursued and of the conferences held, the uplifting of sacrificial giving, and the renewed consciousness of what this work is to us, have been of inestimable worth. It has also shown what our churches can do if they will but undertake to answer God's call.

Your Secretary has again to note the helpfulness of the Associational Secretaries, of the General Secretaries, of Dr. Witter and Miss MacLaurin, of the Student Volunteers, and of the denominational press. He would especially mention the aid given by returned missionaries, Brethren Cochran, Bunker and Parshley. The pastors of this district are a noble body of men, unexcelled in their devotion to Christ's cause. During my rest, forced by a nervous trouble, they kept the work right up to the mark.

Two most helpful factors call for special mention. (1) The Cohoes Church, under the leadership of the pastor, has inaugurated an annual Missionary Conference. Its blessed

effects are felt in all that part of the state. Other pastors are talking of organizing something similar in their churches. (2) The young people in each of two associations now sustain a missionary in the foreign field. In those associations, offerings from the churches, apart from the Young People's Societies, have increased, and pastors tell me that contributions to other denominational undertakings have also increased.

The critical issue in foreign missions is now in the home field of the work. God's blessing rests upon the labors of the missionaries, doors are open and opportunities are increasing; men and women are pleading to be sent. Thus God is calling in his loans. Will his people honor his drafts? The record of the past year is proof that we can do more.

My correspondence for the year here reported has exceeded any previous year of my service. It has gone beyond what it should normally be. The register shows over four thousand letters written, besides circulars prepared and mailed and packages sent out.

Receipts were as follows :

State.	Churches and Individuals.	Sunday- schools.	Y. P. Societies.	Legacies.	Woman's Societies.	Total.
New York.....	\$19,795 15	\$1,366 37	\$3,372 22	\$3,796 45	\$16,363 46	\$44,693 65

*The Southern District*—Frank S. Dobbins, District Secretary.

Up to the beginning of February it seemed very certain that this district would exceed previous years in its contributions. As it is, the gifts from the churches and from the Young People's Societies are in excess of last year, and those from Sunday-schools are but little behind. Nothing has been received from legacies and less than usual from individuals. With regard to this last item, several thousands of dollars from one generous giver are simply delayed, and will come in during the early part of the next year.

I may note as a fact, easily to be demonstrated, that the especial effort to raise the two debts fund during the year, did not unhappily affect the giving of the churches. Where there was any shrinkage of giving it was on the part of churches that had no share in the debt raising. This is true with only a few exceptions.

I cannot see upon careful scrutiny that there is any evidence of aught else than a slowly but steadily deepening interest in world-wide missions in this district. The great majority of the pastors nobly lead in this. I am confident that more and more the interest is based on convictions rather than on passing impulse, and the pastors are the teachers.

I can see also, emerging more and more distinctly the interest resulting from the studies of missions the young people are carrying on. This shows itself not only in the giving but in the more repeated calls for missionary literature and for literature bearing upon the history of missions.

The movement to systematize the beneficence of the churches is also doing us much good. This also produces a steady stream of giving, instead of the spasmodic giving easily affected by circumstances.

I wish that there were space to tell of some of the noble gifts of consecrated Christians for world-wide missions, of gifts from the well-to-do, and from the struggling as well, illustrating the deepening of the missionary conviction. There is a very great deal for which to be devoutly thankful as one surveys the year's work here.

In the movement to extinguish the debts on our national missionary organizations this district did all that was asked of it and something more. The movement was very generally shared in. The sum of \$31,500 was given for the debts from this district.

The receipts for the general work as follows:

States.	Churches.	Sunday-schools.	Y. P. Societies.	Individuals.	Woman's Societies.	Totals.
Pennsylvania and Delaware.....	\$13,001 36	\$1,019 24	\$1,269 53	\$10,818 00	\$20,040 75	\$46,148 88
New Jersey (four associations).....	3,036 20	268 19	408 18	111 00	3,623 06	7,446 63
District Columbia .....	1,085 67	6 45	238 71	75 00	1,116 86	2,522 69
States South, and Miscellaneous.....	175 97			220 00	126 75	522 72
<b>Totals, 1898.....</b>	<b>\$17,299 20</b>	<b>\$1,293 88</b>	<b>\$1,916 42</b>	<b>\$11,224 00</b>	<b>\$24,907 42</b>	<b>\$56,640 92</b>
<b>Totals, 1897.....</b>	<b>\$16,627 32</b>	<b>\$1,343 73</b>	<b>\$1,873 64</b>	<b>\$15,228 00</b>	<b>\$13,038 48</b>	<b>\$50,802 67</b>

In 1897 \$2,631.50 was received from legacies. In 1898, nothing. It ought to be noted that many Sunday-schools make no separate report of their gifts, these being included with those from the churches.

*The Middle District.* — Rev. T. G. Field, District Secretary:

Two chief events have marked the year just closed; viz., The part taken in the raising of the sum necessary to remove the debts of the Union and the Home Mission Society; and action in compliance with the advice of the Commission on Systematic Beneficence. I cannot state the full amount from this district given towards the debts, but know it was in excess of what was asked,— more than \$12,000.

OHIO.			WEST VIRGINIA.		
Time.	District.	Associations.	Time	District.	Associations.
January .... February ..	Northwest	Toledo, Auglaize, Dayton, Mad Run,	December January ..	Central.....	Broad Run, Harrisville, Mt. Pisgah,
March ..... April .....	Northeast	Ashtabula, Cleveland, Huron, Lorain, Trumbull, Wooster,	February.. March .....	Southeast	Greenbrier, Hopewell, Raleigh,
May ..... June.....	Central.....	Cambridge, Coshocton, Columbus, Mansfield, Mt. Vernon, Scioto, Zanesville,	April ..... May .....	Southwest	Guyandotte, Kanawha Valley, Twelve Pole,
September October....	Southwest	Adams, Clermont, Clinton, Miami,	June..... July .....	Western...	Harmony, Parkersburg, Teays Valley,
November December	Southeast	Central, Gallia, Jackson, Ohio, Portsmouth, Marietta, Zoar.	November December	Eastern ...	Eastern, Goshen, Judson, Union.



The table on the preceding page will show the grouping of associations and the time of collections for the Union in the Middle District.

Both Ohio and West Virginia have promptly and fully accepted the recommendations of the Commission on Systematic Beneficence. The scheme adopted does not supersede existing plans adopted by any church prior to this time, unless such church prefers the general plan.

If the generous individual subscription of \$10,000 accredited to Ohio in 1896-7 had been repeated this year the aggregate would exceed last year's aggregate. The number of non-contributing churches—about fifty per cent—is altogether too large to be endured without effort to reduce it.

States.	Churches.	Sunday-schools.	Y. P. Societies.	Individuals.	Legacies.	Total for Union.	Total for Woman's Work.	Grand Total.
Ohio .....	\$10,143.89	\$551.51	\$958.45	\$4,471.92	\$1,000.00	\$17,125.77	\$6,115.43	\$23,241.20
West Virginia..	1,512.59	22.12	27.20	17.25	173.33	1,752.49	278.42	2,030.91
Aggregate ....	\$11,656.48	\$573.63	\$985.65	\$4,489.17	\$1,173.33	\$18,878.26	\$6,393.85	\$25,272.11

*The Lake District.*—Rev. J. S. Boyden, District Secretary.

In the first quarter of the year the work of the Secretary was chiefly given to the effort of raising the united debt, which resulted, according to data received at this office, in covering into the treasury for that purpose from the district (Michigan and Indiana) the sum of \$10,539.09.

The regular work of the churches was somewhat interrupted, especially where the time for church contributions was during this quarter. The apparent success or failures are things which cannot be shown in a statement of figures.

The payment of the formidable debts of the societies was an event that calls for devout gratitude for the ability and heart to do such honor to our Lord. It was an experience with valuable lessons to be learned and problems to be worked which tables of figures may present, but do not solve. Facing the peril of withholding the Lord's money was a test of loyalty to the Master, which doubtless foreshadows greater equipments for larger service. Among the important lessons learned is that going forward into heroic action is always safe when God leads.

Christian forces in the warfare against the powers of darkness are not enlisted for a single campaign and then to retire for winter quarters; not alone for taking some strategic position; rather for conquest and occupation of "all the world" for the universal rule of our Divine Leader and King.

The statement appended shows that the regular contributions from the churches are more than last year; also more contributing churches than any former year. The growing custom of uniting all the active forces in gathering the Lord's money in one offering gives no data for a full report of contributions from Sunday-schools and young people's societies, but both the number and amount given is a great gain over last year.

It is gratifying to note that a careful analysis of the figures given and the statement appended shows the aggregate sum given this year is in an advance of any former year, including the Centennial.

The District Secretary gratefully records the valued help the associational secretaries

have freely given in awakening an interest in missions, and especially in the important work of appointment of Commissions on Systematic Beneficence in the churches. Very helpful assistance in the work has been given by returned missionaries, Miss Nora Yates and Rev. G. W. Taft; also by the denominational papers, the *Baptist Outlook* and the *Michigan Christian Herald*; and also the visits and very efficient work of the general secretaries of both societies in Detroit and Indianapolis has made the success of the year possible.

The following tabulated statement shows, so far as figures can, the results of the year's work :

States.	Churches.	Sunday-schools.	Y. P. Societies.	Individuals.	Legacies.	Woman's Societies.	Totals.
Indiana .....	\$2,442 09	\$175 89	\$147 33	\$222 53	\$500 00	\$1,911 87	\$5,399 71
Michigan .....	4,989 38	254 51	595 56	178 22	.....	2,869 37	8,887 04
Total.....	\$7,431 47	\$430 40	\$742 89	\$400 75	\$500 00	\$4,781 24	\$14,286 75

*The Western District.*—Rev. C. F. Tolman, D.D., District Secretary.

The development of this field has always been prosecuted with the ultimate hope of reaching bed rock. During more than thirty-two years of service its Secretary is gratified to find that there has been a gradual growth of genuine missionary conviction in the minds of the church membership. The pastors are beginning to realize more fully than ever before the meaning of Christian stewardship, and are teaching this truth in the pulpit and are presenting it as a matter of study and devotion in the midweek prayer-meeting.

The missionary work in charge of different organizations was once regarded as something outside of the local church, something for which it was not organized. Thirty years ago the too prevalent idea of a church was a society for self-maintenance and the salvation of those within its reach. It has therefore been the purpose of your Secretary to make prominent the scripture teaching regarding Christian stewardship. It is just as much the duty of every church member to pay as to pray. It is as high and as holy an obligation to give money for saving men and women in heathen lands as to use personal appeal and influence to save them in our own neighborhood.

During the first six months of this year at every meeting of the associations, at every missionary convention, and in every pulpit where your Secretary has presented the work of world-wide missions, he has endeavored to press home upon the hearts of everyone who heard him this most important matter. The seed was sown not simply for an immediate harvest, but with special reference to the reaping of after years. In this way a large number of new contributors to the Society was secured. Their interest did not rest alone on their pity for the perishing heathen; they were not moved to give merely because of the suffering condition of our missionaries, nor even by sympathy with them in their holy calling. The supreme motive which was presented to influence them to give was that the Lord had need of their service; the Master depended upon them for this work, and loyalty to him should lead them to fidelity and self-sacrifice.

At the end of the first six months a serious accident rendered it impossible for me to travel or preach, but through the excellent services of associational secretaries and the

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Some changes in the method of systematic beneficence have taken place in Minnesota and South Dakota. The so-called "rotation system" has been adopted by both. The arrangement, however, differs somewhat. In Minnesota each object has a given district for a given time, while in South Dakota the whole state is worked for one object at a time. In this arrangement of things there has necessarily been some loss in benevolence for the first year.

*The Southwestern District.*—Rev. I. N. Clark, D.D., District Secretary.

Under the divine leading and blessing we have reached the close of another fiscal year. Solicitude and toil have had constant mingling. The great debt of the preceding year, hanging over our treasury so threateningly, occasioned profound concern. The heroic movement to obliterate it gave animation and stimulated activity. The splendid success filled all minds with gratitude and exultation. Fear of reaction, thus lessening the income for current work, quickly followed. Methods were devised and activities multiplied to arrest such reaction. The effort was made more vigorously than ever before to interest the churches more generally and thoroughly in this largest of all Christian enterprises, hoping thus to hold what we had, and by addition of new sources of income to increase the volume of our material support. The entire year has been devoted to the deepening and developing of the missionary spirit. There was occasion to fear that in the outcome of the year the collections would be lessened in amount about equal to the donations made towards the payment of the debts. Happily this fear has proven groundless. The receipts from the churches and the friends of missions have exceeded those of the preceding year by an encouraging per cent. Most of the states and territories in the district have shared in this increase. The Secretary has enjoyed the cordial, united and valuable support of the associational secretaries and pastors in every portion of the field, and has been favored with health and strength to give the work constant attention. The number of contributing churches is 441, being an increase from last report of 71. In this increase the state of Nebraska shares most generously, going up from 66 last year to 96 this year. The movement is upward and forward in every portion of the district. Missionary agencies and advocates are increasing.

The aggregate of receipts from the district is as follows:

States.	Churches.	Sunday-schools.	Y. P. Societies.	Woman's Circles.	Individuals.	Woman's Societies.	Totals.
Kansas.....	\$2,575 16	\$64 21	\$184 48	\$48 00	\$410 55	\$1,064 76	\$4,347 16
Colorado.....	1,115 77	63 83	148 67	5 00	426 04	1,359 05	3,118 36
Nebraska.....	1,347 38	84 74	146 52	55 20	97 98	985 19	2,717 01
Wyoming.....	61 00	5 00			1 00	28 85	95 85
Utah.....	16 35					41 80	58 15
Arizona.....	36 50		6 05			9 85	52 40
New Mexico.....	16 25						16 25
Nevada.....	32 00						32 00
Oklahoma Territory.....	195 43	9 64	4 00		50 55	9 25	268 87
Indian Territory.....	188 02	4 01			194 16	34 00	420 19
Missouri.....			45 00		30		45 30
<b>Totals.....</b>	<b>\$5,583 86</b>	<b>\$231 43</b>	<b>\$534 72</b>	<b>\$108 20</b>	<b>\$1,180 58</b>	<b>\$3,532 75</b>	<b>\$11,171 54</b>

Per cent of gain on General Collections, 28 per cent over preceding year.

Per cent of gain, including Woman's Society, 25 per cent over preceding year.

*The Pacific Coast District.*— Rev. J. Sunderland, D.D., District Secretary.

The effort to raise the joint debts of our two great missionary societies mark the special features of the year's work. While the effort in this district was undertaken with some dread, the experiences were such as to leave the most pleasant memories. Not all of even the larger churches responded, but there was a very general response, and with a heartiness and a liberality that were exceedingly gratifying.

This effort affected the results for the current work in two ways. It deferred the regular offerings so that a larger proportion than usual came in during the few last days of the year. To some extent, also, it lessened the amounts of the offerings. This was especially so in some of the larger churches.

A small gain has been made over the previous year, in general contributions of \$170.50, and two small legacies have still farther increased receipts, so that aside from the amount raised for the debts (about \$4,000) there has been a gain to the Union of \$1,072.58. There has been a gain in the contributions to the Women's Societies also of \$418.41.

The gift of a dear brother who had for years contributed \$500 per year is missed, the Lord having called him home. Instead of this we have a small sum from a generous legacy which he bequeathed to the Union.

The churches of British Columbia which have heretofore contributed to the Union have decided to coöperate with the Canadian Board, and their help is greatly missed. A larger number of churches than usual have contributed, which is chiefly due, I think, to the excellent campaign literature furnished by the Union, and which was sent to every church in the district.

We are again specially indebted to our corps of efficient associational secretaries, as well as to not a few pastors and other leaders, who count it a joy to do all possible for this great cause.

The table following gives financial results:

States.	Churches.	Y. P. Societies.	Sunday- schools.	Individuals.	Legacies.	Total to the Missionary Union.	Woman's Societies.	Total.
California.....	\$3,643 51	\$705 10	\$311 75	\$741 38	\$902 00	\$6,303 74	\$2,354 61	\$8,658 35
Oregon .....	877 59	116 45	54 12	85 00	.....	1,133 16	650 45	1,783 61
Washington .....	927 13	79 47	66 95	103 06	.....	1,176 61	573 07	1,749 68
N. W. Idaho .....	40 80	.....	.....	100 00	.....	140 80	.....	140 80
Nevada .....	32 00	4 60	.....	43 50	.....	80 10	.....	80 10
British Columbia	45 30	.....	15 00	.....	.....	60 30	.....	60 30
Totals.. .....	\$5,566 33	\$905 62	\$447 82	\$1,072 94	\$902 00	\$8,894 71	\$3,578 13	\$12,472 84

**FOREIGN DEPARTMENT**

The review of the past year furnishes fresh occasion for thanksgiving to God for the abundant tokens of his favor bestowed upon our mission fields. Though funds for carrying forward the work have been reduced as compared with former years, there has been no retrenchment in divine blessing and grace. Converts have been multiplied, existing churches strengthened and new ones formed, fresh fields explored, and many heathen villages, where the precious name of Jesus was unknown, have been entered. Ingatherings, the like of which in this favored land would have thrilled the hearts of God's true people, have been no uncommon occurrence. Your missionaries have shown a sympathetic consideration in the use of mission money in view of the situation of the treasury. With doors of opportunity opening before them on every hand, with heathen villages begging for teachers and preachers that they had not the means of supplying, their patience and forbearance seem worthy of the highest commendation.

The Society appropriated in July last the sum of \$423,126 for the year beginning with Oct. 1, 1897, basing its action upon the average contributions of the churches for five years, the average receipts from legacies for ten years, and upon available cash in hand from various sources. This was \$114,271.18 less than the sum appropriated for the similar period four years ago. There has been added to this original appropriation during the year, as shown by the Treasurer's report, the sum of \$57,858.95. A careful analysis of this amount, however, will show that but a small portion was in reality any addition requiring a draft upon the regular offerings of the churches. Of the \$57,858.95, \$17,825.06 were the contributions from native Christians on our Asiatic mission fields, expended upon these fields and credited to the Union; \$11,626.44 more comprised specifics, given by individuals and designated for specific objects — funds therefore not subject to the control of the Society; \$1,300 was added for the Spanish mission, which the Executive Committee, after prolonged consideration, having listened to the statements of Mr. Lund of this mission, decided that they ought not to abandon; \$4,273.29 was required for passages and outfits of missionaries. A portion of this amount, however, was directly supplied by friends for the specific purpose of sending forward new missionaries; \$10,765.86 included expenditures in the Home Department for publications, agencies, interest and annuities, items that cannot be accurately estimated in advance, while less than \$8,000 was added for the general needs of the work, of which the major part was expended in such repairs as were required for the preservation of our properties. Urgent applications for double this sum were received and could have been advantageously employed, but were steadfastly refused in the determination to avoid incurring another debt. If, therefore, this result has not been averted, the responsibility is not with the committee, but with the great constituency whom they represent. No advance has been attempted, but rather prohibited. Building operations have been suspended, in some cases at great embarrassment to the work; native assistants have been reduced, schools closed,

applicants for appointment postponed; in fact a scale of operation attempted which could not be continued permanently without serious sacrifice of precious interests which the Society has spent toil and treasure in establishing.

Any survey of the work would be incomplete which failed to recognize the shadow that has blended with the sunlight in the experiences of the past year. In August last Assam was visited with a most violent earthquake, the shocks continuing with short intervals for nearly a month. While some of our stations escaped loss, others were less fortunate. The blow fell most heavily upon Gauhati, where three mission houses belonging to the Union and the mission chapel were reduced to total wreck. Much injury was also caused to the properties of the Union at Goalpara, Nowgong and Tura. The Lord graciously preserved the lives of all the missionaries of the Union, but the suffering from the shock and dismay and suspense incident to the terrible visitation, was severe. The native populations were appalled at this unprecedented calamity, and the grasp of heathenish superstition has been loosened. A spirit of deep and earnest inquiry is abroad, and the missionary and his message are now receiving an unwonted and responsive welcome. Abundant confirmation of this statement may be found in the revival now in progress in the Tura district, where already the baptism of new converts has reached the total of nine hundred.

In the Telugu mission the famine to which reference was made in the report of last year still continues. While the northern and central portions of India have been relieved by abundant rains, little or none at all have fallen throughout the region occupied by the stations of the Union; consequently the distress has been more acute and widespread than it was a year ago. It is needless to remark that this has, for the time at least, greatly impeded the progress of the mission, checking the hopeful advance that had begun towards self-support, and obstructing the work of the evangelist and teacher.

In response to the appeal for famine relief sent from the rooms, more than \$3,491.32 came quickly into the hands of the Treasurer and was promptly sent forward upon its errand of mercy. We confidently believe that the Christly spirit that prompted these generous gifts for the stranger, added to the untiring labors and devotion of our missionaries in ministering to the sufferers, will yet bear fruit in a great ingathering not unlike that which followed the famine of 1876-78.

In October last a cyclone destroyed the building occupied by the Tokyo Baptist Academy, practically rendering homeless the school. This school, begun about three years ago, has enjoyed a steady growth, and clearly demonstrated its exceeding value to the mission as a preparatory school for the Theological Seminary and a place of training for the young men in the churches for more efficient services as laymen. Owing to the impossibility of securing buildings adapted to school purposes in any desirable locality of Tokyo, this catastrophe makes it an absolute necessity for the Union either to lease or purchase ground for a location and erect suitable buildings thereon. To discontinue the school would be a serious and disheartening blow to the whole mission, in fact compromise altogether its future, for our desperate need just now is a suitably trained staff of native workers, both lay

and ministerial. With the condition of the treasury for the past few months it will readily be seen that the problem presented to the committee has been an embarrassing one. Much has it been discussed and as yet no decision fully reached. Accommodation for the school must be furnished or at least assured by September next. Is it unreasonable to indulge the hope that some friend or friends of Christian education in Japan may be found to take this work in hand and deliver the Society from its embarrassment and this noble enterprise from a great peril?

For the first half of the year the question of the Congo mission was an absorbing one. A strong conviction prevailed that we should at least abandon the Upper River and concentrate effort upon the region below Stanley Pool. Negotiations looking to the transfer of a portion of the mission had indeed been opened and were still pending, when the solution of our difficulty was furnished by the action of the Congo missionaries assembled in conference at Ikoko in August last. The proposition submitted by them involved the transfer of Bolengi with the missionaries resident there to the Congo Balolo mission; the holding of Irebu as an outstation of Ikoko, and the withdrawal from Leopoldville as soon as the railroad was in full operation to this point. The most significant item, however, was the unanimous consent of our missionaries to receive all salaries and appropriations in full, in currency, providing for the transportation of their supplies which had hitherto been furnished by the Society. The amount of their compensation was fixed at a sum considerably less than has been received by them under the old system. By this arrangement the Union would be enabled to reinforce several of its stations with experienced workers already in the field, but best of all would be relieved of the transport service, which has always been not only costly, but extremely perplexing, because involving an element of uncertainty as to expenditure. Upon the basis thus furnished it was carefully estimated that for the present, at least, the Congo mission could be effectively maintained at a cost of \$25,000 per annum. The plan of the Congo Conference received the unanimous sanction of the Executive Committee, and the new arrangement has already gone into effect. The Congo Balolo Board after much deliberation have decided that the acceptance of Bolengi would not be germane to their work, and it is now proposed to allow Mr. Banks to carry on the station independent of aid from the Union, or failing in this, to accept a transfer to some other point.

The work in Paris has been the subject of much consideration from the necessity of providing after March 31, 1898, new quarters for the church worshipping in Rue St. Denis. This church began its existence some ten years ago with the baptism, by Rev. R. Saillens, of some converts from a neighboring hall of the McCall mission. The movement had the cordial support of Mr. McCall. Under the vigorous and spiritual leadership of Pastor Saillens, from nothing there has grown up a church of some four hundred members, maintaining in addition to its own services three mission halls in different sections of the French capital. From the difficulty of leasing property for the use of a Protestant Church in Paris, it seemed at one time as if there was no way to meet the situation save by purchase. The God of missions, however, graciously mindful of our necessities, at the last moment



interposed deliverance. After diligent and for a long time fruitless search for some suitable place that could be rented, one was found at 61 Rue Mesley. It is now undergoing the changes needful to adapt the building to the purposes of worship, and will soon be occupied. The desire is expressed that this change in the location of the church will be carefully noted by friends who may visit Paris, for nothing does more to encourage our struggling French brethren and strengthen the work, than the personal visits and sympathy of American Baptists.

Acknowledgment should be made of the helpful coöperation of the Woman's Auxiliary Societies, East, West, and on the Pacific coast. Their unswerving loyalty to the Union and perfect concord with all its plans and methods, together with the liberal portion of the work for the support of which they have made themselves responsible, have been of unspeakable value in the time of financial straitness. The Easter offering to the treasury of the Union, following immediately its own strenuous effort to escape a debt which the Eastern Society had just made, was a touching and spontaneous expression of the devotion of our noble women of this Society to the general work.

But few new missionaries have been sent to the field by the Union the past year, and these because the need for them was imperative. In all cases the expense of such has been borne in part by special funds contributed for the purpose.

The following lists note the changes in the missionary forces of the Union.

#### APPOINTMENTS

Mr. J. Harvey Randall, Mrs. Randall, Miss Lillian Eastman, Miss Cora M. Spear, George T. Leeds, M.D., Mrs. Leeds, Robert Harper, M.D., Rev. J. A. Curtis, Mrs. Curtis, Rev. F. W. Stait, Mrs. Stait, Rev. A. J. Hübert, Mrs. Hübert, Miss A. K. Goddard, Rev. J. T. Proctor, Mrs. Proctor, Mr. Luke W. Bickel, Mrs. Bickel.

#### DEPARTURES

*To Burma.*—Rev. J. N. Cushing, D.D., Rev. W. F. Thomas, Mrs. Thomas, Rev. G. J. Geis, J. Harvey Randall, Mrs. Randall, Rev. Ernest Grigg, Mrs. Grigg, Rev. D. C. Gilmore, Mrs. Gilmore, George T. Leeds, M.D., Mrs. Leeds, Robert Harper, M.D., Rev. A. E. Carson, Mrs. Carson, Miss Carrie E. Putnam, Miss M. M. Sutherland, Mrs. M. B. Kirkpatrick, Miss Lillian Eastman, Miss Elizabeth Lawrence, Miss Cora M. Spear, Mrs. C. H. R. Elwell.

*To South India.*—Rev. E. Chute, Mrs. Chute, Rev. F. W. Stait, Mrs. Stait, Rev. A. J. Hübert, Mrs. Hübert.

*To China.*—Rev. A. F. Groesbeck, Mrs. Groesbeck, Rev. J. T. Proctor, Mrs. Proctor, Rev. G. A. Huntley, M.D., Mrs. Huntley, Miss Ada L. Newell, Miss L. Minnis, Miss Stella Relyea, Miss Annie L. Crowl, Mr. George Warner, Miss A. K. Goddard, Mrs. Openshaw, Mrs. Salquist.

*To Japan.*—Mr. Luke W. Bickel, Mrs. Bickel.

*To Africa.*—Mr. E. T. Welles, Miss G. M. Welles, W. H. Leslie, M.D.

## RETURNED FROM THE FIELD

Rev. J. N. Cushing, D.D., Rev. E. O. Stevens, Mrs. Laura Crawley, Rev. H. Morrow, Miss E. J. Taylor, Miss J. Anderson, Rev. A. Bunker, D.D., Rev. L. H. Mosier, Mrs. Mosier, Rev. D. A. W. Smith, D.D., Mrs. Smith, Miss Melissa Carr, Rev. W. M. Young, Mrs. Young, Rev. J. Heinrichs, Mrs. Heinrichs, Miss Lucy H. Booker, Rev. W. S. Sweet, Mrs. Sweet, F. P. Lynch, M.D., G. H. Richardson, M.D., Mrs. Richardson, Rev. A. C. Fuller, Miss M. M. Cotè, M.D., Mr. W. E. Boggs, Mrs. Boggs, Miss E. A. Bergman.

## RESIGNATIONS

Rev. W. H. Beeby, Rev. W. H. Cossum, Rev. N. D. Reid, Rev. Thomas Adams, Rev. A. L. Bain, Rev. C. B. Antisdell, Edward Bailey, M.D., Rev. W. E. Story, Miss O. M. Blunt, Miss H. M. Browne, Miss May C. Fowler, M.D., Miss Elia Campbell.

## OBITUARIES

The Union has to report the following deaths, during the past year, of those who have been closely identified with its work in years past :

Mrs. Mary Clarke Murdock. Mrs. Murdock died at Hamilton, N. Y., July 4, 1897. As Treasurer she had been connected with the Woman's Society from 1876 until 1896. Her relationship to the Society, however, dates from 1873, and by her diligent and self-sacrificing service she won a place of love and esteem in the hearts of everyone. Mrs. Murdock resigned her position as Treasurer in 1896. In the autumn she was married to Rev. J. N. Murdock, D.D., Honorary Secretary of the Missionary Union.

Mrs. I. E. Munger. Mrs. Helen Aukenev Munger passed away at Tura, Assam, in August last. Mrs. Munger went to Assam from Iowa, her native state. Though just at the commencement of her missionary career, she was fast winning a place for herself in the hearts of the people. Mr. Munger notwithstanding this sad affliction has continued at his post, and we pray that through this experience he may be brought closer to the lives of those among whom he is laboring. Surely the sacrifice was great.

Mrs. J. M. Carvell died at Nowgong, Assam. As Miss Laura Amy, her connection as a missionary with the Woman's Society of the West dates from July 7, 1890. She married Mr. Carvell in 1895. Through all her labors she showed herself a true missionary of the cross. She loved the people among whom she labored. Her death is felt as a great loss to the work.

Mrs. Helen L. Beecher. Mrs. Beecher, widow of Rev. J. S. Beecher, formerly missionary at Bassein, Burma, died in Wrights, Cal., June 10, 1897. Mr. and Mrs. Beecher were connected with the mission station at Bassein from 1856 to 1866. In 1866, owing to the ill health of Mr. Beecher they started for America, but he died in England. Throughout the remainder of her life Mrs. Beecher was devoted to the cause of the Union, and was always helpful to its interest.

Mrs. F. P. Lynch. The news of the sudden death of the wife of our missionary, Dr. F. P. Lynch, at Mukimvika, was received too late for insertion in the last

Annual Report. Mr. and Mrs. Lynch went to the Congo in 1893. In all their missionary labors they both have shown remarkable devotion to the work. Mrs. Lynch was a woman of rare attainments, abundantly useful, and in her death the mission suffered a great loss. Dr. Lynch has labored on through the year, though all the while under the necessity to return. May God abundantly bless this great sacrifice to him.

The death of Mrs. Hannah E. T. (Wright) Stilson breaks another of the few links remaining which bind us to the earlier history and scenes of our missions in Burma. Mrs. Stilson was born in Nelson, N. H., Sept. 21, 1820, and was baptized in the Baptist Church of Mason at the age of twelve years. Her parents afterwards removed to Western New York, where she became a teacher in the public schools of Rochester, and was appointed a missionary of the American Baptist Missionary Union, sailing from Boston Oct. 18, 1849, for Burma. She reached Moulmein March 18, 1850, and labored with great usefulness and devotion among the Karens in the vicinity of Moulmein until 1852, when she was obliged by the failure of her health to return to America. For a time she remained in Rochester, but on July 15, 1858, she was married to Rev. Lyman Stilson of Nunda, N. Y., who also had previously been a missionary in Burma. They removed to Jefferson, Iowa, in 1871, where they resided until the death of Mr. Stilson in 1886, and where Mrs. Stilson has made her principal home since that time, and from whence she was called to her heavenly abode. Mrs. Stilson was a lady of eminent piety and entire devotion to the interests of Christ's kingdom. It was with great grief that she was obliged to surrender her missionary work for the heathen, and throughout her long life she has maintained a most lively and earnest interest in the foreign missionary work.

#### BIBLE WORK

Under this head reference should be made to the revision of the Assamese New Testament, which has now reached completion, and the work is going through the press at Calcutta.

In the Southern China mission fresh portions of the colloquial New Testament have been furnished by Mr. William Ashmore. We gladly make reference to the generous assistance that is being rendered by the American Baptist Publication Society towards the printing of this valuable work.

In the Eastern China mission Mr. Goddard is devoting the largest portion of his time to a revision of the scriptures in Mandarin.

Translations of portions of the scripture are being made in other missions, by Mr. Hanson for the Kachins of the Gospel of Luke, and by Mr. Pettigrew for the Nagas in the Manipur district, also by Mr. Clark on the Congo.

#### BURMA

An event of special importance in the Burman mission the past year has been the termination of the long contest over the property occupied by the English Baptist Church of Rangoon, by the decision of the Recorder in favor of the Union.

For several years prior to the bringing of the suit strained relations seem to have existed between the church and the mission, due wholly to local causes, into which a misunderstanding of the attitude and spirit of the Missionary Union largely entered. Strenuous effort was made by the Foreign Secretary to harmonize all difference, the correspondence extending through an entire year. Nothing less, however, than a complete renunciation of the Union's right and title in a valuable property purchased and created mainly with its money, would satisfy the church. When every other expedient was exhausted the Union was compelled to maintain its ownership. The case was in the Recorder's Court at Rangoon for more than a year, and it is especially noteworthy that the verdict rendered favored every point in the Union's contention. This decision has more than a local significance, not only by forestalling future contests of a like nature, but it strengthens the title of the Society to its foreign properties wherever held under the dominion of English law.

The Society has sustained a loss by the destruction by fire of its mission house at Myingyan. First thoughts upon the receipt of the news by cable suggested an abandonment of the station for the sake of retrenchment. The self-denying persistency of the resident missionaries, Mr. and Mrs. Case, the strategic importance of the location, and the promise offered of future success after twelve years of untiring seed-sowing and effort, has confirmed the conviction that such an abandonment would be contrary to the will of the Master. Instruction has accordingly been given to hold the ground. In this the approval of God seems again to be manifested, for recently, quite unexpectedly an opportunity has been afforded of replacing at a small cost the loss sustained by the fire.

The prevailing sentiment throughout Burma among the missionaries of the Union is one of courage and hope. Without startling incident the work steadily progresses. New victories for Christ are daily won. The mission is, as a whole, advancing steadily in self-support. Native workers better qualified for service in respect to moral and spiritual force and education, are coming forward. The effort to put natives more and more in positions of responsibility hitherto occupied by missionaries, is being pressed. With patient continuance for a while longer in well-doing on the part of the church at home we may expect to see results in Burma that will find significant mention in the chronicles of modern missions.

#### RANGOON — 1813

*Burman.*—Rev. E. W. Kelly, Mrs. Kelly (in U. S.), Miss E. F. McAllister, Miss Ruth Ranney, Miss Hattie Phinney, Miss Marie M. Coté, M.D. (in U. S.), Miss Ella L. Chapman, Miss Julia G. Craft, Miss Emily M. Hanna.

*Sgaw Karen.*—Rev. A. E. Seagrave, Mrs. Seagrave, Mrs. J. H. Vinton, Miss Harriet N. Eastman.

*Pwo Karen.*—Rev. D. L. Brayton, Mrs. Mary M. Rose.

*Telegu and Tamil.*—Rev. W. F. Armstrong, Mrs. Armstrong.

*Theological Seminary.*—Rev. D. A. W. Smith, Mrs. Smith, Rev. F. H. Eveleth, Mrs. Eveleth, Rev. W. F. Thomas, Mrs. Thomas, Mrs. E. L. Stevens.

*Baptist College.*—Rev. J. N. Cushing, D.D., Mrs. Cushing in America, Prof. L. E. Hicks, Mrs. Hicks, Prof. E. B. Roach, Mrs. Roach, Rev. H. H. Tilbe, Mrs. Tilbe, Rev. W. O. Valentine, Mr. J. H. Randall, Mrs. Randall.

*Mission Press.*—Frank D. Phinney, Esq., Mrs. Phinney.

*English Church.*—Rev. W. F. Gray, Mrs. Gray.

No report has been received from Mr. Kelly, who is about exchanging fields with Mr. McGuire of Mandalay.

Rev. A. E. Seagrave writes :

We have been unable to do the usual amount of touring among the churches during the year. A short trip was made, however, during the rains, and so much of the present dry season as is possible is being spent in this important work.

Our most distant churches and villages in the Delta at the southwest have been visited. Here we shall soon have overtaken the "march of progress," as already the pioneers have reached the sea in this direction. These villages will now be strengthened, and the intermediate sections of this rapidly developing portion of the country will be settled. Now one may travel for hours along either the wide rivers or the narrower streams without seeing a sign of human habitation. This country is on the border between the Rangoon and Bassein missions ; but besides the many settlers who here meet from both these fields, I saw in a recent trip Karrennis and Bghais from Toungoo, and Christians from the Moulmein, Tharrawaddy and Henzada districts.

Two new churches have been formed here during the year, and others will soon be formed. In one place two rather weak churches have been united, giving promise of one strong church in that locality instead of two weak ones.

We find a tendency among our people to retain their membership with the church with which they first united, though they may have removed to a great distance and are even residing in a village where another church has been formed. We are doing all we can to get such to realize that all are one in Christ, and that they should unite with those nearest them for worship and service.

Thra Thanbyah has continued his efficient work, and has spent most of his time in touring among the churches at all seasons of the year.

A number of very promising young men recently graduated from the seminary, have been settled with churches. The town church has recently called a graduate of the class of 1897, who is taking up the work very promisingly. We naturally regard this as the most important church in the field, and needs the very best man available, as this church should be a pattern to all the rest, and our pupils especially cannot but be influenced by the lives of those whom they meet here. There were men of experience we would have been glad to secure, but did not feel it right to take them from their present churches.

Considerable interest was awakened at the last associational meeting in work beyond our own field, among Karens at Meinlongyi in Siam, just over the Burma border. Thra Paw M'law of the Moulmein field, who had recently returned from the expedition to Siam, was present, and brought the matter before our people. They responded heartily, and 600 rupees were raised for that object. Two men have recently gone to begin the work there. Meanwhile the contributions to the work of the convention have exceeded any to that object during the last ten years, so that we are not in any way detracting from one work to build up another.

The work of the school has continued about as usual. The better facilities of the new

school building are greatly appreciated, and there has been a slight increase in attendance. Mr. Herbert Vinton has largely assumed the work of superintendence in addition to his full work of teaching, relieving me for other duties. Many of our pupils have had considerable English before coming to the school, but their work is very inaccurate, and for the first two or three years after coming to us, their teacher has no easy task. Mrs. J. H. Vinton gave us valuable assistance with some of these for a few months during the rains. Mrs. Shwe Nu, the widow of Thra Shwe Nu, the late trusted and efficient teacher of the Theological Seminary, has rendered great assistance to Mrs. Vinton and Mrs. Seagrave in the care of the sick as well as in the oversight of the boarding department. Miss Magrath continued in charge of the girls, with teaching for half a day until December.

There was quite a spiritual awakening in the school during the year. Thirty-five of our pupils, and some others not pupils, were baptized, and a number of the Christians were much quickened.

The meetings of the Young People's Society are well attended, and the interest of the meetings has been well sustained for more than a year. A goodly number of both boys and girls are making real progress in divine things, and give promise of becoming unusually efficient workers for the Master.

Mr. Herbert Vinton adds:

My time for the past year has been almost entirely in the school work. Besides teaching I have had in great part the superintendence of the school, so as to leave Mr. Seagrave free for his jungle work.

There were 190 pupils presented for the examinations, of whom eighty-one per cent passed.

The Christian Endeavor Society have kept up their meetings regularly throughout the year, and have just appointed two young men to travel and preach during the two months' vacation.

All the usual meetings have been well sustained during the year. The Sunday-school has had a prosperous year. A good number of the scholars took the examination prepared by the India Sunday-school Union, and the larger proportion of them passed. The subject of the last examination was the first fifteen chapters of the book of Acts.

There have since been thirty-five members of the school baptized.

Mrs. Rose writes:

The Karen Woman's Bible School was opened May 17, 1897. We began with seven the first day. In about ten days the number had increased to twenty. Later two more came, so there were twenty-two enrolled. For various reasons, however, one and another left; two developed serious trouble with their eyes; others broke down in other ways. When we closed for a month during October, we closed with fifteen. We began again Nov. 1 with twelve only; but these twelve have been doing good, faithful, earnest work. I am enjoying the work very much indeed, and feel that I cannot praise God enough for this great privilege of doing this work among the people whom I have ever loved from a child. But it is not a work confined to the Pwo Karen women. It is true I asked for an appointment as a Pwo Karen missionary, but with my knowledge of Burmese and Pwo and Sgaw it is impossible for me to confine myself wholly to work in any one of these languages. I love them all (the people), and the difficulty I find is, where to stop, and not what to do. I am sorry it has been published that this school is a Pwo Karen Woman's Bible School. The Pwos are interested in it and have done nobly thus far for its support,

but it has never been my thought to confine it to the Pwos. We have had nearly as many Sgaws in the school thus far as Pwos. We have used both languages in the daily instruction. The Karens have taken hold of the work well. Funds come in unexpectedly from various quarters. A heathen man sent us five rupees. I am thankful for the degree of health God has granted me, so that I have not missed a single day in the daily routine work. I praise God for his goodness and mercy.

Mr. Brayton writes :

At the beginning of last year I had entered upon the work of revising the Old Testament of the Pwo Karen Bible, but soon after that I was quite unexpectedly called upon by the superintendent of the press to print another edition of the Pwo Hymn-book. That is a book next to the Bible which Karens must have. The printing of a new edition (sixth) was completed before the year closed, so I was able to take up again the work of revision, as I have time and strength. But the preparation for, and conducting two public services in Karen on Sunday, together with miscellaneous items of work, do not as a rule leave me very much strength for revision work at this age of life. What I have is given to it with much pleasure. I cannot, of course, give that continuous, close and severe attention which I was able to in younger days. No, but I have great reason for praise and thanksgiving to the loving Father that I have even a little strength yet left to use in his service, and it will be continued just as long as he sees best. I certainly can ask for nothing more in this world.

### *The Theological Seminary*

Rev. D. A. W. Smith, D.D., President, reports :

The fifty-third year of the Karen Theological Seminary is noteworthy as being the year of the largest graduating class and of the largest contribution from the churches. The graduating class consisted of forty, of whom two took a partial course, one (a pastor) of two years and the other of three years. Eight have felt drawn to foreign service, and of these six have already received appointment to labor among the outlying races of Burma.

A second class has been formed for the study of New Testament Greek. This new class has, it is true, but two pupils, and the class of the preceding year was composed of two students only and the junior native teacher; a small beginning it is true, but enough for a beginning.

For the introduction of the high Anglo-vernacular course, provision has been made so far as it lies with the Executive Committee, by the return to the seminary of Rev. W. F. Thomas, and now we wait for such as God may call to the work of the ministry from among the graduates of the Rangoon Baptist College. According to present indications we shall not have long to wait.

The vacation months have given full scope to the students for evangelistic work under the immediate supervision of their own missionaries; i. e., one-third of each year, or one year and four months of their four-years' course are spent in work among the heathen, or among the churches.

The Karen pulpit of the Rangoon Baptist College has been supplied through the year by the native teachers of the seminary preaching in rotation, and for a couple of months of Sundays the church at Hlawgah, the next station on the Prome Railway, was supplied by students of the senior class, the church paying their railway fares, and a little additional to help them in their studies.

About a month before the close of the year the school was favored by a visit from His Honor, the Lieutenant-Governor of Burma. In connection with his visit an address was prepared which was designed to set forth briefly the history and character of the Karen Seminary.

The Karen Theological Seminary is the oldest school with a continuous history connected with the Baptist mission in Burma. Three years ago the seminary celebrated its Jubilee, a fact commemorated by the stained windows on either side of the platform, the gift at the time of a friend of the institution.

The school grew out of the demand for a trained ministry for the Karen churches. In less than twenty years after the first convert in 1828, there were upwards of five thousand converts scattered in small clusters over Tenasserim and Pegu. The Mission Board invited one of the ablest of the home pastors, the late Dr. Binney, to come to Burma to begin the seminary. At that time everything had to be done *de novo*. Even the Bible had not yet been translated into the Karen language. Dr. Binney, with the exception of intervals of temporary sojourn in America, remained the principal until 1876, when the present incumbent was invited by the Board to assume charge.

The object being to raise up educated ministry, the Bible has ever been the chief text-book, and has been studied in course from Genesis to Revelation, two years being given to the Old Testament and two to the New. \*

But besides the Bible and other theological works, a few secular subjects are studied for the mental discipline thereby afforded. Thus physiology and anatomy, on which we have an admirable text-book in the Karen language, might also be called for the Karens a treatise in Christian polemics, showing as it does that the body is filled with nerves and muscles and veins and arteries, instead of being occupied with demons that feed upon human life. There is a compendious treatise on moral science, which takes the student over the whole field of Christian ethics. Then there is an elementary treatise on logic, with which the young men struggle as boys in the high school struggle with Euclid.

The course of study covers a period of four years. At the beginning of its history the seminary was little more than a primary school, arithmetic and geography being the companion studies of the Bible and theology. Later these secular studies were eliminated from the course, and although still very elementary as compared with similar institutions in Christian countries, its grade is being slowly but surely advanced. Already New Testament Greek has become an elective for those who are competent from previous training to pursue that study, and an Anglo-vernacular department for young men who have passed the First Arts standard, is contemplated in the near future.

An interesting feature in connection with this school is the method of its support. Home funds are guaranteed for the salaries of the missionary teachers; for the rest the churches have engaged to take up an annual collection of two annas for each disciple throughout the land. As there are upwards of thirty thousand Karen disciples at the present time, this collection if faithfully made would amount to an income for the seminary of nearly 4,000 rupees. As a matter of fact, there has always been some falling off, but each year is marked by improvement, the contributions this last year amounting to 3,200 rupees and upwards. For each year's deficit the Mission Board holds itself ready to supply funds. This deficit is often relieved by special donations both from natives and from European friends of the work.

At the time of the Jubilee a movement was set on foot to establish a scholarship fund, the interest of which from year to year should be devoted to the aid of students not otherwise provided for. This fund is called the Binney Memorial Fund, in honor of the founder



of the institution. Few besides natives have thus far contributed to this fund, and yet in less than three years it now amounts to a little over 500 rupees. It is proposed to keep this fund before the people until it reaches 10,000 rupees, and then an effort will be made to procure an endowment for the institution.

Somewhat less than ten years ago a similar institution for the training of a Burmese ministry was established in Rangoon, which has since then been removed to Insein, and the two institutions are as closely affiliated as difference of languages will admit. In the two institutions at the present time there are about 180 students, 40 in the Burmese and 140 in the Karen department.

These young men are preparing to become pastors of the native churches, and to engage in evangelistic work among all the races of Burma. The weapons of their warfare are not carnal, yet in such an emergency as occurred just after the annexation, their loyal and efficient support of government may ever be relied upon. They are taught that patriotism is a Christian duty.

Next month a class of eleven will graduate from the Burman department and forty from the Karen. They go out not to be burdens upon mission funds, but to be supported by their own people; if pastors, by their own churches; if evangelists, with a few exceptions, by funds raised through local missionary societies.

The students in attendance throughout the year have been 140, distributed among the four classes as follows: Seniors, 40; second-class, 37; third class, 33; fourth class, 30. The falling off in the size of the successive classes is explained by the raising of the standard. The average number in attendance on the seminary will doubtless fall from 140 of the present and a few preceding years, to 120, or even less. Quantity is not so much a desideratum as quality. Meanwhile the contributions of the native churches are steadily increasing. In the year 1893-4 they amounted to 1,842 rupees (omitting the annas and pies); in 1894-5 to 2,686 rupees; in 1895-6 to 2,727 rupees, and in 1896-7, the year under review, to 3,270 rupees, distributed as follows:

Bassein Sgaw . . . . .	1,000	Moulmein . . . . .	179
Bassein Pgho . . . . .	183	Tharrawaddy . . . . .	151
Zimmai . . . . .	24	Maubin . . . . .	171
Rangoon . . . . .	602	Tavoy . . . . .	43
Toungoo Paku . . . . .	206	Henzada . . . . .	401
Toungoo Bghai . . . . .	90	Shwegyin . . . . .	218

In the absence of Dr. Smith in America, Rev. W. F. Thomas is acting president of the seminary and in charge of the Karen department. He writes:

Writing an annual report within three months of one's arrival in the country is almost as difficult as giving an account of one's prospective work before leaving America. In the line of "first impressions," however, we are glad to report that we reached Burma in season for the dry term of the seminary, which could never have needed a third missionary more; for, in addition to the fact that Dr. Smith was preparing to start on his well-earned furlough in his native land, and needed immediate assistance on that account, we were glad to be able to relieve Brother Eveleth of the Burman department as well, of one of his classes, in view of his poor health. We are also glad to add our endorsement of what Dr. Smith has already written of the nucleus of an English department, in the shape of the course in New Testament Greek, of which we have taken charge. Commendable progress had already been made by the two classes which have been studying the New

• Testament in the original for the last year or two, and it will be our aim personally to assist them still farther to a complete mastery of the subject.

Rev. F. H. Eveleth reports for the Burman department of the seminary of which he is the head :

The work done by our eleven young men who completed their course last year is already showing cheering results. One of them has seen above thirty and another not less than ten conversions following his efforts to win souls. So far as I am informed, all the members of their class are engaged in mission work.

During the short vacation in October one man from the senior class and one from the middle class, neither of them Burmans, engaged in work among the Burmans, giving great satisfaction.

The Saturday evangelistic work has received more attention than was given to it last year. The students have been arranged in courses, and three men from each class have been sent out weekly.

Mrs. Eveleth has taken charge of the Thursday afternoon meetings during the dry season, and has gone out with the school into the villages round about Insein. On these occasions we are able to discover the weaknesses of individual students in their efforts to address heathen audiences, and so to help them as we could not otherwise.

A greater effort than formerly has been made to secure the greatest advantage from the class examinations. In homiletics the written examinations showed very careful study. Several of the students got very nearly one hundred per cent, and one from the middle class gained a perfect. All the students are required to be present at each oral examination, and the seniors take part in the examination of the classes below them, adding much to the mutual interest, and receiving a reflex benefit.

On the 26th of January eleven young men were graduated from this department. Several of them are already engaged for immediate work, and most of the others have a field of labor in view. The whole number of students who have studied with us this year is forty-one, several of whom were partial-course men.

If graduates from the Burman department were not so much in demand for immediate service, I should ask permission at once to increase the course of study to four years. For men with the meager preparation with which many of our students enter the seminary, three years are not sufficient for a careful study of those subjects in which they ought to make themselves proficient.

All available time has been given to translation and revision of previous translations of Dr. Hovey's theology.

#### *Rangoon Baptist College*

Prof. L. E. Hicks, Ph.D., who in the absence of Dr. Cushing has been acting president of the college during the past year, reports :

The year ending Dec. 31, 1897, has been one of continued prosperity in the temporal affairs of the college, and of great spiritual blessings. The attendance has risen to 472, and lack of room alone prevented still further increase. All dormitories, lecture-rooms, the chapel and the dining-hall were full. The increase made it necessary to divide the fifth and sixth standards into two sections each for the first time; and the fourth standard was again divided as it was last year.

*Staff of Instruction.*—The Rev. J. N. Cushing, D.D., sailed for America in March, and the executive duties, together with the instruction of the college classes in English, devolved upon the writer. In order to obtain the time necessary for these new duties, I

employed Mr. R. T. Tocher, who was my assistant two years ago, as an assistant in the laboratory. Professors Roach, Tilbe and Valentine have remained with us during the year, and have done hard and faithful work. Every added year of experience enables a teacher to do better work. It is hoped that the element of permanence secured by long terms of service may be a conspicuous feature of the faculty as now organized. Many changes have occurred in the staff of native teachers, but the new appointees are doing well. All of the native teachers are active Christians, and their influence among the pupils is most salutary.

*College Department.*—In the senior year of the First Arts course there are five pupils and in the junior year six pupils. I have taught the English and logic, Professor Roach the mathematics, Professor Tilbe the Pali, and Mr. Tocher the chemistry and physics.

*Collegiate High School.*—This department comprises the eighth and ninth standards, whose pupils are preparing for the entrance examination of the Calcutta University. The number of pupils is 61. Professor Tilbe has taught the English, Professor Roach and Mr. Henty the mathematics, Mrs. Hicks the history and drawing, Mrs. Roach the Latin, and the rest of the work has been done by native teachers.

*Middle and Primary Departments.*—The middle school includes the fifth, sixth and seventh standards, with 159 pupils, and the primary includes the first four standards, with 215 pupils. In these schools the instruction is given almost wholly by native teachers.

*Normal School.*—The number of pupils is 77. These are enrolled also in the regular college classes, the normal instruction requiring only one hour of extra work daily. Under the efficient supervision of Mr. Valentine this department has achieved valuable results. It furnishes trained teachers in our own faculty and in the mission schools throughout the province. Its value is just beginning to be realized, and bids fair to become much greater in the future.

*Kindergarten.*—The number of pupils is 37. Two native mistresses are employed under the supervision of Mrs. Tilbe.

*Drawing, Map-drawing, Music and Military Drill.*—Mrs. Hicks continues in charge of the drawing and map-drawing, and Professor and Mrs. Roach conduct the music. All pupils except those in the normal classes are organized into squads and companies for military drill twice each week during the dry season.

*Religious Instruction.*—Systematic Bible study is carried on during the first hour of each day, immediately after the chapel service, which is also a means of religious instruction. Services in English, Burmese and Karen are held in the morning and evening every Sunday. Friday evening is devoted to a general prayer-meeting, in which each one speaks or prays in his own language—a veritable “speaking with tongues.” An English sermon with Burmese interpretation is preached in the chapel every Sunday, the missionaries in the faculty taking this service in turn. A flourishing Sunday-school is maintained. Endeavor societies and temperance societies for English, Burmese and Karens are organized, and maintain their services at stated times. The college church has 77 members. Statistics for the year: Baptized, 21; received by letter, 1; restored, 1; dismissed, 1; died, 1.

Professor E. B. Roach writes:

I have given instruction four hours each day, giving one hour to the Senior University Entrance class, one hour to the Junior F. A. class, and two to the Senior F. A. class. My work with the University Entrance class has been in algebra and geometry, with the Junior F. A. class in conics, geometry and Grecian history, and with the Senior F. A. class in algebra, trigonometry, geometry, conics, and Roman history.

As last year, I have taken a share in the Sunday morning preaching service, and Mrs. Roach and myself have given considerable time to the choir. We find our young men quite enthusiastic in anything that pertains to music, and it has given us much pleasure to work with them in this line. We have all been rejoiced at the religious interest which has resulted in a large number of baptisms.

I cannot say that I am extremely well satisfied with the results of my work in the class-room. Very few of the natives have any special talent for mathematics, and the educational system of the country is not calculated to do very much toward developing such talent as may exist. The teacher must spend a great amount of time in going over and over the fundamentals of each new subject, and while explanations generally appear to be readily grasped, and principles clearly worked out seem to be comprehended at the time, the average student seems to have difficulty in acquiring such a mastery of the subject in hand as will enable him to make practical use of it in the solution of problems growing out of the subject.

But while the class-room work must always be more or less of a grind, and while the immediate results in the way of attainments in scholarship are not as great as might be desired, it is a source of pleasure to feel that one's work is appreciated by the students, and above all to feel that among these young men are those who are going to be of great power and influence for good in the years to come. In every department of our mission work there is a demand for educated young men of strong character. Many of these will come, if at all, from the college. And not only in our own work, but everywhere there is need of such men. It is not only the preacher and teacher who are needed, but the layman as well. And while intellectual culture is always kept in view in the work of the class-room, growth in Christian character is sought for, not in class-room only, but in all our intercourse with our pupils; and while we are sometimes disappointed in particular young men, many are doing splendid work. In this way the college has already become a power for good in the land, and each year should add materially to its power.

If at times one grows weary of the monotony of class-room work there is always the thought of the possibilities in connection with each student with whom one comes into daily contact, and the hope that the forces set in operation here may continue, with ever-increasing power, to work for good through all the years to come.

Professor W. O. Valentine writes:

The normal work has gone on much as usual this year. The results of the examinations last March were most satisfactory. In each of my own three classes, Anglo-vernacular secondary, first year, second year, and third year, we passed one hundred per cent. In the Primary Anglo-vernacular second and third year classes all of the candidates passed, while nineteen out of twenty-three in the first-year class were successful, while in the vernacular thirteen out of seventeen passed.

The work this year has been exceedingly pleasant. My new first-year class has been particularly bright and responsive. Such a class is very desirable in the normal course, as it seems best that they should confine their studies as far as possible to the recitation hour.

On Friday afternoons we have had general meetings, which all of the classes of the Anglo-vernacular department have attended. These sessions have advanced in interest, and I consider them of much value in drawing the different classes together and in establishing a bond of fellowship which helps to create an interest in teaching as a profession. I trust that the time will come when our teachers will meet regularly for similar work. Our time is given to criticisms, discussions, debates, and papers on educational topics.

Professor H. H. Tilbe writes:

The work outlined in my last report was continued till the end of the college year, in March.

In the examinations my Seventh Standard boys in Latin both passed, all of the Junior Entrance boys, except one, and fifty per cent of the Senior Entrance boys presented, passed in my English work. This is a large per cent, as the college has been getting in passes in this work, but is not entirely satisfactory to me.

I am now teaching the English work which I had last year in the Junior and Senior Entrance classes. I have taught the Senior and Junior First Arts classes in Páli also. In this Páli work, in addition to the very great task of teaching a new language, in preparation for which I had only one year, and that fairly full of other work, I have come in just as the university has changed the selections set in both prose and poetry.

I have kept up my work as teacher of a class in the Sunday-school in connection with the college church, and have taken my regular turn in the Sunday morning preaching services. I have greatly enjoyed this work, and have felt that it is a blessed opportunity for direct Christian effort in connection with the routine of class-room work.

In connection with special religious interest that was active in the college in July, I held evangelistic meetings for a week in my own house, and preached every night but one.

My own health with the exception of ten days has been excellent, and I feel in better physical condition than when I got back, a year ago last May.

#### MOULMEIN — 1824

*Burman.*—Rev. E. O. Stevens and Mrs. Stevens (in America), Mrs. Laura Crawley (in America), Miss Susie E. Haswell, Miss Martha Sheldon, Miss Ellen E. Mitchell, M.D., Miss M. Elizabeth Carr, Miss Annie Hopkins (in America), Miss Lydia M. Dyer, Miss S. B. Barrows (in America), Rev. Ernest Grigg, Mrs. Grigg.

*Karen.*—Rev. Walter Bushell, Mrs. Bushell, Rev. Wm. C. Calder and Mrs. Calder (in America), Miss E. J. Taylor (in America), Miss C. E. Putnam.

*English Church.*—Rev. F. D. Crawley, Mrs. Crawley.

*Eurasian Home.*—Miss Alice L. Ford, Miss Lisbeth Hughes, Miss Sarah R. Slater (in America).

Rev. E. O. Stevens reports:

In my last annual report I failed to mention the publication of the English and Peguan Vocabulary in an edition of one thousand copies. It has already proved useful to such as are paying attention to the Peguan language and literature, not only in Lower Burma, but also in Siam. I have just brought out the first edition (five hundred) of the Peguan Hymnal. The appearance of this has been looked forward to with great interest by the Talaing disciples, as hitherto in public worship they have been obliged to use either Burmese hymn-books, or imperfect translations laboriously copied by hand. It is earnestly hoped that by means of this little book the praise services of the Talaing Christian congregations may be much improved, and their attainments in the divine life may be perceptibly advanced.

The large ingathering of 1896 was not repeated this year. "Old wives' fables" were industriously circulated at Kamawet to the effect that, with the leading man among the recent converts, pecuniary considerations had weighed to incline him to Christianity, and that on his deathbed he had expressed regret at his having been led to abandon the religion of his fathers. These false reports appear to have tended to check the revival so

auspiciously begun. The total of baptisms this year in town and districts was only seventeen.

The mission has suffered a number of losses. Feb. 23 Miss S. B. Barrows started for the United States by the Pacific route. Now that she is gone, I fear that no aggressive work will be attempted on behalf of the Shans and Taungthus of Thatôn, until the coming of a resident missionary. It was a great disappointment that Mrs. Laura Crawley and Miss Hopkins could not have remained longer with us. In July they set out on their return to America. Early in October Rev. W. A. Sharp made over to me the superintendence of the boys' school. What is our loss is the gain of the Toungoo Burmese department.

The good providence of God has permitted me to carry out the long-cherished purpose of visiting the Talaings of Siam, where they are known by their proper designation as Môn. Friday, March 5, as soon as possible after the meeting of the association, I started from Rangoon for Bangkok via Singapore in company with my helpers, Ko Htaw-thûn, Maung Shwey-gyah and Maung Dī. The last named took his family with him in response to a call from Rev. Hans Adamsen, M.D., that he might become mission school-master at Paklat, a few miles to the south of Bangkok.

We were most hospitably entertained by Dr. Adamsen. The three men I took with me did excellent service, as we went about from village to village in Dr. Adamsen's steam-launch. With one exception the gospel message was listened to with attention, and in some places we had an enthusiastic reception. We succeeded in selling five hundred Peguan tracts, and at Dr. Adamsen's request I administered the rite of baptism to six persons, of whom two were Siamese and four were Môn. On Easter Sunday, April 18, we organized a church of twenty-five or thirty members at Sam-hpaw-lerm, a Môn village on the left bank of the Menam River, a few miles to the south of Ayuthia, the ancient capital. On Thursday, May 13, Ko-Htaw-thûn, Maung Shwey-gyah and I reached Rangoon on our return, without having been at any charges to the American Baptist Missionary Union for our traveling expenses.

The Morton Lane Girls' School continues to flourish under the management of Misses Sheldon and Dyer. It is a constant delight to contemplate the efficiency and faithfulness of the teaching staff of the two boarding-schools in the Talaing-Burmese department. The boys' school has become nearly self-supporting under the hand of Mr. Ah Syoo, the head master. Nearly all the accessions to the Moulmein Church come from these two schools.

About a dozen lepers of five or six different tribes or races have been wont to assemble at the gate of the Burmese Chapel, "to ask an alms." Miss E. E. Mitchell, M.D., and Misses Haswell and Carr have recently followed up the religious instruction I have been in the habit of giving at the gate. Seeking out these lepers in the huts they occupy at the Buddhist place of burning or burying the dead, they have met with some signs of encouragement.

I cannot close without referring to the debt we owe to the American Baptist Missionary Union for providing the community with English preaching of a high order. Rev. F. DeM. Crawley's pulpit administrations in the English Chapel have been promotive of that blessed harmony which prevails throughout the mission.

#### TAVOY—1828

*Burman*.—Rev. H. W. Hale, Mrs. Hale.

*Karen*.—Rev. H. Morrow and Mrs. Morrow (in America), Rev. D. C. Gilmore, Mrs. Gilmore.

Mr. Hale writes :

Two of our pupils have been baptized, one from a heathen family, the other having a nominal Christian father.

While the church was without a preacher it kept up its contributions. As a result the preacher's salary for the time he has been here, eight and two-fifths months, has been paid by the collections, and a balance is left for the coming year. Taking out the contributions for the association which was held here in 1896, the contributions for 1897 were within fifty-one rupees of what they were in 1896. The death of Ma Hnin Aye and the diminished contributions of the ex-preacher have lessened the amount twice that sum, so that the contributions of the church as a whole have slightly gained. I think there is a growing disposition to give more on the part of some and also a desire to live nearer to Christ. May the Lord bring church and missionaries more and more to depend on his guidance. Doubtless there would have been an actual increase had we had a preacher the whole year.

The influence of the preacher Mg. Po Keh has been blessed, I think, to the church. I find he has grown spiritually since we knew him in Shwegyin. He preaches good scriptural sermons, and to him I attribute, under God, much of the better state of feeling at present existing.

My touring the past year was wholly confined to the Tavoy district. It was so late in the season before I was ready to go to Mergui that I yielded to Mr. Morrow's advice and postponed going till the rains. I was out touring fifty-nine days. We found encouragement and one man asked for baptism, but was advised to wait until he had a better understanding of the religion of Christ. Several others in the district profess to worship the eternal God, but fear of wives or other people prevent their confessing him. I feel hopeful, too, for several people in town. Pray for us, that our hopes may be realized in the converting grace of the Holy Spirit and in his building up the church.

The school attendance and fees fell off slightly the past year.

Mr. Gilmore writes :

As I have been here only since the 25th of October, I cannot pretend to report for the entire year of 1897. My work since arriving has been largely one of getting acquainted with the station and field.

Early in November our annual inspection and examination occurred. We passed 76.23 per cent of our pupils. Mr. Goss, the inspector, accorded the staff of native teachers well-deserved praise for the manner in which they had carried on the school in the interim between Mr. Morrow's departure and my arrival. Our grant in aid from government will be less than the past year's by over 300 rupees. I have made two trips to the jungle, but I fear an expression of opinion on what I saw would be premature.

The last month of 1897 was marked by revival blessings in our town school. No "evangelistic methods" have been used in the meeting, save that on one occasion when I threw the meeting open I said that we should be glad to hear also from any who desired to become Christians and would like an interest in our prayers. We have had most interesting meetings, the unconverted manifesting great freedom in expressing their desire to become Christians. The first Sunday of 1898 I was permitted to baptize thirteen of our pupils, and there are nine more who have requested the ordinance. Several of the native teachers and Christian pupils have been most useful in connection with the revival of which I speak.

## BASSEIN — 1840

*Burman.*— Rev. E. Tribolet and Mrs. Tribolet (in America), Rev. B. P. Cross, Mrs. Cross (in America).

*Sgaw Karen.*— Rev. C. A. Nichols, Mrs. Nichols, Miss Isabella Watson.

*Pwo Karen.*— Rev. L. W. Cronkhite, Mrs. Cronkhite, Miss Louise E. Tschirch.

## Rev. B. P. Cross reports :

The beginning of the year admonishes me that I must tell you about the condition of things here, so far as I am able to judge of them.

I have visited various places in the jungle. The native preachers have done a good deal of preaching from place to place, and there are several inquirers in various places in the district. We have three evangelists who receive their support from the mission: Saya Souhla at Ngathaingyaung, Saya Tike at Kyaunygon, and Saya Hmone at Wake-ma.

As will be seen in the statistical report there have been six baptisms, all from among the heathen, during the year, and the number of members has been increased by nine, there having been no exclusions and only one death.

When I arrived here last February I found the two mission schools apparently in a very flourishing condition, and the one in Bassein town has continued to prosper. The government annual examination came last month, and we sent up 132, of which all but about half a dozen passed. The two upper classes, the fifth and sixth standards, passed all but one.

## Mr. Nichols reports Sgaw Karen work, Bassein, 1898.

Like most of the departments of our mission work in Burma, which have now been carried on for upwards of eighty years, the report of what is now being done from year to year is necessarily more or less that of routine, consequent upon so largely fixed organization.

For the supervision of 106 churches and 10,109 communicants, for the prosecution of work among upwards of 40 heathen villages, some Sgaw Karen, some partly so, and some even wholly Pwo Karen, where our people have been providently led to work, the only European workers now employed are Miss Watson, who aids in the care of the girls in the town school, Mrs. Nichols and myself. As during most of the previous nineteen years of my service here, the only tax upon the resources of the home treasury for the carrying on of all departments of this work has been our own salaries and a small appropriation for traveling expenses and slight repairs on mission property, last year amounting to but seven hundred rupees.

The financial burdens of the year have been much easier than for several years previous, because of the excellent crop of rice. We began the year with a heavy debt on the Home Mission Society account, and also with considerable debts on the school and press accounts. These have all been cancelled during the year, and we closed with a small balance in hand in some of them. Besides, our large school building has been reroofed, repainted, and new American combination desks have been supplied for some of the recitation rooms not before thus equipped. The people are much encouraged, and have voted to add enough to the endowment of the school to pay for extensive enlargements to their saw-mill property, in which some of the previously raised funds are invested. The income of their endowment to the extent of several thousands of rupees, coming in yearly to aid in carrying on their school, which they still maintain absolutely free for both



board and tuition, is a new idea to them, and gives them confidence in a plan which though so common to us was wholly a new experience for them. They fully see that no one has been impoverished by the small contribution per individual, as arranged by Mr. Carpenter at first, but that the benefit is perennial.

The school for the first time in many years, if not absolutely the first in its history, has no European teaching, all those now being engaged in that work being Karens. One of these had a full course of university education in America, one as far as the junior year in Colgate University, and one to the F. A. class in Calcutta University. Notwithstanding this fact, I find that in the first eight standards of the school we passed an average of ten per cent higher than the government college in Rangoon, which was recently referred to by the Lieutenant-Governor as being the "model school in the province." If the school can do as well in the Calcutta University Entrance class, it will be very gratifying, as showing what the people can do of themselves, with only such general superintendence as I can get the time to give them. This of course means that they have also borne the burden of extra expense involved in supplying the places of the American lady teachers who have previously aided in the work of teaching in the school, and whose salaries were paid from America. If now we can succeed in doing this satisfactorily up to the University Entrance limit, it will be an encouragement to the whole people as to their capability for educational achievement. The Calcutta University requires that all schools professing to teach up to that standard shall pass a certain percentage, or not be recognized as high schools, and accordingly not entitled to send up pupils to the university examinations. This school being the first and the only Karen High School at present existing, we are naturally very anxious to succeed in the experiment.

The work has been steadily carried on among the heathen, and there have been several baptisms during the year, though the actual number baptized does not by any means represent the good which has been done in this line. Those already baptized are being trained in Christian living, and the hundreds of children who are growing up under the guidance of our evangelist teachers are laying foundations of future harvests.

As soon as a few Christians come out in a heathen village, the difficult question of self-dependence begins. The few Christians can very rarely support a pastor entirely, though the villages always feed the teacher who comes to work among them; and if the Home Mission Society attempts to carry them too long, the result is sure to be a weak and helpless church. Hence were it not that in most cases a worker is found who is willing to settle down among them and partially support himself and his family, including all their needs, by cultivation, and thus supplement what they are able to do for him, they would either be without pastoral care or we should be rearing churches which would insist on being carried indefinitely. Thus among our older churches two that I have in mind were a generation ago the recipients of a small annual grant from America to aid them in supporting their pastors, who were engaged for a part of their time in evangelistic work outside of their own villages. Although this aid from abroad ceased more than twenty years ago, yet to this day these two churches are not only the farthest behind in the support of their own pastors, but are also the slowest in general giving for the cause at large. Hence we often have to appear hard-hearted in insistence that the new church should begin to walk early.

Education among our people is constantly becoming more general, and thus their capacities for good or for evil are accordingly enlarged. This education being more and more largely in the learning and customs of the West, brings them into closer and closer contact with the vices as well as the virtues of Western "civilization." Satan takes good

care as ever that the former shall appear as attractive as possible, and that this attractiveness shall be reinforced by the example of so many of the Europeans who come here for gain, or to rule. Meanwhile as the number of Christians increases and one can be a professing Christian with lessening hardship, it needs all the more vigilance on the part of the leaders of the people, that a sturdy and sincere type of character shall be maintained among our church membership. Against this we have still a predominantly heathen environment, increasing material prosperity, and the inevitable evil influence of commerce among a people as yet comparatively new to Christianity. Nothing but the grace of God, which sought them out when down-trodden and unknown, can keep them and use them to farther the advancement of his kingdom, into which they have been called.

**Rev. L. W. Cronkhite reports:**

I am inclined to think the year closing with early March, 1898, a transitional one. For three or four years past there has been a determined attempt to break up both our school and our Association. Some have wrought harm through misunderstandings, a very few malignantly. Our churches at Kyun-chaung, Maung-tha and Eng-ma have been each divided into two parties. Tee-take and Thayagon have been estranged from each other, and the former from the Association. Many of our noble Karen pastors and others have carried these cases on their hearts, and I myself have continually aimed to constrain by love. All these are Christ's, and an under-shepherd is for just such emergencies. Moses has been a teacher of God's stewards for ages past. It is now a joy to say that of the ninety-one who went out from the Engma church two years ago, thirty have just returned, including Deacon Naung-Tine, a veritable man of God. Eighteen have also recently united with the same church by baptism. Thayagon and Ti-take have just reconciled their differences, to our great joy. The troubles in Kyun-chaung have at least not been accentuated the past year, and time counts for much in such matters. My heart is sad for Maungtha. Four-fifths of the membership of this our strongest church have separated themselves from the Association. The great mass of them are simply misled. They are good people, and know the love of Christ, though they have lost in spiritual power. They are building the best Pwo jungle chapel in existence, to cost about 6,000 rupees, all their own. There are cheering signs in Maungtha, but it is useless to prophesy.

As to the evangelistic work among the heathen: We have had a larger force at work than ever before, though it has been unusually tried by sickness. A very large amount of good work has been done over a very wide field, and there are signs of new churches in the near future. We have been permitted to welcome several such the past decade, about one-third of those in the Association being new. The Karen contributions to this work have been larger than ever before, with the exception perhaps of one year of extraordinary effort long ago. This year's result has been attained simply in the ordinary course, and we have come within eleven rupees of the 800 rupees which we undertook to raise. The balance will doubtless be more than made up. The contributions to the Theological Seminary in Insein from our field have also been much larger than ever before, and an informal beginning was made towards helping the new Bible school for Karen women, besides a special collection for the Indian famine. We aim for 900 rupees for the evangelistic work the coming year; i. e., from the Karen churches. You know we do nothing towards the support of pastors, building of chapels, nor in Christian villages for the support of schools. Practically nothing is done for schools among the heathen, save as an evangelist sometimes finds a school of a few months the best means of reaching the people.

There are about twenty jungle schools, which the past year have done fair work. Hpo Theng's school has done exceptionally well, presenting for careful examination forty-five out of its fifty-five pupils, and passing all presented. Their new chapel schoolhouse is the gift of one man, Aung Bah, a recent convert, he giving 1,500 rupees. Heathen donors have added an eighteen-inch bell from Cincinnati, a large clock, tables, chairs and lamps. The religious life of this school has been very warm. The town school here in Bassein has recovered a little from the reduction in its numbers, induced by the schisms above and the hard times. We have been steadily improving our teaching methods, which have been highly appreciated by the Government Inspector, who in addition to strong verbal expressions of satisfaction, wrote: "The endeavor here is to really educate the pupils. I am sure that pupils from this school leave with a desire for knowledge, and with thinking powers cultivated." To appreciate this, it must be remembered that these two results of education are absolutely unknown in the government schools of Burma, though passes there are more numerous than with us. Still we passed this year some eighty-five per cent of our pupils, which is more than our usual average. There were nine baptisms among the pupils. For the first time the Christian Endeavor and temperance societies were taken wholly off my shoulders and carried by the Karens themselves. The Relief Committee took the city hospital into its sympathies, making many visits to the patients, most of them heathen. The public bazar was also visited in quest of Karen heathen from the district. Death took two dear pupils from us in August, cholera closing the school for a time. More Karen money has entered into the support of the school's *current* expenditure than in any previous year.

The time having come when the further expansion of our school instruction along the lines indicated above could not be looked for without the acquisition of further teaching plant, I began late in 1897 a hearty and systematic effort to secure funds for the same. Its success seems now fully assured. The response from our old pupils to my call for five rupees each, has been very gratifying, and I have had many warm-hearted letters from them. To his five rupees our good Pa-yit, now a village school-teacher and very poor, added a pledge of 50 rupees for a pulpit chair and communion table for our school-chapel here in Bassein. This was voluntary, and involves much sacrifice. Another pupil, better-to-do, after doubling the five rupees both for himself and wife, added a pledge of 60 rupees for lamps. And, wonderful to tell, on Christmas eve as I was visiting pastor Tha Aye in his jungle home, he handed me 1,000 rupees in cash for the purchase of American seats for our Bassein church. They are now on their way out. His old mother-in-law added 70 rupees for a pulpit. Tha Aye is one of the very few Karens with a faculty for accumulating money, and his gift is by much the largest single donation I have ever received on the field. Meantime gifts for the new apparatus have been coming in from the Karen churches, and one has already been reported from America. Many of the goods have been ordered, comprising appliances for the teaching of elementary science, history, geography, drawing, object-lessons, etc. The physiology and hygiene outfit will be especially complete. A Karen sister who had given 200 rupees for chapel seats, and promised another hundred, has now devoted her gift to the providing of large and substantial teak and glass cases for the preservation of the new goods.

Our summer Bible school of one month, in September, for preachers and others from the jungle, had an attendance of about twenty-five. This was its third year, and the attendance was nearly double that of the years preceding. In addition to the study of the last year of our Lord's ministry, time was devoted to sermonizing, astronomy, pneumatics (both with apparatus), English history (the lectures in which were given by our

Karen teachers) and a survey of the world's progress. Bro. B. P. Cross assisted us with two very helpful lectures on sermonizing, and one on botany. With the new apparatus my aim is to teach first our town school-teachers, a noble body of men, and then through them both the town school pupils and the adults of the September Bible class. I have some vague visions of a mimic "university extension" movement for my field some day.

For the first time in my life it is in my heart to extend my report over a good many pages, and to discuss principles as well as to report facts. But while this is in itself appropriate, I have already exceeded my limits. I can only close with renewed thanksgiving that a dispensation of the gospel for one part of Burma has been committed to me.

#### HENZADA — 1853

*Burman.*— Rev. J. E. Cummings, Mrs. Cummings.

*Karen.*— Rev. W. I. Price, Mrs. Price, Miss M. M. Larsh.

Mr. Cummings writes :

Eighteen ninety-seven was a year of many changes, necessitated by changed conditions. Mrs. Crawley, Miss Hopkins and Mr. Reid returned to America. The situation was out of hand, self-support had weakened, appropriations were cut down, and I have had the constant struggle of trying to maintain a growing work with inadequate means.

This has required the cutting off from mission support of all native workers but the best, the replacing of weak by stronger men, the endeavor to save to the work those reduced and displaced, to keep the peace and to stimulate lay effort and self-support. Such work affords little material for an annual report, but every missionary knows that it is most exacting.

Add to this the necessity of having to refuse admission to school to the children of Christian parents too poor to support them ; of having to decline to start new schools in jungle villages calling for them ; of having to tell a suitable candidate for the ministry that he must wait for his seminary training ; of having to let favorable opportunities for advanced work go by for lack of means to improve them, and it will be plainly seen that a policy of "Retrenchment" and "Readjustment" entails disappointment upon the missionary.

Still the Lord has not despised our crippled resources. Twenty-eight persons have been baptized during the year, several of whom have been brought in by personal work of humble disciples. Two new chapels have been erected in outstations ; four new Sunday-schools have been established and are pursuing the international lessons in Burmese ; one jungle school at Danugyi has become self-supporting ; some lost sheep have been restored, and there has been an awakening of individual responsibility among the Christians. I was especially touched by a voluntary offering from them of 46-4-0 rupees for the famine sufferers in India. This was forwarded to some of their needy Telugu brethren across the Bay of Bengal.

Our town school, while it has not grown in numbers, has greatly improved in attendance and scholarship. Fees have been carefully collected. Two pupils have been baptized.

In the field at large I find ready listeners. Seed long sown seems to be springing up. We need more money to send out evangelists among the heathen and to start jungle schools where we already have converts. Here are two hundred thousand heathen in this field, the most densely populated district of Burma outside Rangoon Town and Mandalay.

The projection of a new railway, the survey of which has already begun, connecting us with Bassein and Rangoon, enhances the value of Henzada as a strategic centre. It is to be devoutly hoped and prayed for that the coming year may bring us the means to enlarge the work commensurate with our opportunities.

Mr. Price writes:

It is now ten years since we came to Henzada, and it seems a fit time to take a backward look to gather lessons and stimulus for future advance.

The great lesson that this "Decade at Henzada" teaches is that our God is moving forward to certain, complete victory. The time when "every knee shall bow" before him hastens apace; our selfishness, shortsightedness, half-hearted and imperfect service may apparently hinder, but can never thwart the purposes of Jehovah.

Another lesson that is so plainly taught that "he who runs may read" is the great benefits accruing from right foundations in mission work.

I wish here to place on record my high appreciation of the foundation stones laid by those into whose labors I entered when I assumed charge of the Henzada Karen mission ten years ago.

Ten years ago the Henzada Karen mission numbered 2,280 baptized believers, gathered into 49 churches. Today the number is somewhat more than 3,000 members and 60 churches. During these ten years 1,715 have been baptized, 372 of whom are converts from pure heathenism. Beside the 3,000 who now constitute our church membership, we have dismissed 49 to help form the first Chin Association, and transferred a small church of 21 members to the Henzada Burman mission, so that our actual net increase is something over 800.

The following table shows relative contributions to four leading objects of benevolence:

CONTRIBUTIONS.	1887-88.	1897-98.
Home Missions . . . . .	1,123-0 rupees	1,558-0 rupees
Karen Theological Seminary . . . . .	213-0 "	497-0 "
Foreign Missions (B. B. convention)	195-0 "	454-0 "
Station School . . . . .	676-0 "	4,216-0 "

The total contributions for church and general mission work for this period aggregate nearly 150,000 rupees, or \$50,000.

Beside this general work the Karens have given over 30,000 rupees for chapel, school building and dormitories for the use of the station school in Henzada.

We celebrate this tenth year by assuming the entire support of the station school, excepting, of course, the salaries of American workers. Ten years ago we made this a standard to be attained as soon as possible, and we have special pleasure in being able to record having reached it.

Shortly after reaching Henzada we began the erection of a new chapel and school building which we thought would provide ample accommodations for our town work for many years to come. These new buildings furnish satisfactory accommodations for a boarding-school of two hundred pupils. During the past year the number of pupils has considerably exceeded this limit, and we have found our space unduly crowded. Our people have decided to remedy this difficulty by making a special decennial thank-offering to enlarge our buildings. This new work has been undertaken in the most hearty manner.

As we turn from this decennial retrospect to the present and immediate future, we can say that the prospect was never fuller of promise than it is today.

I cannot close this report without expressing my high appreciation of the work done by our fellow worker, Miss Larsh, in connection with the town school.

Yours in the bonds of labor and love.

#### TOUNGGOO—1853

*Burman.*—Rev. W. A. Sharp, Mrs. Sharp, Rev. H. P. Cochrane and Mrs. Cochrane in America.

*Paku Karen.*—Rev. E. B. Cross, D.D., Mrs. Cross, Rev. A. V. B. Crumb, Mrs. Crumb in America, Miss Frances E. Palmer in America, Miss Elma R. Simons in America, Miss Julia E. Parrott.

*Bghai Karen.*—Rev. C. H. Heptonstall, Mrs. Heptonstall, E. S. Corson, M.D., Mrs. Corson, Rev. A. Bunker and Mrs. Bunker in America, Rev. Truman Johnson, M.D., in America, Mrs. Johnson in America, Miss Thora M. Thompson, Miss Naomi Garton, M.D., in America, Miss Johanna Anderson in America.

#### C. H. Heptonstall reports for the Bghai Karen Department:

It was with some dismay that I learned early in 1897 that both Dr. Bunker and Miss Anderson must leave their work and return to America, for at that time Miss Thompson was only slowly recovering from a severe illness, and Dr. and Mrs. Corson had not yet arrived, so the whole work seemed to be about to devolve on one man. But

“Better hath He been for years

Than our fears,”

and at the close of the year we can look back with great gratitude in our hearts that He who holds all things in his hand, has not forgotten this corner of his vineyard.

The second of our two associations has just closed its meetings, and both were very successful, helpful and enjoyable occasions. The attendance at the first was 838 and at the second 1,101. I submit the following general report:

*Churches.*—No new churches have been organized this year, but several have united, forming one strong church where two feeble ones formerly existed. One hundred and thirty-four baptisms are reported, but there has been a great mortality among the people, thus reducing the total number of church members. Special care has been exercised in the receiving of new members, and some old members have been expelled or suspended. Every church body has its chapel building, and in many instances they are good, substantial wooden structures, built by the villagers at their own expense.

*Pastors.*—Four men were ordained last May and one pastor has died, making the total number twenty-six, of which four are over the border, one each among the Brechs, Hashwies, Padoungs and Red Karens. Generally speaking they are all faithful, earnest, pious men, who go about among the villages under their special charge, though there are a few old men whose work seems to be about done. The teachers, of whom there are eighty-two, are mostly young men, with varying degrees of energy and ability, as is shown in the results of their work. Three have died during the year.

*Pioneers.*—The advance made some three or four years ago, pushing our frontier line further east, was retarded by troubles among the wild tribes, but this year after a tour by myself all through that region a fresh start is made, and men are occupying many heathen villages among all the surrounding tribes. Some new villages would accept teachers, could we supply them.

*Jungle Schools.*—These are improving steadily. The villages want better teachers, and are calling for men who can teach English and Burmese, as well as Karen. Eleven

of the young teachers will take a government examination for teachers' certificates this coming month. A number of the schools teach up to the fourth standard, which greatly relieves the town school.

*Town Training School.*—Attendance has been somewhat smaller this year for several reasons, about 125 being on the rolls, and 97 entering the final examinations, of which number only 69 passed. The staff of teachers is the same as last year, with the exception of a supply in the place of the fourth standard teacher, Moo Tah, who died in July. The health of the school has been, in the main, good. Religious instruction takes the first place, as ever, in the curriculum of the school, and all branches of Christian work—Christian Endeavor Societies for boys and girls, Junior Endeavor, jail and bazar work have continued with quiet power working among us. Monthly meetings of the Blue Ribbon Society have been favored with instructive addresses or papers by Dr. Corson. Eleven scholars were baptized during the term. Seventeen pupils from our school are in the theological seminary at Insein, and six in the Rangoon college. The industrial departments are continued, as heretofore, with much praise from the government inspector, who examined them last month. It is quite likely that the school will be registered as Anglo-vernacular this coming year, though that is not yet decided.

*Missionaries.*—Again is the Bghai mission called upon to part with its workers, as we hope, for a time only. Dr. Bunker and Miss Anderson left for the home-land at the beginning of the year, broken down in health, thus leaving the care of this large field upon the shoulders of Dr. and Mrs. Corson, Miss Thompson and myself; but the Lord cares for his own, and the work has gone on steadily, without friction, and we trust made progress. Dr. Corson has had his hands full with the patients that come from near and afar to be treated, and has also written much for the native papers, one article on Betelnut having been circulated in tract form. Miss Thompson's girls show the effect of judicious and careful training. Dr. and Mrs. Corson, with Miss Thompson made a tour among the southern churches this season, and I have spent three months touring all over the field, reaching the farthest point occupied by our men. This season will see every church visited.

*Self-support.*—A new move has been made in this direction by the action of the teachers themselves at the Northern Association, by which it is resolved that the contributions from the churches shall be used to support the teachers, and that they shall not call upon the missionary for any help in the way of money or medicine. This will apply to only about twenty-five men at present; the men among the Padoungs and Red Karens are to be supported as usual from mission funds. It is probable that the Southern Association will follow this example next year. No doubt it will have the effect of lessening the amount contributed to the town school, but on the whole it will be a gain. The native contributions to the school this year were double those of 1896.

*Outlook.*—For the future it is good. Crops are fair, no serious troubles to disturb the peace; most of the teachers willing workers; the pastors cordial in their relations with the missionaries, each other and the churches; and a strong spirit of determination among them that the work must go forward. There will be no retreat, but an advance all along the line toward Siam.

Dr. Corson writes of his arrival and first impressions:

After a pleasant voyage we arrived safely in Rangoon and were most cordially received by the missionary brethren and sisters, and were reminded of Paul's experience in Acts xxxviii: 15, for the brethren came down the river to meet us.

Sick ones in Toungoo were needing our attention, so we only remained over night with dear Father Brayton and Mrs. Rose. On arriving at Toungoo we were welcomed by the brethren who had not gone to the jungle, and entertained at the home of Mr. and Mrs. Petley, auxiliary missionaries. We found Miss Simons and Miss Thompson sick, and Dr. Bunker and Miss Anderson soon joined them. Under the guidance of the Holy Spirit, and with good nursing, some were well enough to go to America and Miss Thompson to the seashore. After this we went to the hill house, and began the study of the language in earnest. Then we came back to town and welcomed the teachers and pastors to the annual spring meeting. We were surprised and delighted to sit and observe the decorum and businesslike way in which things were done. I think I have seen things done less expeditiously in America. School began May 26, and with it hard work, for the rainy season brought sickness to the school. Only one of the scholars died, but we mourned the loss by death of a good, active teacher, Moo Tah. Relief came after a few weeks, and comparative good health was enjoyed. One of our boys died a terrible death of *tetanus*.

The autumn teachers' meeting, Oct. 13 and 14, exceeded the former one in interest, for we were getting the language so that we could understand a little, and the school being in session increased the attendance. The subject of self-support was thoroughly discussed in a brotherly and kindly manner, and all agreed that every effort should be made to attain that end.

The Burma Baptist Convention was a novelty to us, and much benefit was derived from attending the sessions. The spirit of Christian fellowship and unity was a marked feature. The last days of the school year were busy ones. School closed Dec. 31, and the scholars went to their homes.

During the year Mrs. Corson and myself have had good health. I have been busy attending the sick, in addition to spending four hours a day on the language. Assisted by my teacher, I have published several articles in the Karen papers. Dr. D. A. W. Smith suggested the advisability of making a reprint of the one on "Betel Chewing," for general distribution. I am endeavoring to furnish a series of articles on the treatment of the prevailing diseases of the country.

We have endeavored to proceed on the lines suggested by Dr. Bunker. We have secured a plot of land on which to produce paddy for the school, and thus reduce expenses. There has been a growth in personal religious life, and we have enjoyed preaching in English occasionally.

#### Mr. Crumb reports :

I have been able to reach the greater part of the churches of the Association and several heathen villages. During November I spent three weeks in the southern part of the field. Two of the heathen villages that I visited at that time have called pastors. There is considerable religious interest among the heathen in that part of the district, and I believe that if we are faithful to these villages we shall see pastors located in several other heathen villages. In December Miss Parrott and two Bible-women joined me. Miss Parrott with her organ and fine voice was a great help to the work. Two native preachers continued with us, and rendered much service in reorganizing the work.

We commenced on the southwest side of the field and advanced to northeast, visiting about all the villages, both Christian and heathen, in the Puku field, when we went over into the Karenni state and visited the churches in the We-Wa tribe. We visited some strong churches and were made glad to see what they were doing for the rising generation,



especially in the direction of education. The largest village school in the district is at Kler-Lah, where fifty pupils were sent up to the last government examination and forty-nine of them passed. There are several other schools that passed the government examination equally well.

We found a number of pastorless churches and were able to arrange for the settlement of pastors in the most of them. Miss Parrott and her Bible-women looked after the interests of the Woman's Home Missionary Society. This society is in its infancy, but it is now well organized and has circles in most of the churches; there is no doubt but that it will be a great help to the mission in many directions. It has raised during the year 238-6-0 rupees. We carefully looked over the work in all the churches that we visited, and did what we could to put all departments in good working condition, so I hope that we shall see much progress made during the coming year. After three years' absence from the churches I am fully convinced that a large number of them are not in a condition to be left to themselves. They must have the care and help that is not in the power of the native pastors to give.

The annual meetings of the Association were held at Kler-Lah on the 5th, 6th, and 7th of February. Dr. Cross was ill, so that he and Mrs. Cross were not able to be present. Dr. and Mrs. Corson, Brethren Sharp and Young, and Miss Thompson were with us, and added greatly to the interest of the meetings. A large number of the Karens on the plains were kept from attending, because they had not completed their harvesting. Notwithstanding this, there was an attendance of 1,345. There was perhaps twenty applications for pastors from pastorless churches and heathen villages, and we were able to supply pastors to the most of these. A number of the larger pupils in the town school were sent out to teach in the village schools during the vacation. The three young men who were graduated this year from the Karen Theological Seminary were present and were sent out to take charge of churches, two in the east and the other in the western hills. The matter of uniting with the Shwaygyeen and Bghai Karens in building a hospital in Toungoo was considered, but no definite action was taken. The matter of self-support was taken up, and it was voted to plant and cultivate 25 acres of coffee for the support of the town school. It was decided to purchase 3,000 bearing trees (trees four years old) at a cost of 625 rupees and 5,400 one year old at a cost of 500 rupees, also to clear enough new land to set out 25,000 more trees. This field has been cleared, and is to be planted in the spring. The Karens have charge of this cultivation, and use their own funds. The Red Karen department has been reinforced by four young men from the last graduating class in the Karen Theological Seminary; two are from the Rangoon field and the other two from the Bassein district. At present they are all among the Red Karens in Shazabo village. They are provided with a teacher, and are making marked progress in learning the Red Karen dialect. I think that they will be able to commence work by the 1st of June. Brother Heptonstall wishes two of them to work in Northern Karenni, thus leaving one to work among the Red Karens on the plains in the Toungoo district, and the other to go to Southern Karenni, where we have an opening for a good man. There has been a good amount of evangelistic work done on the field during the year, especially among the Karens to the west of Toungoo. Dr. and Mrs. Cross have charge of the town school, and I presume have sent you the necessary report concerning it.

SHWEGYIN — 1853

*Burman.*— Miss Kate Knight.*Karen.*— Rev. E. N. Harris, Mrs. Harris, Miss H. E. Hawkes.

Mr. Harris reports for the Burman Department:

The year opened unpromisingly. Ma Po, Miss Knight's chief Bible-woman and interpreter, had been allowed to go home for a short rest, and did not return on account of having been ill with fever which, although she was always well here, her friends attributed to her residence in Shwegyin. Saya Po Kah, one of our preachers, received an invitation to become pastor of the Burman church at Tavoy, where he would again labor under the direction of his former beloved teacher, Brother Hale. He accordingly left us. Miss Knight was very desirous of pursuing the study of the Burmese language, but search as she would she could find no instructor. The outlook was therefore far from encouraging. Workers that were few enough in numbers before, were still further reduced, and even the assistance that seemed indispensable for putting Miss Knight herself in a position of increased efficiency, was wanting. Miss Knight is, however, one who uses faithfully the material at hand. The study of the language, for which there was no living teacher, was carried on diligently by means of books and casual opportunities for conversation with the people. Tracts were distributed. The little handful of Christians were trained in principles of beneficence. The one preacher was sent on frequent tours to the jungles, and his work carefully directed. The work in the jail was continued in spite of obstacles which a year ago did not exist. Wherever the way opened jungle travel was undertaken. And thus in manifold ways was beautifully shown forth the grace of patient continuance in well-doing. Above all, there was abundant waiting on God in prayer. The results have not in every case been immediately large, but there has been accumulation, until now I can say that the prospect has never been brighter since my coming to the country than at the present moment. Miss Knight has made commendable progress in the study of the language. In the jail, as it has been impossible to examine inquirers carefully and give them instructions, as was done last year, only three have been baptized, but from fifteen to twenty have asked for the ordinance. And as to native workers, they have multiplied in a way to make our hearts break forth in thanksgiving to God. A preacher who is of excellent reputation among the brethren has recently come to us from Toungoo. A man who was converted in the prison here last year is proving himself an acceptable evangelist. He was released a few months ago, and has since stood a free man to proclaim the gospel in the place where he was formerly confined with chains. All without solicitation from us, the most promising young man among the graduates of the seminary this year—so declared by his instructors—has declined flattering offers to volunteer for service on the Shwegyin field. Best of all, perhaps, as most nearly meeting Miss Knight's immediate need, is the at least partial promise of a Bible-woman of superior culture who has spent years in the family of a missionary, and possesses a rare combination of qualities fitting her for her work. Further enlargement is contemplated. Miss Knight had long felt that the Burman work could not be carried on advantageously from the Karen compound, as at present; but the Burman mission house had fallen into such a state of dilapidation as to be uninhabitable. After much prayer and consideration, however, she resolved to try and rehabilitate the old structure. Means more ample than we had expected were provided, and now repairs are nearing completion. Miss Knight expects soon to take up her residence there. In some respects her surroundings will be far from pleasant, but she believes that she will be in better condition to serve the Master whom she loves.

**For the Karen Department:**

*The School.*—Owing to the prevalence on our compound on two several occasions of the dreaded scourge of cholera, the attendance at our school this year has suffered a marked falling off. This has been disappointing at a time when we hoped that increased efficiency would induce greater numbers than before to avail themselves of the educational advantages offered here. It has not, however, been without beneficial results. The smaller classes have perhaps enabled the teachers to give their pupils more careful instruction. Certain it is that at the annual examinations which recently occurred the inspector spoke in high praise of the work done, and the proportion of passes was highly creditable. This is the more notable from the fact that the care of the school and the work of instruction are entrusted almost exclusively to the Karens themselves. The teachers are all Karens, and my supervision over them is of the most meagre character. The school has advanced this year from a five standard to a six standard school.

*The Churches.*—During the year past there have been some painful cases of discipline, and as I have gone about among the churches I have noticed, I thought, an unusual tone of discouragement. This I can but believe is only temporary, for in general it may be said that a more faithful band of Christians can scarcely be found than the disciples of Shwegyin. I feel more and more the need, however, of giving pastors and church members careful instruction in the Word. In this connection I am glad to say that our pastors' conference this year proved a marked success as over against that of last year. A goodly number of our pastors came together and spent a month in study of the Scripture, manifesting excellent interest in the work. I also undertook, in connection with two of our churches, to hold a continued series of meetings for the deepening of the spiritual life, being assisted by Brother Seagrave, but felt that the effort was only partially successful. I may undertake something of the same kind again. In traveling among the churches one feels painfully the need of staying with them and doing what he can to warm and strengthen them. Pitiably poor, for the most part, is the training they get from their own pastors. But what can one man do shepherding or bishoping forty churches when the traveling season is limited to about four months?

*Evangelistic Work.*—In evangelistic work among the heathen I have never felt that I had made more than a beginning, scarcely that even, my time having been largely devoted to the churches. In this work there are many obstacles to be overcome. First of all, of course, is the language; that must be acquired. Then means must be found of getting to the people. This, in a field like that of Shwegyin, where the station is located at a distance of twenty miles from the railroad, where only one cart-road leads to the jungle, and where mountain and plain present each its own difficulties, is no trifling problem. Only recently a tour of about 180 miles extending among the mountains east of here and the plains to the south has so far helped in its solution that I have good hope that in a short time with suitable means of conveyance of my own I shall be placed in a position to travel among the heathen far more independently and extensively than heretofore. Valuable lessons were also learned in the all-important matter of how to preach the gospel to these people after they have once been reached, and plans for territorial readjustment and aggressive evangelism formed which, if God give grace, health, and strength, may form the material of future reports.

PROME — 1854

Rev. H. L. Mosier, Mrs. Mosier.

I began work in Promé with the idea that "a suitable independence on the part of the native converts should be encouraged, and they should be assisted rather than dissuaded

in their efforts towards self-government and self-assertion." So I devoted what energy I had mostly to the heathen, giving the church full sway to manage their own affairs. But admirable as the theory is, the results here were such that only by giving an ever-increasing amount of attention to the church has its dissolution been prevented. I now lead the prayer-meetings, teach Sunday-school and preach at the afternoon service, leaving the Burmans to conduct morning service.

*Churches.*—The Prome Church is more united than ever before. There is not, so far as I know, one disaffected member at present. The attendance is good, particularly at the prayer-meetings. There has been an improvement in the Sunday-school, and the prospect is for still better work in 1898. The excluded preacher has resumed attendance at all the services and professes reform. A relative whom I thought might burn the mission house on his release from jail has, instead, attended our meetings with a brother, and both have expressed a determination to worship Jesus Christ. The churches' light among the heathen also appears brighter by the contrast thus occasioned. Under the care of the young Insein graduate, Tha Din, the Paungde Church has been growing stronger in the faith. We have just ordained Tha Din, only to surrender him to the still more important work of teacher in the Theological Seminary.

*Schools.*—The Bible has been constantly taught in the schools, some baptisms have occurred and the enrollment has increased.

*Jungle.*—We have completed the definite work of distributing tracts and scripture portions from house to house in every Burman town in the Prome Bistrict. As the tracts were carefully arranged before distribution, each group of ten or twelve houses had as many different views of the truth—quite enough to make them responsible at the Judgment day.

Of course much preaching has also been done, and I have printed on each leaflet: "If you desire to know more, come to the missionary who lives near the Prome steamer-landing."

We have been listened to with close attention, the intellects have been reached and beliefs modified. God only knows when their hearts will be pierced so that they will cry out in genuine penitence: "Save, Lord, or I perish."

THONGZE—1855

Mrs. M. B. Ingalls, Miss Kate N. Evans.

Mrs. Ingalls writes :

It has been a year of marked, varied scenes with me, and as the last day of the year closes, I sit down to look back over the way. In the beginning of the year we rejoiced over new converts, and the seed-sowing of far back years was a surety that the promises would be verified to us, and some held up their heads high, and men of experience repeated the Bible texts to each other, and some took new mottoes for the year. As usual we gathered the churches of our association, and though, for various reasons it was not large, it was a most profitable and encouraging meeting, so that the Christians exclaimed, "It is good to be here," and the heathen said, "You are a happy people." The Christians from distant places and hamlets about us were strengthened and we had plans for some new Sabbath services and other kinds of work, but the clouds gathered, and ere we had time to rest from our meeting one of our best workers fell.

Owing to taxes and some other causes one of our branch stations of Sabbath service was broken up, and I removed the preacher to another place. As we were not able to

build him a house I rented one for a couple of months. Our prospects were good and we soon had twelve Christians for a Sabbath day, and the little band began to lay up offerings for the work, but Satan came again to us and the owner of our house came and opened a theatre for three nights, and the preacher was driven out. I went there as soon as I could, but as it was the rainy season I had great trouble to get even a night's shelter for the family, and the way was so blocked up that we decided to remove the preacher to another place.

Far away from our part of the districts we have good listeners and a few applicants for baptism, and the tracts, though not bought in great numbers, are respected, and during the whole year we have not heard that one has been destroyed. I cannot speak of great growth in the religious character of the majority of the Christians, but there are some who love the house of God, are faithful in family prayer, and seem well rooted in New Testament ordinances,—“work, pray and give.” Our monthly foreign mission concert is well kept up in the Thongze Church, and we close our collection book account for the year with fifty-five rupees for foreign work. They have a small Sunday-school in the Lappadan Church, and Miss Evans has a better one from her school of ninety children.

#### THARRAWADDY — 1876

Miss S. J. Higby.

Professor Thomas of the Theological Seminary, who has superintendence of the work, writes:

No sooner had I landed in Rangoon than Dr. Smith was again obliged to make over to me the Tharrawaddy Karen field, in view of the fact that the long-promised missionary had not yet been appointed to that needy work. How I am to look after the many calls from that field in addition to the heavy additional burden which will shortly devolve upon me in connection with the seminary, owing to Dr. Smith's approaching absence on furlough, is more than I can say. Not only is it wronging the seminary to require such added labor on the part of its overworked missionary instructors, but nothing could be more fatal to that youngest and therefore most needy of our Karen fields, which is thus becoming an easy prey for the Roman Catholics, by whom it is infested. I therefore have no hesitation in saying that if the sporadic visits, which are all the seminary missionary can possibly give to this important field, are hindering the appointment of a missionary for Tharrawaddy, the sooner the seminary drops the field the better. My occasional visits thus far have only enabled me to penetrate the district as far as the station-school, Miss Higby's phenomenal success in which, supported as it so heartily is by the Karens, is only one sample of the excellent material any one would find ready for immediate use in that most promising field.

#### ZIGON — 1876

Miss Zillah A. Bunn, Mrs. C. H. R. Elwell.

The report of Miss Bunn's school work will be found in the report of the Woman's Society of the East. She has a native preacher to take charge of evangelistic work, and favorable reports have come through the year from this department.

BHAMO — 1877

*Kachin.*— Rev. W. H. Roberts, Mrs. Roberts (in America), Rev. Ola Hanson, Mrs. Hanson (in America), Miss Margaret M. Sutherland, Miss Lillian Eastman.

*Shan.*— W. C. Griggs, M.D., Mrs. Griggs, Miss Eva C. Stark (in America).

**Mr. Roberts reports :**

Notwithstanding some discouragements and disappointments, the Lord has graciously sustained and blessed us during the past year. When our Christian villagers learned of the debt and realized that they must do more or our school must close and our missionary at Myitkyina be recalled or supported by others, many, notwithstanding poverty and short crops, gave liberally.

As the season was comparatively healthful we have had but little sickness in school, and our Christian villagers were able to plant and harvest a full crop. That some are taking a more intelligent view of, and deeper interest in our education and mission work, is evinced by their increased contributions.

Early in the year we baptized ten, which we hoped was but the beginning of an ingathering, but for some reason the fuller blessing has been withheld; notwithstanding two others have asked for baptism, no one since then has given satisfactory evidence of change of heart and purpose.

In March we sent three of our more advanced pupils to teach school and conduct services in three villages during vacation, and one to help Brother Cochrane commence a work among the Kachins in the mountains east of Namkham. These all did good work, and the Kachins east of Namkham, though heathen, would like to have us send them the same young man the coming vacation.

As there has been no one to take charge of the educational work, I have been obliged to confine my labors to the school and to our villages in the plains which I could reach on Saturdays and Sabbaths during the past eight or nine months.

As I have met the Bible classes from day to day and heard some of the older ones conducting religious services, I have been greatly delighted and encouraged to see how they are grasping the great fundamental truths and with what clearness and aptness of illustration they present them to the people. While the school has not been so large as in 1895 and 1896, better work has been done, as shown in examinations in November, when we passed over 81 per cent.

Our two boys in Rangoon College continue to command the love and respect of the professors.

Some of the chiefs of the larger villages to the north and to the southeast are willing and some are even pressing us to send them teachers, and at times we are tempted, for lack of more mature men, to send our boys of the fourth and fifth standards.

**Mr. Hanson writes :**

In presenting my annual report my heart is filled with gratitude towards the Lord, who has permitted me to complete another year of missionary labor. My work during the year has been mainly evangelistic and literary. It always troubles me that the jungle work does not receive the attention it ought, and we feel the consequences. Other work, impossible to set aside, has encroached upon this important part of mission work. It is always interesting to travel among the villages, and the result of such work cannot be

overestimated. I have lately reported a five weeks' trip in and around the Namkham valley, and my heart was often cheered to see the willingness with which many listened to our message.

The literary work has made some progress, and I hope the best work done so far has been accomplished during the last year. A Kachin grammar was published early in the year, Mr. Phinney printing it at the expense of the Mission Press. A fair number of copies have been sold, and in a short time the work promises to pay for itself. This has encouraged me to prepare and publish a vocabulary of about three thousand words, together with some other material of interest for those who wish to study the Kachin language. The Gospel of Luke has been finished and has been in the hands of the school children for several months. Genesis is more than half printed, and in a short time I hope to begin the translation of Exodus. With the Kachin spelling-book, grammar, catechism, the gospels of Luke and John, Genesis, and a hymn-book containing one hundred songs, a beginning has been made for a Kachin literature, and with the blessings of the Lord much good may be expected from it.

We cannot report any great increase in our church membership. The number remains about the same as the year before. Ten have been baptized; three baptized have died; one has gone back to her former life and practice; one is suspended, and with four or five we hardly know what to do. The Sunday collections have hardly been up to the average, but other contributions compare well with former years. Many, however, in the mountain villages show a certain interest in our religion, and even ask for teachers. More and more I feel that we must, with the help of the Lord, begin aggressive work among the mountains. When we once get a good hold on the mountain Kachins, there is hope for a constant, natural growth in our work, but not before. The Kachins are not coming down to the plains as they used to, and some are returning to their old homes.

Dr. Griggs reports:

The work has been going on slowly, but nothing of a startling nature has occurred. There have been four baptisms during the year, all from the school. We have lately, in consequence of the large number of natives of India in our school, introduced Hindustanee into the exercises on Sunday, thus having three languages in the one service: Shan, Burmese and Hindustanee.

The medical portion of the work has been very satisfactory. I have had several operations in the hospital built last year, and the outdoor department has done good work.

As I have been tied so to the school and hospital I have been able to do practically no jungle work, I think we need a lady missionary here more than any other station I know in Burma. We have a seventh standard Anglo-vernacular school of fifty children.

I hope as soon as I can get some help in the school to take a trip among the Chinese Shans of the neighboring province. There are hundreds of villages of Shans within three weeks of Bhamo, and although the dialect is strongly tinged by the Chinese language, still we can reach them with our Shan.

MAUBIN—1879

Rev. M. E. Fletcher, Mrs. Fletcher.

Mr. Fletcher writes:

*Churches.*—Several churches have suffered by deaths and emigration. One new church has been formed, but there is not much progress to report. The latter part of

the year has been spent as usual in touring. The baptisms will be found at the page for statistics.

*Schools.*—The chief feature of our work this year has been the making of the school entirely self-supporting. This means a saving to the American Baptist Missionary Union of 700 rupees per year. Our school has been small, partly because we refuse to support scholars with American money, and partly because the Director of Public Instruction has forbidden us taking Burman boys, as our school is registered as a Pwo-Karen School. The result of the examinations was very satisfactory, ninety-eight per cent passing.

*Personal.*—We have now entered our fifth year of missionary life. Mrs. Fletcher has not been well, and we expected to leave Burma for that and other reasons. I am glad to say that she is now better, and we shall not have to leave, at least just at present.

#### THATON — 1880

Miss Elizabeth Lawrence, Miss S. B. Barrows in America.

Miss Lawrence has but recently returned to Burma, and no report is made.

#### MANDALAY — 1886

Rev. John McGuire, Mrs. McGuire, Mrs. H. W. Hancock, Miss A. E. Fredrickson, Miss Ellen E. Fay in America; Miss Flora E. Ayres in America; Miss Cora M. Spear.

Mr. McGuire reports :

The Burman Church grows not only in numbers but also in that temper and spirit which should characterize a church of Christ. Many of its members are not in Mandalay. The shifting character of the population is a great hindrance in the way of the best success. It is difficult to keep hold of those who remove to a distance; but the church is making progress, and not only maintains its own worship but makes its offerings regularly for outside benevolence.

At Thayè, on the north side, regular services have been maintained, and Mrs. Hancock has continued her street meetings for children. Adults as well as children attend these meetings, and many in this way hear the gospel. A Christmas gathering at Mrs. Hancock's house brought together many of these children, and some of them showed a fair knowledge of scripture truth.

At Aungbinlè there have been two baptisms, and there are now in the village three Christian families. They meet together every night for reading of the Bible and prayer. A good spirit seems to prevail, and a number of others are seriously considering the claims of Christ.

At Amarapura there has been one baptism. Two others are "almost persuaded," but have not yet come out openly. The one baptized is a man of intelligence and character, and is proving a great help to the preacher on that field. The school has prospered fairly well. About thirteen pupils have been in regular attendance. They have been carefully instructed in the Bible as well as in secular studies.

In several of the jungle villages which we have visited on an average once a year during the last four or five years, there are now persons, not many it is true, but some, who in discussion with their heathen friends and neighbors are not ashamed to put in a good word for Christ and the Christian religion. These men are with us in heart. They are convinced that our religion is true, but their faith is not yet strong enough to force them to



open confession of Christ, with all that means in Burma. The great need of Upper Burma is for more aggressive evangelistic effort. Work of every kind is needed, and it may seem unwise to put special emphasis upon any. But in the multitude of other calls, evangelistic work, as experience has taught me, is the very kind apt to be most neglected. If, however, our purpose goes beyond the saving of one here and another there, and embraces within its scope the evangelization of the whole country and the making of it a Christian land, we must provide not only for schools and other forms of service, but also and especially for evangelistic work. We must go to the people in the love of Christ, show them their helplessness and their sin, and sweep away the refuge of lies in which they are now trusting. Such work is like the leaven; for while it will make no show at first, it will gradually penetrate and eventually change the whole mass.

The boys' school suffered this year the loss of its head master. He left to enter the service of government as Deputy Inspector of Schools. He has been an earnest and progressive teacher and a good disciplinarian. We were sorry to lose him from the work. Nevertheless, the school obtained at the recent examination in December a greater number of full passes than ever before. A full report will be made to the Woman's Board.

The girls' school under the care of Miss Fredrickson has had a good year. About forty-five pupils have been in attendance, and there have been a number of baptisms. The condition of the school both as to instruction and discipline is healthy and good. Miss Spear arrived a short time ago, and will take charge of the school as soon as she has obtained a sufficient knowledge of Burmese, which she is studying with earnestness and much success. Miss Fredrickson when relieved by Miss Spear will devote herself to evangelistic work. She is especially well qualified for this service, and I expect for her a large measure of success.

In accordance with instructions Rev. J. S. Aaron now makes Mandalay instead of Yamethin his headquarters. As this change was not made until November, there is not much beyond the fact itself to report now. A Tamil service attended by upwards of thirty people is held every Sunday at Mission Hall. A Sunday and day school is held in another part of the town. One has been baptized, and there are other inquirers. I hope to have an encouraging report from this department another year.

English services and Sunday-school have been maintained as heretofore. The attendance is not large, but thirty, forty, and sometimes even more people hear the gospel in these meetings. There is one baptism to report. Through the kindness of the Goshen (Ind.) Baptist Church, the Sunday-school has for a number of years been supplied with the quarterlies from the Publication Society. The day school for European and Eurasian children has not been given up. A better grant from government enabled it to pull through this year. It supplies a need in the community, and we shall maintain it as long as we can.

As to the report of work for the past year, I spent the best of the whole year in traveling in the district. The hottest months I was at Maymyo, and had a daily meeting on the street, which was well attended. On my return to Mandalay I began the usual daily meetings among the people, where we have at five different centres more or less regular attendants. The Sabbath-school large picture rolls are the basis of our talks, and the golden texts are taught. This work is committed to Him who has promised that his word shall not return to him void. There has also been house-to-house work, and so far I see no reason to change our methods of work. May the great Leader himself direct you in your decisions for this part of his vineyard.

## THAYETMYO — 1887

Rev. A. E. Carson, Mrs. Carson, Rev. B. A. Baldwin, Mrs. Baldwin.

**Mr. Baldwin reports :**

Death entered the ranks of our faithful workers during the past year and claimed two of our preachers in one day : Ko Shwe Lo, a dear old man and our only ordained preacher, and Maung Sein, a young man of ability. Both are greatly missed. We were left with but one preacher, a man of little experience and no training. From the human standpoint the outlook for the work here was dark. But Brother Davenport came to our relief and sent us three workers. One, Ko Me, said his friends tried to persuade him that it was only man's call, but he felt that it was God's call, so he came and is proving a most efficient preacher.

We can report only eight baptisms, but we know that much good seed has been sown and reports reach us of candidates in the jungle awaiting baptism.

A meeting to organize a church has been called to meet in January, 1898, and we hope to organize another at the association, which will meet in February.

The school has had a quiet, prosperous year. A new dormitory for the girls has been built; a good substantial building, although not an expensive one.

## MYINGYAN — 1887

Rev. J. E. Case, Mrs. Case.

The mission house at Myingyan was destroyed by fire in November, but Mr. Case has been authorized to secure new property. He reports :

*Mission Travel.*—All my records being destroyed by fire, I cannot say how many days I spent traveling in the district last year. I think it was some over a hundred. A good deal of the ground traversed has never been visited before, though most of it is in the Myingyan district. I was generally accompanied by two Burman preachers. Nearly every evening on these trips we preached to an audience of from forty to two hundred, who were generally respectful and attentive, and generally some of our hearers remained after the preaching to question us about the new doctrine. As heretofore many seemed much impressed by the words of life, but none ready to receive them. The days were spent in visiting from house to house and in giving simple remedies to the sick.

*Work in Town.*—When at home we have continued to preach as last year at the fifth day bazar, when hundreds of people come in here to trade from the neighboring country. The audiences have continued large and the attention good. Sunday afternoons we have held street meetings at different places about town, when we have generally obtained a fairly good hearing.

*The School* under Mrs. Case's care has increased in size by leaps and bounds. This is partly due to the closing of the Catholic school in town. Over seventy pupils were on the rolls in November. At examination the results of careful teaching and oversight were very evident. The school has been very nearly self-supporting. The plan of having all the older day scholars stay here at night and study in the evening, instead of running about the streets, has been continued and has worked well. A good religious interest has prevailed in the school. No repugnance to Christianity is apparent among those who have been here long. Many seem to believe in it heartily and pray in the meetings, and two of the larger day pupils have been baptized with our two sons, who are also pupils. A former scholar living in town, and our cook were also baptized.

*Fire.*—On the night of Nov. 24 our dwelling-house with nearly all its contents was destroyed by an incendiary fire while I was away. Our school-rooms being under the house, went with it. But this did not break up the school. I had recently bought and moved here a building for a dormitory, and we have since been using it for a schoolhouse and church, while we are living in a double native house, another building that I got at a bargain and had rebuilt here. It is fairly comfortable, though it cost only about \$100. We know that even the fire is one of the "all things" that "work together for good." Kind friends have been very sympathetic and helpful, so we take courage and press on.

## PEGU — 1887

Miss E. H. Payne.

Miss Payne writes :

A yearly report does not really give those interested a just or adequate idea of the trials and difficulties of the various branches of work connected with one centre.

At the present time, owing to faithful and steady work during the past year, there is a great awakening of interest in the jungle. At a village named Ka-legar, about thirty-seven miles north of Pegu, there are thirteen anxious inquirers, three of whom expect to be baptized shortly. Then about three miles further on, where preaching services have recently been held, there are four men who seem to be earnestly seeking the way of life, which we hope they will enter and in their turn prove guides to others.

At another place, Nyong-gone, forty-three miles to the west, there is a village which is peculiarly inaccessible, but which the Burman pastor has visited, and where he baptized four converts during the year. He now reports a number of inquirers, as well as others asking for baptism.

They are anxious to build a chapel and have a Christian school. A grant to cut timber for such purposes is easily obtainable from government by the missionary in charge, and if the people will guarantee to partly support a teacher, one can be provided. On the south side there are two places, Alangone, sixteen miles, and Weimeng, forty miles from the city; at the latter place there are thirteen new disciples, and a very helpful interest aroused in other villages in that direction.

The work at Zayats Thow Zoo goes on steadily as heretofore, the school doing well. The teacher is helped from mission funds fifty-seven rupees per month, the result grants from government and what fees can be obtained from the scholars making up the rest. Here also there are hopeful inquirers.

The chief event of the past year was the meeting of the Pegu Burman Association in Pegu. The native Christians gave so liberally to defray all expenses that not only were the guests and transient comers entertained during the meetings (which lasted three days), but sufficient money was left to erect a belfry. A gathering of this kind appeals to the innate hospitality of the Burmese.

I pass over the daily callers at the mission bungalow for advice, help and healing; Drs. Jayne and Holloway ministering, by their kind donations of valued medicines, to the physical needs of these poor benighted people in a manner highly appreciated by us and them.

I must also briefly mention the Pegu Free Reading-room and Library which I started some nine years ago, and which has grown to very fair proportions. It is entirely self-supporting, the expenses being defrayed by monthly local subscriptions and donations.

The demand for books and papers shows in what estimation the library is held. Some church members have left us during the year, and two old saints have been gathered home.

#### SAGAING — 1888

Rev. F. P. Sutherland, M.D., Mrs. Sutherland.

Dr. Sutherland reports :

We have closed no year with more pleasant emotions than the last. Christmas brought us the baptism of a Buddhist priest, an event for which we have been praying all the years of our residence here. He is a man of broad intelligence and amiability, thoroughly versed in the lore of his school, and thus capable of setting the new faith over against the old as only such can. Touring has brought its usual experiences, lighted up here and there, however, with significant events; science is making head against incantation along medical lines, and thorough kindly handling of their infirmities puts the gospel and the tract in a much more comfortable position; the people are coming to believe in our religion, too. This is a conspicuous part of the many pleasant things Ninety-seven had to say to us, and she said it with such an air of confidence as to put us in a most hopeful frame. Yesterday our church requested that the week of prayer be observed. As this suggestion usually comes from our side, we are not astray, I think, in putting a hopeful construction on this sign also; but this is only an expression of a gradually deepening spirituality throughout the year. Congregations have been unusually good, thirty being the average, and this is swelled but little by the school. There are more than forty in Sagaing and immediate vicinity of Burmese Baptists, and we have had this number in a prayer-meeting. This latter service we hold in the homes of our members, as it is very significant to them, and usually makes an impression more or less marked on their heathen neighbors, who more than once have made up an outside audience. A much larger number of educated government employees than ever before are among our active members — a circumstance by no means common anywhere. Five have presented themselves for baptism whom we have asked to wait. Ordinarily this is unscriptural and perilous, but we felt these to be an exception.

#### SANDOWAY — 1888

Rev. C. L. Davenport, Mrs. Davenport, Miss Melissa Carr in America, Miss Annie M. Lemon.

Mr. Davenport reports :

The year has been, on the whole, a good one. Not only has God's blessing been upon us in our own field, but he has made us helpful in other fields. Three of our preachers heard the cry of need from Thayetmyo, and, with their families, responded to the call and went to Brother Baldwin's assistance, much to his joy and relief. Although the year has been one of stringency among our native people, yet God has given them willing hearts and they have contributed well for benevolent purposes. I think I can report a decided growth in grace among them. As to the heathen about us, we can report a changed attitude towards the reception of the gospel. Villages that last year were hostile are this year attentive, and in some cases inviting and anxious to hear "the better way." Baptisms to the number of sixty-six have cheered us throughout the year. A large number of these were from among the school children. A notable one was that of the highest judicial Buddhist priest in all this section of country. He gave up the priesthood six months previous to his becoming a Christian, and even before leaving the priesthood he

told his people that Christianity was the better way. It is no wonder that now he is fearlessly declaring Christ as a satisfying portion. His conversion is causing many to inquire into the gospel teaching. In our school work there has been an advance, in that the villages having schools are supporting them (with the aid of the government grants) without help from the mission. There are a few less schools, but the results attained are of a forward nature. The Christian natives are thus made to feel that they have a responsibility in this work. The schools all remain under the missionary's control and direction. This ensures daily Bible teaching in each school. We are thus encouraged by these tokens of God's presence with us to look for greater things in the year opening before us. We feel grateful to the dear Lord for the liberal support along "specific and general" lines that has come to us, and through the aid of which we are enabled to more thoroughly occupy this great field.

MEIKTILA — 1889

Rev. John Packer, D.D., Mrs. Packer.

We are thankful to be spared to report another year's work in this field. Like most years of service here it has brought its burden of special trials, yet grace to bear them, we thankfully own, has not failed us. Ill health a considerable part of the year has prevented our personally taking so active a part in the work as heretofore, the evangelistic touring at least. We are thankful for recent improvement therein, enabling us to be again actively engaged in such work. The prevalence of famine and pestilence consequent thereon — mercifully not so widely extended and direful as in India — in this and the adjoining districts of Sayingyan and Yemithen the first six or eight months of the year were serious hindrances to our work, both evangelistic and educational; the first by depopulating many villages by temporary migration to Lower Burma chiefly — it is estimated that fully one half the people of these districts left their homes for the time being — and operating to largely diminish our school attendance. The former, while proving a hindrance in this way, was helpful in concentrating a large number of the famine-stricken people upon the relief works, irrigation and railway earthworks opened by government in and about Meiktila and in other parts of this and other famine districts. The opportunities for work among these people were limited and not over favorable, it is true, being confined mostly to the evening, when the people were tired from their hard day's work; still much was done among them in the way of preaching and the distribution of tracts and scripture and other leaflets, thus affecting a wide sowing of the seed of the kingdom, some of which we may surely hope will in due time bear fruit unto eternal life in the lives of some of them. For the time this condition of things confined our evangelistic work mainly to the town and nearer villages, but God's blessings of a favorable season and the promise of good harvests over much of the famine area having brought back to their villages nearly all the temporary migrants, touring at large has latterly become practicable again.

We sorrow that our work, so far as we know, has not this year been blessed with conversions, but this temporary concentration of the work has developed a greater willingness to hear and receive the truth both here in the town and in the neighboring villages. Many who in former years treated both us and our message with scorn now readily listen and cordially receive our books, and a few seem to be seriously considering the truth. These and other indications, apart from the unfailing promises of God, encourage the hope that in due season we shall reap, or if not ourselves, those that enter into our labors, even from this hard and sterile field of Meiktila.

Our usual Sabbath services morning and evening and mid-week evening prayer-meeting

have been maintained throughout the year with interest and profit, with congregations in the morning varying from ten to twenty and more. The evening and week-day services are attended chiefly by ourselves and our Christian people. Our preacher, Syah Nyaim, has been earnest and faithful in his Sabbath ministrations to all, especially so to the young, as also in his evangelistic labors among the heathen in the town and elsewhere. Our Sabbath collections for the mission work of the Burma Baptist Convention were 45-2-3 rupees, for the Burma Bible and Tract Society 12-0-0 rupees; total, 57-2-3 rupees.

Our school work has suffered in diminished attendance alike from the effects of famine and the dreadful diseases of small-pox and cholera, the latter of which raged very virulently for a time, not only among the people on the relief works but also in the town among the better class of people, necessitating the withdrawal of a number of pupils, also preventing the entrance of new pupils. With the improved financial condition of the people the attendance has materially improved. Notwithstanding this and other drawbacks, the *morale* of the school has been good and a good and productive year's work has been done, as shown by the results of the annual government examination in December, when all our candidates in all four standards passed with credit. The income from fees, which amounted to 301-0 rupees, the largest amount received in any year, together with government grants, enabled me to fully meet the actual money outlay on account of the school without any charge upon the funds of the Missionary Union.

Much thought and labor were given to the daily Bible instruction of the school, attendance at which is required of all our pupils. Following the practice of recent years, which has already yielded excellent results, of making the Bible instruction of the entire week a preparation for the Sunday-school lesson, we have studied the International Series of Lessons in the Acts of the Epistles, adapting them to the capacity of our pupils, thus giving our elder boys at least a clear and succinct knowledge of the persons and events, with their geographical setting, of that deeply interesting portion of the New Testament history, and most of them seem to give evidence that they have not only felt its intrinsic interest as narrative, but have been convinced of its reality and truth as history. May the Holy Spirit bring them to yield their hearts to the Savior so clearly revealed therein in saving power.

#### THIBAW — 1890

Rev. W. M. Young and Mrs. Young in America, Rev. W. W. Cochrane, Mrs. Cochrane, Geo. T. Leeds, M.D., Mrs. Leeds.

Mr. Young writes:

The past year has been one of steady and substantial growth in the Thibaw mission. The work has been hindered some by sickness, but a larger amount of evangelistic work has been done than in any previous year, with more encouraging results. The small-pox was epidemic in Thibaw during February, March and April, which cut our school work temporarily and made all work in town more difficult, but did not effect the jungle work.

During January four of the preachers made an extended and very encouraging tour through South Theinni. They continued to make short jungle trips till the last of February, when we concentrated efforts in preaching at the annual Buddhist feast held at Maw Gyo, near Thibaw. We were able to do a lot of preaching and tract distribution. There was a decided change for the better in the work at the feast. The attendance and reception was very much better than a year ago; the Buddhist priests gave a much more respectful hearing.

During April, May and June part of the preachers made short jungle trips, while another group was with me at Pyoung Goung and continued in active evangelistic work till the last of June.

During the rains we kept up the bazar work at Thibaw and Maw Gyo, also the jail and hospital services and house-to-house visitation. I gave more time than usual to Bible instruction, spending most of the time on some of the prophetic books. We gave considerable time to considering the subject: What shall we preach? How shall we preach? emphasizing very strongly the need of preaching the simple gospel, referring to Buddhism and its teaching only when necessary. The last two weeks of instruction was given largely to the work of the Holy Spirit and to prayer and consecration meetings. It was a profitable season for the work.

The teachers began jungle work again the last of October and kept it up to the end of the year. The workers have shown a deeper interest than ever before. The general reception and attention has been uncommonly good. I have never received as many marks of friendship from the natives before as during the last few months at Thibaw. It is evident that a much larger number are losing faith in idolatry; more seem to be true, earnest inquirers after the truth, while several are I think true Christians who have not yet been baptized.

*The School.*—The enrollment in the school has been higher and the daily attendance better than last year. The instruction has been good and the general work of the school of a much higher order. Bible instruction has had a prominent place and the religious interest has been good. Five were baptized from the school during the year. The young people's meetings have been well attended and a good interest manifested in all the meetings. The spiritual growth in the young Christians has been very gratifying. The people of the town are showing more interest in education, and the prospects are good for a steady and substantial growth in the school. Some of the young Christians give promise of making strong workers.

*Hospital.*—The hospital work has not been at all uniform. The attendance was fair during January and February, then very light for awhile. In July the attendance increased, and we had more indoor patients than ever before. The evangelistic meetings were more interesting and the religious work far more encouraging. The interest kept good till near the close of the year. Dr. Leeds will soon be on the field and with a physician in charge the hospital work will be a very strong auxiliary to the evangelistic work. Dr. Richardson made two brief visits to Thibaw during the year, which were a great help to the work.

*Needs and Outlook.*—The present working force is fairly effective, but we need another nurse and two Bible-women. One or two local schools should be opened in the near future, and at least one more outstation this year. At the earliest possible moment stations should be opened at Namlan, South Theinni, Lashio and the Paloung Hills.

Trade is increasing rapidly in the Shan States, and government is insisting on the local rulers opening roads. There has been a marked change for the better in the last two years; a number of local roads have been opened. Work is progressing well on the Mandalay Künlon Railway, and it is fairly certain that a railroad will be made from Thibaw to Monè in the near future. These two railways will open up the Shan country west of the Salween River, so with local cart-roads the travel will be much easier. Every effort should be made for the mission to keep pace with these new movements, and enter these wide-open doors.

There are many things indicating that the mission is gaining steadily in its hold on the

people. The people are more friendly, the reception of the workers is better, more earnest inquirers, the work and motives of the mission are better understood; many Shans scattered over a wide section of country are warm personal friends of both missionary and native preachers, etc.

It is a severe trial to lay down the work so soon, to go on furlough. The work has been exceedingly pleasant, and we have become strongly attached to both the work and the workers. We rejoice that the station will be so strongly manned next year. Mr. and Mrs. Cochrane are on the field, and Dr. and Mrs. Leeds, who are already in Burma, will soon be at the post of duty. With two missionary families on the field all departments of the work can be looked after much closer. There will be a decided advance in the hospital work at once when Dr. Leeds takes hold of the work. The outlook was never so bright for the mission before.

#### MONE — 1892

A. H. Henderson, M.D., Mrs. Henderson, Robert Harper, M.D., Mrs. H. W. Mix.

Dr. Henderson reports:

It is a pleasant task to write you the report of last year, a year wherein our sunshine has been practically cloudless, and where at times blessings have followed each other so closely that I have hardly been able to keep pace with them in my quarterly reports.

Our church here has almost doubled its membership by baptisms. Our gain has been ten by baptism and one by restoration (our only backslider); five have been baptized from the school, two through treatment at the hospital, and three are from the heathen on the compound. There still remain five or six who say they intend to be baptized, but I do not feel that these are all Christians. Our Sunday-school is doing thoroughly good work, but is now ready for better organization. Our missionary offering was this year made a special object in which the school children participated, some earning money by drawing water, some by raising chickens, some by cleaning house, etc. We raised altogether 70 rupees.

Touring has been carried on by one or more parties almost all through the dry season, and I have myself, sometimes accompanied by Mrs. Mix, sometimes by my wife and baby, sometimes alone, been able to do more touring this year than ever before. Trips have been taken mostly to the south. The plan has been to take the traveling dispensary and locate in central points. Wherever I have been in the Maukmai State (which lies south of us) I have been thronged with patients as long as I have stayed, and not infrequently preaching has been carried on together with the dispensing for nearly the whole day. Dependent to a great extent on this work, the number of our hospital patients has shown an encouraging increase, which would have been still greater had there been a doctor at Moné to receive cases which wanted to come. I know of no phase of the work giving opportunities for systematic teaching equal to what the hospital affords, and therefore long to see it steadily grow, as it promises to do.

During the year at the urgent request of the Maukmai Sawbwa and the people of the town, we have decided to open work there. Do not misunderstand me, they are not eager to be Christians, but anxious for our medicine. I have kept a man there for some months, and although he was driven out by the cholera, which raged there fearfully, faithful work has been done and two profess to believe. The Sawbwa promises to build what we need, and at his request I have chosen a compound and hope in future to spend some time each year working those parts from the town as a centre.



Excepting the promise of houses, almost the same description would apply to Lang Kie, another good centre for an outstation to the southeast. The people are anxious for us to come, and some seem on the point of accepting Christianity. To the east of us is another call, more, I believe, from one village than from a district, but in this case more for teaching than for medicines. I am hoping that as I can travel more with the medicines other Sawbwars may be inclined to make the same promise as the Maukmai Sawbwa has done; *i. e.*, to provide buildings if I can spend a month or two with them each year.

Our home work needs more pushing, which through Dr. Harper's coming we will be better able to do this year. The cities are our most difficult fields here. I am looking out to find a good place for sale, where we can set up a Christian stall for books, pictures, medicines, etc., and where we can often hold our evening services right in the centre of the town.

My wife has been carrying on for some months now a Sunday-school for those heathen children who do not dare or care to come to our compound. The success has been very encouraging, and we look for some good work along this line.

You will be able to see from the foregoing how far beyond one man the field is growing, and will be able to rejoice with us in Dr. Harper's arrival.

#### NAMKHAM — 1893

Rev. M. B. Kirkpatrick, M.D., Mrs. Kirkpatrick.

We regret that no report of his interesting work has been received from Dr. Kirkpatrick.

#### MYITKYINA — 1894

Rev. G. J. Geis, Mrs. Geis (in America).

During my absence the station was in charge of two native workers. They were visited once by Brother Roberts, who came up to take over the new land from the government, and once by Brother Hanson, who, during the week he was here, baptized the first four converts on this field; two of them were boys from the school; the others had been regular attendants at our meetings. In December I baptized another young man. Our meetings have been well attended, and in some of them an unusual interest manifested.

At one time the school had twenty-one pupils enrolled, but owing to the fact that an Anglo-vernacular school was opened in town during my absence, all the Burman children left us, leaving us only five Kachins. As it will take many years before our Kachins will be prepared for the study of English, I did not try to get these children to return, but gave our time more to the Kachins. These boys have learned to read Burmese, besides being able to read and sing the praises of God in their own language.

Our town is daily growing in importance. In November the railway line was opened. Government is greatly improving the district, and inducing Kachins to settle in the fertile plains.

Now since we have a permanent home for our work, I plan to devote more time than ever to visiting Kachin villages in the district. This part of my work I consider of great consequence, for it is only by constantly mingling with these people, visiting them in their homes, and winning them by any means, that we can ever lead them to the Lord Jesus.

## ASSAM

Reference has already been made to the desolation caused by the earthquake. Apart from this the work has been faithfully prosecuted along the usual lines and with gratifying success. The need of giving more attention to the development of industries among our rapidly growing body of native Christians is becoming more and more urgent. With a small outlay on the part of the Union in the direction of industrial training there is no reason why a large portion of the expense of the mission cannot be borne by the native churches. This is one of the most serious problems now arising in Assam.

The mission has sustained a great loss in the lamented deaths of Mrs. Munger and Mrs. Carvell. The latter, formerly Miss Amy of the Nowgong mission, had already proved herself a most efficient, tactful, and devoted missionary. As the wife of Mr. Carvell she threw herself with great heroism into the pioneer work among the Mikirs, to which her husband had been assigned, and had given promise of rare usefulness when God took her to himself. Mrs. Munger, a woman of rare spirit and accomplishments, had but shortly before her death arrived with her husband on the field. She was a born missionary, and her experience along mission lines in America awakened high expectations for the future. Surely the ways of our God in the early removal of these tested and noble workers are mysterious and past finding out. May such costly offerings upon the altar of foreign missions stir the hearts of our people at home to increased zeal for this blessed service to which the example and spirit of our risen and ascended Lord are summoning us.

Careful attention is called to the following reports from the field, which give in detail the operations of the year.

## SIBSAGOR — 1841

Rev. A. K. Gurney, Mrs. Gurney, Rev. C. E. Petrick, Mrs. Petrick, Miss Isabella Wilson, Miss Henrietta F. Morgan.

Mr. Gurney, who is specially engaged in translation work, writes:

I have been steadily at work on a revision of the Old Testament through the past year. I have revised Proverbs, Ecclesiastes, Song of Songs, Isaiah, Jeremiah, and part of Ezekiel. I never lose interest in my revision work, though of course it is an unvaried and would be to most people a monotonous task, which affords no peculiar or new items of interest to report. I teach a Bible class every Sunday, and have done some preaching in the bazar this cold season, assisted by different native Christians. I do not believe there is a better station in Assam for bazar preaching than here. With no other attraction than preaching and Assamese hymn-singing, we generally have a good number of respectful and attentive listeners. This can be made an open-air service in the cold season. In rainy and hot season we need a special preaching place which affords shelter.

Mr. Petrick writes of the evangelistic work:

During the year 1897 we have experienced the Lord's blessings in many ways. Our numbers have increased, although an unusually high death-rate took a large number of our members to the better land. Twenty-two members died. This is the largest number ever reported from Sibsagor. Special efforts have been devoted to develop the material

which the Lord has entrusted to our care. We especially rejoice over the organization of a new Assamese church in the Torhat subdivision in Domgaon village, near Tiok. This is quite an event in the history of the Assamese churches, as for many years no new church has been organized among the Assamese-speaking people. All the members of the new church came from Hinduism. I baptized seven of them in April. One Assamese woman had been baptized in Tiok before. After I organized this church three Assamese members of the Kol Church at Tiok joined this new church at Domgaon. So we have now eleven Assamese members there. In the same village five more Assamese Hindus have asked for baptism. For many years we have not had such an opening among the Assamese. The leader of the new church is a well-educated Brahman. He was baptized by me in April. This is perhaps the only Assamese Christian of the Brahman caste in Assam. This church at Domgaon has been organized as an independent, self-supporting church. They neither get anything nor expect anything from the mission. The Assamese Church at Sibsagor has less independence of character than her new sister, but they have been accustomed for fifty years to look to the foreign missionary to move in every matter. This has become a habit and will not die out so soon. The Sibsagor Church has no pastor at present, but the meetings have been conducted by the principal church-members. We had weekly prayer-meetings in the houses of the members. Sunday-school was the greater part of the year under the care of my wife.

The Sibsagor Church has now a membership of 105. This membership gives a good idea of the mixture of races and languages we have in Assam. Thirty-two are pure Assamese, forty-six are Kols; among the rest we have Chinese, Kacharis, Bengalis, Hindustanis, Santals, Nepalīs, Miris, and Eurasians, and also mixtures between some of these races. Both the Assamese churches on our field have not received even one cent of mission money. They have defrayed their own expenses. A great desideratum for the Sibsagor Church is a good pastor. The other churches are all Kol churches. We have now nine Kol churches.

During the year 22 of our members died, 4 we had to exclude; but we baptized 37 and received 1 by letter. Our present membership is 602. We have at present 11 churches: 2 Assamese, 9 Kol churches. Eight churches do not receive any financial help from the mission. Only 3 receive at present help for their preachers, but these preachers are expected to spend a large part of their time as evangelists. Among such an enormous heathen population of half a million, evangelists are absolutely necessary.

I have been able to do a great deal of touring, although I was ill twice for some weeks in February and October. This cool season my wife is able to accompany me. This is a great help to me, and the people are all glad to speak with a European lady. Women's work is very important in Assam. We rejoice over the addition to our force which we received this month when Miss Wilson and Miss Morgan arrived to join us in the work. They have a great field here among women and children.

Sunday-school work is not so developed as we would wish to see it. The largest Sunday-school we have is in the Kol Church at Tiok. This is a good promise for more Sunday-school work in the Kol churches. Our school work has been the same as in former years. We have a day school with a boarding department for village boys throughout the year.

I had the preachers of our village churches in for a month in May. We studied the life of Christ and had singing lessons. From June to September I taught a class of young men. We had Hindi reading and writing, studied the miracles and parables of Christ, and the principal characters of the Old Testament. We read also a Hindi translation of the book "Workers with God: A Brief Handbook to the Christian Ministry," by Dr. Rouse.

All subjects were taught by me. I had no help this year. This work is always a source of much joy to me, and helps greatly to educate young men for evangelistic work.

NOWGONG — 1841

Rev. P. H. Moore, Mrs. Moore, Rev. P. E. Moore, Mrs. Moore, Rev. J. M. Carvell, Miss Alberta Sumner, Miss Lolie Daniels, Miss Nora M. Yates (in America).

Rev. P. H. Moore writes from Calcutta :

The completion of the revision of the New Testament in Assamese has filled so large a part of my time and thought during the year 1897, that the announcement that the end of the year finds the "copy" all ready and the printing of the fifth edition of our Assamese New Testament well on the way, is the major part of my report for the year. In this connection there is a great deal that is of personal interest to me, and some that is of general interest to all who work in the Assamese language; but not much that would interest those outside of Assam. So I content myself with the announcement of the completion of this work — a work that has been both a burden and a delightful blessing to me, and in which I am conscious that I have been borne up on the petitions of many praying hearts.

God has graciously continued to me health and strength for the completion of this task, and has provided Assamese brethren to work shoulder to shoulder with me. To these brethren, especially to Henry Goldsmith, the chief pandit, is due any excellence that we may have been enabled to attain in the Assamese diction. He has worked with untiring fidelity at this revision.

I have tried to make sure that the Assamese used expressed the thought of the New Testament, as my native brethren do not read the Greek, nor are they very well up in English. Wherever we have failed to express the mind of the spirit, it is due to my failure to discern it, or my inability to express it in the Assamese language. I have spent about two and one-half years of solid work on this revision (after deducting all interruptions) at intervals covering several years. It has been a blessing to me, and I now commend it to the blessing of our God. Rev. A. K. Gurney worked with me during most of one summer on some of the more difficult portions. I wish here to record my thanks to those who provided the funds for the printing of this edition. Before this letter reaches America the printing will be finished. It is my prayer that the issuing of this new edition of the New Testament may mark an era of increased scripture study among the Christians in Assam, and also the more wide spread of the Word among non-Christians.

Our efforts to get more work from the evangelists under my supervision, has resulted in decreasing their number. Aside from this the general work has gone on as heretofore. I trust the other missionaries have written of their own special work. The work in the village churches at Balijuri and Nolmari has suffered from the disaffection of some of the members, and has accentuated the consciousness of the great need of qualified teachers and leaders for that work.

Rev. P. E. Moore writes :

The past year has differed from the others in that the missionary force has lived among the people constantly. In addition, the place is the best I have known for carrying on work for the Mikirs. We have opportunities to tell the way of salvation daily.

During the summer many villages had not sufficient food to supply their wants. We helped them some in their time of need by small loans. Some have repaid us the amounts and some have not, but our home has had scores of visitors that would not have come but for our aid, and nearly every visitor hears something about sin and its remedy.

We find our organ, magnet, electric battery, stereoscopic views and trinkets very valuable aids.

We are sorry that we have no consecrated Mikir Christians to work with us for the salvation of their fellows. We have not even a teacher who seems willing to abide with us for any length of time — the salary question comes up, and they want and expect us to pay more than a native church can possibly pay. This is one of the saddest features of our work, and often we ask the question, "Do these Mikir Christians believe in hell and the everlasting punishment they preach?" If so, their love for money is greater than for their perishing fellow-men. Perhaps our judgment is harsh, and would also condemn many Christians not Mikirs. At present we have not one preacher.

We have baptized but three during the past year. They are young men, and one can read his Bible, and all are witnessing to some extent for Christ. Pray ye the Lord of the harvest with us, that he will give us a few faithful teachers; the people are asking for them.

GAUHATI — 1843

Rev. C. D. King, Mrs. King (in America), Rev. C. E. Burdette, Mrs. Burdette, Rev. S. A. D. Boggs, Mrs. Boggs (in America).

The work of this field has gone on as usual the past year, but no report of the detailed operations has been received.

GOALPARA — 1867

Rev. A. E. Stephen, Mrs. Stephen.

Mr. Stephen writes :

This year has been one of strange experiences, but we thank God and take courage. In May we opened school, and succeeded in getting several boys who were willing to work four hours a day and thereby earn enough to support themselves while in school. One or two of them I hope will yet be called of God to work as evangelists among the Rabhas. One of them has expressed his desire to do this work, but he would like to have another year in school. I hope to be able to give him special instruction in the scriptures during the coming year. I anticipated a good time of sowing the seed of the kingdom in the district with the help of several of the school-boys, but it has been impossible to get out into camp, owing to the repairing of the bungalow and other buildings which were damaged by the earthquake.

The evangelist has continued his work, going from village to village, carrying the gospel of the grace of God. Since the earthquake his time has been somewhat broken, owing to sickness in his family and repairing his houses, which were damaged. His reports show that a large number listen to his message. This brother needs your prayers. Although the Rabhas are a kindly disposed people, they are slaves of sin, and do cling to their drunken habits. May the Lord hasten the day when his sheep shall be numbered by the hundreds among them. The evangelist whom several of the Garo churches are supporting has also been laboring among the Rabhas, in company with Janing.

Regular services have been held every Lord's day during the year, the audience composed of the school-boys and Christians from the villages. The Sunday-school and prayer-meeting on Wednesday have been held regularly, three of the school-boys leading the prayer-meeting in turn. In these meetings one can get an idea of their ability to grasp, understand and set forth the truth.

We are full of hope for the coming year.

TURA — 1876

Rev. M. C. Mason, Mrs. Mason, Rev. E. G. Phillips, Mrs. Phillips, Rev. William Dring, Mrs. Dring (in America), Rev. I. E. Munger, Miss Alice J. Rood, Miss Stella H. Mason, in America.

Mr. Mason gives the following interesting report :

This year as a whole is one very marked in our history. The great earthquake will long be remembered, and its effects will last through eternity. The fact that our mission compound escaped with comparatively little damage, while the public buildings and officers' houses were so badly wrecked, led many to believe that there had been a special providence over us, and thus to think more reverently of our teaching.

The death of Mrs. Munger was a great blow to our expectations, and her absence has been a continual pressure, especially to Brother Munger. The adjustment of new missionaries to their new surroundings, in a climate and among a people so different from their own, is always a heavy task for them, and a source of care and anxiety to the older ones.

The missionaries as a body have been comparatively well, although the newer ones have had frequent attacks of malarial fever. Each has, I suppose, sent a report of his special work. As for myself, I reached here last year in time to get over most of the field, and to thus obtain some idea of the condition and needs of the churches and working centers. And this season I have spent nearly two and a half months in the jungle studying these needs, advising and preaching. For the most of the year I have conducted the Garo monthly periodical, prepared and printed a few Sunday-school lessons, and for about five months taught daily a class of young men and women in the Life of Christ. But the main work of the year has been correspondence with native workers, getting hold of the various needs of the field, leading the churches as best we could in a healthful development, and by means of these workers bringing the gospel to heathen towns; all the time feeling a very great lack in accomplishing what needs to be done. The Lord has, however, blessed our very feeble efforts. The churches have kept fairly awake and the Lord has been with them.

*Statistics.*—The statistics show an improvement in almost every particular. Nine hundred converts have been baptized, over 100 backsliders have been restored to fellowship, so that although the deaths and exclusions number 134, the net gain of the year is 872, some over thirty-five per cent. The increase has been fairly distributed over the field. Only 1 church reports no additions, and 1 church had a net gain of 180.

*Native Contributions.*—The general destruction and losses caused by earthquake has doubtless hindered many contributions; but it may have quickened to others, for there has been an increase in contributions fully equal to that of the membership, namely over thirty-five per cent.

*Enlargement.*—With this increase of contributions the churches have laid out larger work for the coming year. For these people base their work not on what money they hope to raise, but on that which has been raised. Money is collected and brought to their annual gatherings, or to their church meetings, and then counted and made a base for the work of the new year.

*Evangelists.*—For this coming year they have arranged for the employment and support of twelve evangelists, besides pastors and school teachers. Many of these are supported by individual churches, the others by the combined efforts of two or more churches. Besides these the mission supports two evangelists.

*Foreign Missions.*—Of these twelve, one is sent to the Rabhas on the Goalpara district,

and one is to go to open work among the Daflas, a tribe of the Himalayas touching Assam in North Lakhimpur, not far from Brother Firth's place. As yet these Daflas are without the gospel, and no work is being done for them. May the Lord bless this branch of their work, and through them send the gospel even across these northern hills.

*Sunday-schools.*—While the Sunday-school work is far from what it should be and what we yet hope to see, there are 46 schools and 2,437 pupils reported, an increase of a few schools and nearly 500 pupils over last year. Several schools have not been included because no reports have been received. In harmony with, and with the help of the India Sunday-school Union we hope to make better use of this branch of our work.

*Evangelistic Schools.*—The figures given for our village or day schools fail to show the real progress of this school work. The native contributions for this work is an increase of thirty per cent over that of last year. A goodly number of new schools have been opened in heathen villages, and the gospel thus introduced into new places. From five such places where schools have been newly opened, there have been 160 baptisms during the year. In several other villages where schools have been started, the first converts of the place have been baptized as well as in towns where schools have before been at work, so that we think these village schools quite worthy of the title evangelistic schools.

*Looking Ahead.*—The work of the coming year looms up as never before. The repeated calls from heathen villages for teachers, which we cannot supply, and this large number of converts newly gathered from dense ignorance and superstition, scattered as they largely are in heathen villages, calls loudly for feeding, enlightenment and training, lest they faint, wither and die. May these be remembered in the prayers of thousands in our own land who have an abundance of what these lack.

Mr. Phillips writes :

My own strength this year has been given to the training school. I am glad to have been able to step in and try to fill the gap between Messrs. Boggs and Munger. It is the intention that I shall continue teaching in the school for the year to come, although the management of the school will be in Mr. Munger's hands, from the close of this year; *i.e.*, from the beginning of next month.

I consider that being brought into the relationship of the head of such a school as this not only involves grave responsibilities, but is an inestimable privilege. These sixty or seventy young men who have been gathered together daily for the past six and a half months are, on the whole, a fine set of young men. They are not perfect, but they are all, I believe, with the exception perhaps of a few young day pupils, young men actuated by noble purposes. They will, as a body, have a strong influence for good over their people. They are the material for making noble men. One almost trembles lest he mar rather than develop.

At the very beginning of the year one of the teachers, one whose place could not well be filled, was laid aside by sickness for the year. This threw more work on the others. It has been specially unfortunate for me, as it has thrown more of the actual teaching on my hands, thus preventing my making as thorough preparation for my daily scripture teaching as I desired, and also preventing my giving as much attention to normal work as the case demanded. The members of the first class have taught in the primary classes throughout the year, but with too little supervision on my part. This has been a misfortune, as it is most desirable that these should be taught how to teach. I hope we shall be able to give more attention to this next year.

Four classes, and for a part of the year five, have had daily recitations in scripture

studies. The fourth class spends the year on Genesis and Exodus, the third on the Life of Christ, the second on the Acts and some of the Epistles, and the first on the Epistles and some special instruction on their work as preachers, for we expect them all to be preachers practically, whether as village teachers, evangelists or pastors. The brightest half of the last year's first class came back this year to pursue their studies further. It was hoped that they had enough English so that they could carry on some of their studies in that language. But I did not find it so, and after about half of the year they and I mutually decided that they had better go out and begin work. All eight have since been teaching. While they were here I took them over a part of the Old Testament history.

A class of sixteen have just finished their course and are awaiting their assignments to their fields. This will be the work of the Missionary Committee in consultation with the missionaries at our associational meeting, which commences here next week. So we send out during this year twenty-four young men.

The school has been improving. There is room for and call for much more improvement. A very desirable thing will be to dispense, as soon as possible, with all stipends from mission funds. Stipends are now given to only the three upper classes. This has seemed to be a necessary, though not a desirable thing. I believe that the effect of the system has been as little injurious to these Garo young men as it would be to any class in India. It has seemed necessary, for the work demands the workers. But it would conduce to more manliness could the young men realize that they are supporting themselves, rather than being supported. It is desirable that training in useful trades be given, and I trust that the day is dawning when it will be given. More still, I think these young men need more thorough training in Bible truth. They need more to be taught to grasp and to wield the sword of the Spirit.

The religious condition of the school, though not all that could be desired, has been encouraging. The pupils have been organized for evangelistic work among the Garos who come to attend the weekly market, and some have frequently visited near villages and held services with them on Sundays.

The work among the Garos is spreading apace, and it will tax our energies to supply the workmen fitted for the work. May God use us to thrust them out.

Mr. Munger adds :

Last year the study of the language was resumed with the planning and work on the new bungalow, Mr. Dring having kindly offered to superintend the building of the house. Of the three months' helpful work on the mountain, the teaching in the school, the earthquake, the work on a Garo-English dictionary with Mr. Mason, the little evangelistic excursions during the summer with our school-boys, and of the great grief that followed these in the loss of my wife and sister at nearly the same time, of these I have already written.

After a brief trip to Calcutta in October with Mr. Mason, we started Nov. 15 on an evangelistic tour through the hills on the north side, visiting schools, churches, and also heathen villages, baptizing not a few and carrying the gospel to many. The reception in the heathen villages was more cordial, if that were possible, than the year before. The eagerness to learn of Jesus was marked. The Garos themselves assigned the cause of this largely to the earthquake. Of the hundreds of baptisms during the year and other statistics, others will write in their reports. Of the real results and permanent good only our Father knows. To myself personally the tour was most helpful, giving me a better insight into the schools and their needs throughout the district, and an idea of the needs



in our Normal school here which furnishes the teachers, preachers and evangelists for the field. The personal supervision of this school falls to me with the opening of this term, which begins the middle of April, though Mr. Phillips and the other missionaries will teach in it as formerly. I am hoping that we may be able to put industrial work into the curriculum as a part of the daily work throughout the year.

Your prayers and the prayers of all the friends in the home-land will be needed more than ever, if I am to hope to carry on my work bereft of the help and companionship of the one upon whom I had leaned so much.

#### IMPUR—1876

Rev. E. W. Clark, Mrs. Clark, Rev. S. A. Perrine, Mrs. Perrine, Rev. F. P. Haggard  
Mrs. Haggard.

Mr. Clark, who has during the year removed from Molung to Impur, writes :

Impur is an ideal centre from which to prosecute work in the Ao tribe, and also from which to reach some tribes beyond the border. It is a site for mission headquarters Mrs. Clark and I had selected years ago. At Impur during the rains I did some translation work and toured some to neighboring villages. At the close of the rains wife and I paid a short visit to Darjiling and then came to our old home at Molung, that I might get the benefit of a trained pundit on dictionary work and also see after the religious interests here. We find Zilli, our one ordained native helper, laboring with much success on our old home field. Molung village is now very largely Christian; that is, the Christian element much predominates. It is a fairly good ideal Christian village for the first in the tribe out of heathenism. Of such a model there was a great want to show heathen villages what Christianity demands, and what it can produce. For the gospel *versus* the old faith is becoming one of the live questions among the people. Villages here and there near Molung or near Impur, and one at least far from either of these work centres, are showing considerable desire toward Christianity. Preacher Zilli, while on a recent evangelistic tour, had a load-carrier from a village that has steeled itself against the gospel. Zilli was trying to preach to a crowd in a village whose dialect is peculiar, and had much difficulty in making himself understood. The load-carrier politely offered to try what he could do, as he was familiar with that dialect. Zilli says he understood his talk, and that it was a fine exposition of the principles of Christianity. Gospel truth has been pretty well disseminated through the tribe. It seems to me that what we need now is vigorous work on the field and the gracious presence of the Holy Spirit. As to native helpers, Brother Perrine is working hard and I think wisely to prepare such. For the work of the Spirit we must earnestly pray, and may the lovers of missions in America heartily join us in this.

Mr. Perrine reports :

The year 1897 will go down into history and be remembered as the year of the great earthquake. "Great earthquake" is the term, for the expert of India calls it a severer shake even than that at Lisbon, in which so many lives were lost. That so few lives, comparatively, were ended in this one was due to three facts : first, that there were no large cities in the area of the severe disturbance ; second, that the houses were of such kind that they were not injured by an earthquake ; third, that the quake occurred at a time when most people were out of doors. The friends at home, with us, may worthily thank the God of missions that he protected the lives of his workers.

On the field of Assam the work has been hindered in many ways by this dire calamity,

and yet there is one way in which in some places the work has been advanced; the natives have been mightily moved to consider their condition and their relations to God. On our own field the shock to nerves and injury to health was the only damage we received, worthy of note. At the time of the shock our work suffered little interruption, but later we were compelled, because of its effects as well as for other reasons, to take a good vacation.

It has been my privilege the past year to be out in the district more than ever before. Results of this touring will only be known in eternity. For the most part such work seems much like an effort to overthrow a mountain. The mountain seems unmoved and immovable, and as solid and hard as ever. The most apparent effect is on the one who attempts the overthrow. So the largest result appears (I will not say really is) on the missionary. I am impressed more and more with the great fact that the "wages of sin is death," and death only. Sin and Satan, the author of sin, give so little to these poor peoples, and deprive them of so much, even of this world's good things, that it is plain in large and legible characters all over heathenism "it does not pay to serve the devil and sin."

How very different are those places where the gospel has been preached for some years. Though the difference is not so great as one could wish, nevertheless there is all the difference between moist clay in the potter's hand and hard adamant. At Molung this is most apparent. A large number of those who are being saved have been added to the church. The Young People's Society has grown with enthusiasm beyond all bounds. If the whole village is not Christian, at least we are able to say that the whole village has its face Godward. A large number are asking for baptism. A number are receiving training for work. Here are also our leaders.

In another of these places where the gospel has been preached for some years, the whole village has turned to God, so it is reported. This report we must accept with a grain (a large grain) of allowance; nevertheless, though there is no church organization at present, they have asked for a preacher, an old and faithful saint, and him they support, love, cherish, and obey, evidently. This old child of God has been able to do some things with that village no one else, either white or black, has been able to do with Nagas. On going there one of his first as well as his best efforts was to send at once out of the village and away to Impur to the training school all of the eligible young men and women, and these have been among the most promising of our pupils. Four of them were baptized into the church at Impur. Other places might be mentioned as well. At Impur the work has gone on in the station and the two villages near at hand on the old lines. Two signs of the times are especially noticeable. Several persons have shown an interest in the gospel, and two or three have become quite regular in their attendance at church. The second noteworthy fact is that the people now trust us; and this is not only true of these villages, but of others as well that are quite remote.

All mission work is important; but if some one kind can be more important than others, to my mind the training school with us heads the list. Into this we have thrown our best endeavor for the year. The enrollment has been sufficiently large (more than forty all told) to make us feel that we were not beating the air; and the increasing interest throughout the year was sufficiently apparent to make us want to do our best. We have tried to impress them with the idea that the salvation of their own people should lie with themselves more than on American money and endeavor. Another thing we have striven for is that every scholar should support himself, either by furnishing his own living or by working for his support. In the main department in teaching English we have tried with

some degree of success to impart valuable knowledge from the beginning of their study of English. In conclusion we may say that we have succeeded in some measure, at least, to adapt our school to the unique conditions we find here.

The work of the year may be summed up as follows:

Souls have been saved; the church has been purified and built up; workers both in and out of the church have been trained. The first Naga Association has been held. The Christians have been led to bury their dead. The churches have been put on self-supporting ground, and they have taken up the evangelization of the outlying districts with some enthusiasm. They have also tried to live cleaner and better, and to dress better. Drunkenness and idolatry have been fought even by many outside of the churches. A good year's work in the training school has been done, and the whole work is, we feel, on the basis the Lord would have it on.

KOHIMA — 1881

Rev. S. W. Rivenburg, M.D., Mrs. Rivenburg.

Dr. Rivenburg writes:

The year has been a good one for us in many respects. The Sunday services have been maintained throughout the year, with a much larger average attendance than that of any previous year.

The two evangelists have been much of the time touring about among the villages of the tribe. They report a respectful hearing of the Word in most places. Although the people confess that the teaching is good, they are afraid to cease worshipping the demons lest sickness and famine follow. The truth is they do not realize the fact that they are lost sinners. When they do their tone will change. There is no word for sin in the language, and they have to learn that they are sinners from the lips of the preacher. This year thousands have heard, and I believe the Holy Spirit will not allow all the seed to be destroyed.

The first Angami baptized went back to heathen worship a year ago, but two months ago returned to us truly repentant, and I am hoping and praying that the Master will constrain him to give the rest of his life to teaching his truth. He is a man of strong character and much influence among his people, and well fitted mentally for the work.

For several months I have been curtailing my medical work, as the bills for drugs had grown beyond my pocket-book.

We have kept reasonably well and happy, and are hopeful that the time is not distant when we shall welcome many into the church of the living God.

NORTH LAKHIMPUR — 1893

Rev. John Firth, Mrs. Firth, Rev. O. L. Swanson, Mrs. Swanson.

Mr. Firth writes:

The tea-garden coolie is not very much given to reflection, hence an occurrence like the late earthquake does not bring to him any perceptible awakening. During the year 123 have been baptized, but that is, under the Holy Spirit, the direct result of the work of the missionaries, accompanied by such native laborers as we have had.

Were all the people on this field garden coolies, I suppose we would be reporting seven or eight hundred baptisms as a result of the year's work, for the gospel has been faithfully and abundantly preached to all the Assamese and various other peoples who abound here.

Seeing that the Assamese people and others continuously reject Jesus Christ, and that

the imported coolie population in large numbers will accept him when offered to them, it has become a serious question whether the Missionary Union should not make a specialty of this tea-garden work, and so arrange, or rearrange, the workers, and if need be the mission stations, so that the largest number possible of those who will believe shall hear the gospel and be saved to the glory of God.

Three churches were organized during the year. One in January at Doolakat, which now has nineteen members ; one in April at Hulmani, which now has seventeen members ; and one in August at Lilabari, which now has twenty-seven members. Each church on our field has chosen one of their own number for pastor, and they support them themselves by a collection taken each Sunday.

Two chapels were built during the year : one at Joyhing and one in the station.

Two day schools were carried on in villages the first half of the year. One of them was somewhat broken into by sickness, but the other was very satisfactory. We have now taken both teachers to use as evangelists, so the schools are closed. A young man on a tea-garden kept a school for two months.

Mrs. Swanson has done a large amount of work in and near the station by house-to-house visiting, and has succeeded at different times and places in gathering the children together for Sunday-school, but as this is a small place and there are no Christians here, it has been impossible, thus far, to maintain a Sunday-school regularly.

Mr. Swanson writes :

*Bungalow Building.*—From March until August my time was occupied in the erection of our bungalow and chapel. On account of inefficient workmen I was chief architect and carpenter myself.

*School.*—In the month of August we endeavored to have our workers in for a month's study. Yet we did not succeed in getting the outside workers at that time, so we only had the few young men who live in the station. Brother Firth and I both helped in giving instructions. I trust we shall be more successful in this line of work the coming season.

*Touring.*—My touring season occupied the months of January and February, and then was interrupted until October, since which time I have been in camp up to the Christmas holidays, during which time the gospel story has been made known on this north side of the Brahmaputra river, to Assamese, Bengalis or coolies on tea-gardens, some Miri villages, Daphlas, Devries and Khamtis. Hundreds of tracts have been distributed and many gospels sold to these people.

As to results, while we have found all the above-mentioned people willing to listen, yet it has only been the coolies on tea-gardens and ex-coolies in villages who have been accessible to the Bible truths.

While building and during the rains, with the exception of a few Sundays, I either had meetings in the station or went to some near-lying village or garden to hold meetings.

The Lord has wonderfully blessed our feeble efforts, for which we praise his name, trusting greater things shall be done in his name the coming year.

PATHALIPAM — 1896

Rev. Joseph Paul, Mrs. Paul.

Mr. Paul writes :

The past year's work amongst the Miris has not been without its discouragements. A year ago the prospects for a local church organization at Pathalipam was good ; but owing chiefly to the expensiveness of living at Pathalipam three of the five native Christians

have moved to other places, and two of the most promising have proved unfaithful by returning to the opium habit and to other sinful practices. This has left us for some months without any native Christians at that place.

The opposition to Christianity which I mentioned in my last report, as shown by the religious leaders among the Miris at and near Pthalipam, and which I then thought to be quite local and temporary, is still in force; and the authority of these leaders is felt in many places quite distant from Pthalipam. All attempts at doing anything in the way of a school has been met with either opposition or indifference on the part of the Miris, though a very few Bengali boys have attended. A closer acquaintance with the Miris of the villages near the station show them to be addicted to the opium habit almost to a man, and this puts them almost without the pale of gospel influence. But I have continued to do what I could for the people from far and near, who have not ceased to come to us for medical and other help in times of sickness and trouble. And while trying to heal the body we have lost no opportunity thus offered for presenting the gospel message, and in other ways imparting instruction of a moral and spiritual nature.

During the later months of summer, after getting access to the nearer tea-gardens I began work among the coolies there, and during the time I had a native helper much good was done; several nominal Christians were on the very brink of coming out boldly for Christ when my helper returned to his native town; this threw the work back.

Early in October I began touring among the Miris on the Ringu and Subensiri rivers. I have had much encouragement in some places. Men have been brought to the point where they could accept Christ for their eternal salvation, but they could *not* trust him with their temporal affairs. There are many who would gladly cut loose from the enslaving superstitions of Hinduism if they only knew what would follow that step.

I have labored the most of this season without a helper. What that means is scarcely imaginable to any one who has not preached the gospel alone in the jungles of Assam, where not infrequently one's preaching is replied to by a volley of mythological questions which require immediate, forcibly illustrated and sometimes lengthy answers. But God has given me many encouraging tokens of his presence and guidance, and it is my intention to continue the proclamation of the gospel "whether they bear or whether they forbear," feeling assured that it is not labor in vain.

#### UKRUL—1896

Rev. Wm. Pettigrew, Mrs. Pettigrew.

The report of Mr. Pettigrew follows. It affords a glimpse of what difficulties have to be met and overcome in pioneer mission work.

The retrospect in 1897 while by no means so bright and cheering as the missionary hoped it might have been when writing his report last year, is yet filled with thankfulness for many lessons learnt and for wisdom given in the things that have to be confronted in opening up a new field. The second year among these people, although it cannot report baptisms or any apparent interest in the word of truth, still it has prepared the way in various directions for the truth to be intelligently imparted and for the Holy Spirit to work mightily in their hearts.

*School Work at Ukrul.*—The report for 1896 showed that a school had been built at the expense of the state. It was not till Feb. 19 that the school was opened. Much argument was made over the usefulness of learning; in fact, quite six weeks were spent by the missionary in persuading the villagers to send at least twenty of their boys to school.

All this worry and trouble was amply repaid in having twenty of the village boys, including the most influential men, before the missionary daily, to impart knowledge and to make known through hymn and prayer the gospel of God's grace. After ten months' hard work teaching them the elementary part, it is a great pleasure now to see how interested these boys are in their studies, and now no amount of argument would make them inclined to leave the school. The news of this school being started at Ukrul, and of the pleasure it was in learning soon spread to the surrounding villages. Two months ago Hunderoy, the next largest village, about three miles from here, decided to send eleven of their boys. They came from their village regular, and are now busy on the alphabet. About a week ago two Kukis from a village two days' journey from here came and expressed their desire to enter the school, and they also are now busy and eager to learn. The Lord grant wisdom and patience to train up these young minds and lead them into the light of the gospel.

*School Work in the Valley.*—Three trips were made to the capital last year for the purpose of inspecting the schools in the valley. The political agent is encouraging the Manipuri boys to attend these schools, by granting scholarships to all the boys who pass in the lower primary examination held annually in December. Last December fourteen boys were examined and ten passed, and are now studying in the Middle English School. The past year has been an encouraging one in this work. New schools have been opened, an inspecting pundit appointed to help the missionary introduce more efficient methods of teaching. Applications for new schools to be built come before the political agent frequently, so that ere long the whole valley will have opportunity to send their children to school. There are now about six hundred studying in all the schools.

*Literary Work.*—Both for the valley schools and for the school here, a certain amount of work has been done in this direction. For the Manipuri boys who first attend, it was found necessary to have keys printed for the first three Bengali primers. With the help of the head master of the Middle English School, the missionary got these three through the press, and they are found a great help by the teachers and scholars as well. For the school at Ukrul it was decided to introduce the Roman character. At first the boys started with a small English primer, and after the first primer in their own language was prepared and printed they started on this as well, so that they learn to read and write their own tongue as well as English. Bengali would be of little use to them, so it has been discarded, although it might be worth while later on to teach them the character, for the purpose of reading Manipuri, a language they are familiar with. They will soon require a second Naga primer, and this is being prepared, and will be sent to the press in a week or two. Besides the above, translation work done before the missionary joined the Union has been pushed a step or two forward. John's Gospel in Manipuri printed in 1896 has been distributed to a goodly number of Manipuris. The only native Christian known in the capital disposes of them, giving only to those who can read. The periodical trips to the capital gives an opportunity to distribute them amongst the schools boys also, so that the word of God may be read and believed in to the saving of the soul. During the rains the translation of Luke's Gospel was rewritten and sent to the printers, and the proofs are now being corrected. To impart doctrinal truths in an easy manner to the boys here at Ukrul a small catechism has been prepared, and it is hoped soon they will be able to read and commit to memory the fundamental truths of the gospel. Every Sunday the thirty-three boys come together, to sing for the most part. When the catechism is printed they will learn that on the Lord's day.

*Medical Work.*—What limited knowledge the missionary has in this line has been used in relieving pain in many cases brought before him during the year. There have

been cases where knowledge was wanting, and at these times the missionary has longed to have had M.D. at the end of his name, that pain and agony might have been relieved. These Nagas are very sceptical as to the doctor babu's ability in the capital, and so they let disease have its way, and make no attempt to get relief.

*Itinerating Work.*—Owing to the demands upon the missionary's time in school and literary work, up to the present no attempt has been made to reach out to the villages around. With a more perfect knowledge of the language first, it would reveal better results in the future, so it was decided to establish the school somewhat firmly, and when fluency in the language is attained some arrangement will be made for the missionary to preach the gospel in other villages.

## TELUGU MISSION

Reference has already been made to the effects of the famine upon the general work of the mission. No relief, humanly speaking, can be looked for until after the next monsoon due the latter part of June. The hopes of multitudes are fixed upon this, and many cries are going up to heaven that there may be an abundance of rain. Shall not the supplications of American Baptists be united with our suffering brethren of the Telugu mission, that God may be favorable unto the land?

These terrible famine experiences utter a solemn protest against further delay in providing suitable facilities for industrial training as a part of the equipment of our Telugu mission. In previous reports earnest appeals have been made for the establishment of a technical school at Ongole where our Christian young people could receive training in various mechanical arts. The pitiless caste system of India makes such training an impossibility to the bulk of our people, unless the mission furnishes it. With a body of young men going out into their respective villages trained as carpenters or blacksmiths or shoemakers or weavers, a diversity of occupations would be introduced, and new avenues opened up for useful and remunerative employment. The certain result of this would be a speedy increase of the social and financial strength of our native Christians, with added momentum to the effort towards self-support so general now throughout the mission.

In addition to the establishment of the technical school a great opportunity is open to us from an organization of the tanning industry. The collection and curing of skins after the native fashion is the inherited occupation of the Madigas, to which caste the bulk of our converts belong. With a comparatively small investment of capital the present irregular and poorly paid activities of our people could be consolidated into a systematized employment to the direct advancement of the mission, and without doubt to the advantage of those who would contribute to start the enterprise. Will not some of those who are specially interested in this phase of foreign mission operations give to the Missionary Union encouragement and financial aid in going forward without further delay in this important work?

Gratifying progress has been made the past year in connection with the Theological Seminary at Ramapatam. The standard of qualification for entrance has been advanced. High ideals as to what the future Telugu ministry should be, predominate, and the large body of students have shown themselves cordially responsive to the aspirations of their teachers.

The college at Ongole also under the wise administration of Professor Martin and Professor Baker is growing in favor, and making substantial progress. An hitherto unexpended balance from the income of the college endowment fund has enabled the Society to make some additions to the buildings and the general equipment of the institution, which will add greatly to its effectiveness.

As a whole the mission has sustained the shock of these past two years of destitution and famine better than was feared. Its present healthy condition amid manifold trials and obstacles is a strong testimony to the genuineness and solid character of the work that has been done.

#### NELLORE — 1840

Rev. David Downie, D.D., Mrs. Downie, Rev. F. H. Levering, Mrs. Levering, M.D., Miss Mary D. Faye, Miss Kate Darmstadt.

Mr. Levering reports for the Nellore mission :

If this report had to be epitomized into a single sentence, it would be the language of the eleventh verse of the sixty-fifth Psalm : "Thou crownest the year with thy goodness and thy paths drop fatness." The work has never been more attractive and in some respects more successful.

We have had no large ingathering of converts, but we have had many tokens of the Lord's presence and blessing. Of the converts baptized during the year twenty-two were from our schools, showing that however it may be elsewhere our schools are the best evangelizing agency we have.

Following the order of our last report we refer first to the Nellore Church. The Nellore Church continues under the successful leadership of Pastor Subiah. The seminary at Ramapatam called him to a teachership in that institution, but after carefully and prayerfully considering the matter he decided that his duty was still with the Nellore Church. The missionaries refrained from influencing him. While they were of the opinion that he would look favorably on the invitation, they believe he has made the correct decision. Though we retain Pastor Subiah, we lose an equally good man. The seminary call was extended to D. Nursiah, our Bible-school teacher and Sunday-school lesson translator, who has accepted the call, and is, as we think, an excellent man for the place in the seminary.

The famine prices that have prevailed during the year have made it rather difficult for the church to keep up with the current expenses and continue its usual contributions to benevolent objects. We are happy to report that it has done it. The missionaries continue to devote their monthly contributions in other directions. The collections from the native Christians during the year amount to 416-0-3 rupees.

The church maintains a weekly prayer-meeting, and in addition to this there is held on each Wednesday evening a cottage prayer-meeting at the home of one of the members. This meeting is wholly under the control of the native Christians, and is seldom even visited by one of the missionaries. Two Christian Endeavor Societies are sustained in connection with the church. The older young people of the church compose the senior society, and those less than sixteen years old compose the junior society.

Besides the regular services of the church there has been more than the usual amount of preaching and teaching in and about Nellore. On Sunday afternoon our force scatters in three or four different directions to hold Sunday-school, or preach in the streets and hamlets.



The Rajapalem Church continues to hold on to its independent self-supporting methods, though like the Nellore Church it has been obliged to struggle to accomplish it, owing to the famine prices paid for supplies. The self-devotion has been good discipline in both churches, and God has blessed them in making it.

*District Work.*—The preachers and Bible women have continued their work in the towns and villages of the district. In this work Dr. Downie has joined them as often as circumstances have permitted. With the amount of general mission and station work in the hands of Dr. Downie, extensive touring is impossible. He has spent some time in the field, and frequently expresses the wish that he could go oftener. The people in the villages seem so willing to hear, that it is a pleasure to speak to them the glad tidings of salvation. The writer has been prevented from doing the usual amount of touring by circumstances which will be explained under another head of this report. He has made several short tours in the country about Nellore.

*Station Schools.*—Miss Darmstadt and Miss Downie have devoted themselves most earnestly and faithfully to the station-schools, and with the most gratifying results.

The collections for fees were never larger. Last year the total income from this source was 2,256-11-6 rupees; this year the total income from this source was 1,594-13-10 rupees. In both cases the sums received from other stations are included; but excluding them, the amount received this year from the pupils or their parents was 351-7-1 rupees. This falls far short of what we are aiming at or what we hope to attain. But when it is remembered that less than twenty-five years ago children were paid for coming to our school, we feel that progress has been made. Although to get these fees has cost a good deal of hard work, we are not aware of a single case where it has caused the least suffering to the families. In some cases the result has been to raise their self-respect, by creating in them the feeling that they are at least doing something for the education of their children.

During several months of this year a weekly prayer-meeting has been maintained by the teachers, from which much benefit has been derived. The teachers have been led to take a deeper interest in the spiritual condition of the school-children. The result of this awakened interest has been a more active sympathy with the children. An earnest religious feeling pervades the schools. Bible study and various religious activities keep the great subject of salvation before the pupils. There is a religious atmosphere in the schools which even the non-Christian day scholars cannot escape. The results of the last examination, so far as known, show 13 out of 19 boys and 10 out of 11 girls passed, and the Bible examination was very satisfactory.

*Medical Work.*—The new Woman's Hospital was opened in February and is under the charge of Dr. Levering. She has been ably assisted in her work by Miss Faye.

Some in-patients have been received. The main building is necessarily being used as a bungalow. The hospital brings us into close contact with the women who are ministered to; some of these give evidence that they love Jesus; some say they will give up their idols and worship God. The attendance of out-patients at the hospital has been good, and has aggregated more than twelve thousand.

More than four hundred calls have been made at the houses of patients. Dr. Levering has been unable to attend to all the calls that have been made upon her. The hospital cannot accomplish its full purpose and be in the fullest sense effective until there are two doctors in service there.

*Village, School and Zenana Work.*—When Miss Wayte relinquished this work in April of this year, she handed it over to Mrs. Downie. She found the labor too much for

her, and asked the Board to permit Miss Minnie Downie to come from Udayagiri to Nellore to assist her. In this branch of the work ten Bible women and three zenana teachers are employed.

Fourteen women and girls are being taught in the zenanas, and are paying for the services from four annas to one rupee each per month. The Bible women are very earnest in their work. The people taught are not easily impressed by the truth, and when the work of one year is scrutinized little progress seems to have been made. The planting and watering are ours ; the fruitage is as much as God gives.

Mrs. Downie has also maintained a Bible training class for the Bible women and a class in which she has taught some of the village women to read, write and sew.

*Building.*—The Kavali bungalow was finished and handed over to Mr. Bullard in August. The Nellore Hospital doctor's house was delayed for a long time because concrete could not be obtained for the foundation. It is now nearly ready for the roof.

The treasury continues to absorb much time, but there is a good deal less of worry than formerly connected with it.

*Personal Mention.*—Only one permanent change has taken place in the missionary force during this year.

In April Miss Wayte was married to Mr. Phinney, the superintendent of the American Baptist Mission Press in Rangoon. She arrived in Nellore Oct. 13, 1884. With the exception of one vacation in 1893–94 she labored patiently, wisely and in a most Christ-like spirit in the schools and zenanas, until she went to live in Burma. She gave much and careful attention to the training of the Bible women, and as opportunity offered she toured with them.

It has been a pleasure to have Miss Minnie Downie with us since September. She and Miss Annie Downie have both passed with credit the second and third Telugu examinations. They have shown fondness for the work in which they are engaged.

In November last Dr. Downie was bitten by a mad dog, and on the advice of the English surgeon and the mission doctor he went to Paris, accompanied by Mrs. Downie, to undergo the Pasteur treatment.

The calamity has awakened the most intense sympathy throughout the Telugu field among missionaries and Telugu Christians. No occurrence has for years called forth deeper expressions of sympathy from the missionaries, the Telugu Christians and from those engaged in kindred work in other fields. From many quarters in South India have come to us the kindest expressions. A volume of prayer has gone from thousands of hearts that God would avert from him any evil results.

Dr. Downie has returned to Nellore from Paris, after an apparently successful treatment.

#### ONGOLE — 1866

Rev. J. E. Clough, D.D., Mrs. Clough, Prof. L. E. Martin, Mrs. Martin, Rev. J. M. Baker, Mrs. Baker, Mrs. Ellen M. Kelly, Miss Sarah Kelly, Miss Amelia E. Dessa, Miss L. Bertha Kuhlen.

Dr. Clough sends the following report for the year. It contains many encouraging features :

During the year 1897 I continued to do as in years gone by. The evangelistic work has had a prominent place, and over four months of time was spent in traveling from village to village, and preaching the gospel to all who would listen to it, and I tried to help the little congregations of Christians to honor Him by whose name they are called, and to

help them to become strong Christian men and women. This part of my work was very satisfactory. Seven hundred and forty-two were baptized upon profession of faith in Jesus. Most of these were adults, and all of them gave satisfactory evidence of their change of heart and faith in Jesus, not only as the world's Savior, but also as their Savior. They gave up more than a cartload of crude idols; most of these had been worshipped from time immemorial and by thousands of people. Some of these idols I brought with me to Ongole, and a good Baptist brother who belongs to our church took a photograph of them.

When not engaged in evangelistic work, almost every day I have been in my office for several hours receiving deputations from the Christians of some of the hundreds of villages in which they live, and in hearing letters and reports from some of the village school-teachers, and in consulting with my colaborers in Ongole about the work, which was of mutual interest. My station requires much office work, and the number of letters in Telugu and English which we sent away during the year aggregate about two thousand.

My health has been first-class, and perhaps I never did more work in any year in India than I did during the year 1897, for all which I would render my heartfelt praises to the Giver of every good gift.

*Village Schools.*—In my last report I gave the number of village schools as 197, which were taught by 297 Christian teachers. Since that time the number of schools has been increased to 227, but the number of teachers at the close of 1897 was the same: 297. At this time of writing our village schools are not encouraging, for we have been on a brink of a famine for the last two years, and now (Jan. 19, 1898,) we are in it. Distressing times for the next eight months are inevitable. But we know that the Lord Jesus is at the helm; hence we shall fear no evil.

*Native Preachers.*—The native evangelists, pastors and preachers as in years gone by, have been faithful. The number of ordained preachers is fifteen, and the number of unordained preachers is twenty-four. They are not educated men, but they have the love of God in their hearts, and they are doing a good work for Jesus and the Telugus. At the October quarterly meeting, before a famine in this section was imminent, they and all the village teachers and Bible women volunteered to forego their pay for the first three months of the year 1898, and yet promised to do faithful work. Thus they had it in their hearts to save about 2,000 rupees. But for the famine, which as before mentioned is now upon us, no doubt they would have accomplished what they set out to do.

*Sunday-schools.*—As to our Sunday-schools, I have no change to report. Except a slight increase in the number of schools and scholars, they are the same as during 1896. The station school has an average attendance of from six to eight hundred. On an average about two thousand verses of scripture are recited at each session of the school. Besides this, Sunday-schools are also held in each of the caste girls' schools, Ongole town, every Sunday afternoon, superintended by Mrs. Ellen M. Kelly and Miss Kelly. In the branch school, feeder to the high school and college, in the centre of the town, Miss Dessa has had two Sunday-schools, one in Telugu and the other in the English language. Miss Kuhlen has an interesting Sunday-school composed mostly of the children of the Wudda and Gola divisions of the Sudra caste. This school is attended by about forty poor but interesting children, and it is very satisfactory to note the progress made month by month. In this school as in the others the children are taught faithfully about Jesus and all that that name means. In our Sunday-schools within the bounds of the town of Ongole there are more than one thousand children. Sunday-schools have also been established, and have been maintained successfully in many of the villages where our Christian teachers are located.

*Telugu Service.*—Every Sunday morning we have had, as heretofore, after our Sunday-school a sermon in Telugu by one of the assistant pastors or myself. The usual attendance was about 650. At our quarterly meeting Sunday service the attendance sometimes reached 800 or 1,000. Every Sunday afternoon all or most of the Christian teachers working in Ongole, and the larger number of the members of the Christian Endeavor Society connected with the college directed by Mrs. Martin and Mrs. Baker, the Bible women and missionaries go to bazaars to the hamlets of Ongole and villages near, and preach, or hold prayer-meetings, etc. There has also been an English service held nearly every Sunday evening during the year. Messrs. Martin and Baker have the entire responsibility of this service.

*Miss Sarah Kelly.*—Miss Kelly worked during the year under review, as usual. In the Primary Boarding-school there were 151 girls, with five male and four female teachers. The religious instruction of these girls and young women has been faithfully attended to, and thirty-five during the year professed faith in Christ as their Savior and were baptized. The Training-school for Mistresses under her care, which is largely supported by grants-in-aid from government, contains sixteen young women taught by two teachers.

A practicing school is kept in connection with the Training-school for Mistresses, which contains fifty-one scholars. These are taught by three women teachers, permanent instructors, who teach as far as the government third standard examination.

Miss Kelly has also a boys' and girls' school containing twenty boys and twenty girls. This school is attended by both Christian and non-Christian children, and they also are taught as far as the third standard by Christian young women. All these attend Sunday-school under the direction of Miss Kuhlen.

*Night School for Women.*—During the year a night school attended by twenty-five women, taught by three women teachers, was successfully maintained. Of these, ten passed the first standard and eight the third standard examinations. The other seven women were in the alphabet class and were not examined.

*Miss Amelia E. Dessa.*—The Primary Boys' Boarding-school of former years, under the superintendence of Miss Dessa, has been raised during the year to be a Lower Secondary school. The number of boys and men in attendance have been 123, but at the close of the year there were only 84. Most of these youth and young men were members of the church before they were admitted into Miss Dessa's school, but a few—perhaps one-third of the smaller ones—were not. The religious instruction has been given carefully, and thirty have given evidence of a living faith in Jesus, and were baptized during the year.

*Night School.*—Besides the Lower Secondary school, Miss Dessa has a night school attended by seventeen young men, of whom seven passed the Government Primary examination.

*Schools for Mohammedans.*—A Mohammedan Girls' school under Miss Dessa is attended by thirty-four girls. In this school religious instruction is given by Miss Dessa in person three times a week.

*Town Branch School.*—The Town Branch school, which is a feeder to the High school and college, contains 120 scholars. Of these 69 are Hindus, 24 are Mohammedans, and 9 are Christians. Religious instruction is given in this school every day, and two Sunday-schools are maintained in it. Most of the scholars attend these Sunday-schools. This school is supported wholly by government grants and local subscriptions.

*Mrs. Ellen M. Kelly.*—The three Caste Girls' schools under the superintendence of Mrs. Kelly are attended by 280 children. These are taught by seven teachers. Besides

the Caste Girls' schools, there is another Girls' school located in Kavadypalem, Ongole, which contains 86 scholars. Most of these are the children of Christians, and are taught by four Christian women. This school is very satisfactory and encouraging. Nine other Christian hamlet primary schools are superintended by Mrs. Kelly. These are attended by 245 boys and girls, and most of them attend the Sunday-school every Sunday morning, and repeat, at least, the Golden Text enthusiastically.

*Night Schools for Men.*—Six night schools attended by 103 men and six women, and taught by the Christian teachers of the six hamlet schools, have been successfully maintained during the year without any financial aid from the mission. Of these, 39 passed the third, 30 passed the second, and 26 the first standard examinations. These 103 men are house servants, government peons, policemen, Christian coolies, who wish to be able to read the Bible, etc. The hours of study are from 8 to 9.30 P. M.

*Miss L. Bertha Kuhlen.*—During the months of January, February, and March, Miss Kuhlen made six evangelistic tours, and visited about thirty villages; some of them are twenty miles from Ongole. She was absent on these tours for forty days, and thus assisted me much in my evangelistic work, for I need hardly say that the evangelistic work of this mission might well engage the whole time and the energies of five devoted American evangelists. In April five or six women wished to study with a view of ultimately becoming Bible women. These were received into school, and were under the personal superintendence of Miss Kuhlen when she was in the station. From time to time other women also have been added, and the school now numbers fifteen. These fifteen women are from twenty to forty years of age, and came recommended by the Christians of the villages from which they came. They are good women, and noted for their Christian walk and zeal for the Master. They were also recommended as suitable women to receive instructions with a view of doing Bible women's work when sufficiently instructed. Miss Kuhlen gives much time to these women personally, especially in teaching them to sing gospel songs, and instruction in Bible subjects. Six of them who studied in Miss Kelly's Night School for Women passed the first government examination.

Besides evangelistic work and the care of these fifteen women, Miss Kuhlen, assisted by two Bible women, holds meetings in five different villages from one to four miles distant from Ongole weekly, when not touring. These meetings are beginning to be a power which we feel in our chapel every Sunday morning. Women and men who have been careless and indifferent during the past years, have been greatly awakened, and now are attending services on Sunday morning in the chapel, and almost all of them regularly attend their own hamlet Sunday afternoon meetings. From one of these villages a few months ago fifteen men and women were baptized, and many of them said, in relating their experience, that they were led to Jesus by the instruction of Miss Kuhlen and her two Bible women.

*Bible Women.*—There are twenty Bible women and twenty assistant Bible women. Two of these women accompany Miss Kuhlen on her evangelistic tours and when she visits the hamlets of Ongole and adjacent villages.

*Industrial School.*—An Industrial school has not as yet been sanctioned by the Executive Committee, but we still hope that it soon will be, for it is a crying need. We have already made a small beginning in this line. Two years ago I sent a young man to Madras, who apprenticed himself to one of the best shoe and harness makers in the city. On his return a year ago I employed him on a small salary, and he works in a vacant room on the mission compound. A short time ago we took another young man as a learner and assistant. They are now doing good work and support themselves.

I also have a young man who is a fair phonographer and typewriter, a graduate of the Technical Institute, Nazareth, South India. He has been with me for over a year. When the Technical school is fully established, it is possible that his services may be required to teach typewriting, phonography, drawing, etc. The old mission printing press, which was under Mr. Baker's management for a year or so, took too much of his time, and he suspended it until a trained man can come from America.

These are small beginnings, but *they are beginnings*, and we make shoes not only for missionaries and others of Ongole, but also for some of our friends in other stations. The work turned out would not be a discredit to a country village shoeshop even in America. Of course what we have done is not much, but it indicates what the possibilities are.

Mr. Baker writes of the religious work of the Ongole College :

I wish to speak of the religious work of the college under a three-fold aspect: its influence on the home life, its work of teaching the Bible, and its evangelistic influence.

First, its influence on home life. Our homes are open to the Hindus as well as to the Christian element of the college. They are always made welcome in them and often come to see what they are like, and how the wife is treated in them, and possibly to enjoy the friendship and counsel of those whom they know have superior morals and powers to those with whom they live. Occasionally the Hindu students are invited in a body to our homes to spend a pleasant evening, which they enjoy very much. The Christian boys of course often come individually and collectively, and it must be that the lessons learned from our happy homes will have an influence upon their future lives and surroundings.

Our wives manifest before both Hindus and Christians in class-room teaching in the power of speech making, conversation and music, such powers as even their learned pundits have not attained. Does not this fact bring the education of Hindu women nearer realization by teaching an idea of her capabilities? For these and other reasons we claim that the domestic influence of the college is not to be despised, and that this influence if rightly exerted is fully as important as that exerted by the evangelistic missionary.

The work done in Bible teaching has often been reported. We have regularly our Sunday evening service, our Christian Endeavor meetings and our morning chapel prayers. Each class is required to recite four hours each week in the Bible. The Hindus are made to think about the word of God, truths are impressed upon the minds to an extent impossible for the itinerant missionary. The fruit which this seed is bearing in them is a gradual changing, and this change is certainly going on. We may not get real conversions for some time to come, but that the Hindus in our college are impressed with the Bible, and that some are really inclined to accept it, we can truly say. The Christian boys are taught by this means that the Europeans and their leaders consider Bible education as a necessary complement to secular education. Through their several years of study they learn to know their Bible, and do know it a great deal better than the average American boy of their age. The severity of the Madras examinations strongly urge a little less rigidity in Bible study, but we are determined to resist the pressure and teach the Bible at any rate. A preacher needs to know men; there is no better place to study the men with whom he has to deal than in a class-room, where he may sit side by side with those of all classes. It is well known that most of our boys preach in the various villages on Sundays; this I believe to be important, not so much for the work they do as for the testing of the mind, inclination and ability of those who would be preachers before they enter the seminary.

In my Sunday-school class of twenty-three students we have been very successful in

raising money. In something over a year we have given twelve rupees and eight annas to the Ongole Church, and have given seven rupees and eight annas for the Day Memorial Church. With but three exceptions, every boy has given something every Sunday.

#### RAMAPATAM — 1869

Rev. J. Heinrichs, Mrs. Heinrichs, Rev. W. L. Ferguson, Mrs. Ferguson, Rev. R. R. Williams, D.D., and Mrs. Williams in America.

Mr. Heinrichs writes :

The Ramapatam station is now nearly a generation old. The church was organized in 1870, and the seminary attained its twenty-fifth anniversary during the year under review. As the seminary now really constitutes the centre of our operations on the Ramapatam field, it may be pardonable this time to review not only its work during the past year but give also a brief retrospect over the longer period of its existence.

The Theological Seminary was opened April, 1872, with seven students, by Rev. A. V. Timpany as president *pro tem*. The original design was to have two courses of three years each, the first being preparatory, the second theological. It was soon found, however, that the secular and the divine could not advantageously go together, and so in our annual report for 1875-76 it is stated that "The seminary, though doing a noble work, is already found to be inadequate to meet the wants of the mission as a theological school and at the same time provide for the higher secular education of the preachers and teachers. Hence an institution which shall have this as its distinctive work has become a pressing necessity. We are glad to state that money has been received from our Society in America to erect a building for the Ongole College." Thus early in its history has the seminary been a potent factor in the development of our mission, and if the above is correct the Ongole brethren and we all do well to remember that the Ongole College was born at Ramapatam.

During the first year fifteen students were in attendance in the two departments, and Dr. Clough, then on furlough in America, began and completed an endowment for the seminary of \$50,123.91. Thus fully equipped the seminary has been from the beginning not only a powerful instrument in the upbuilding of the Master's cause, but it has been more closely identified with the weal and woe of our mission than any other institution we have. Indeed, you may call it the pulse of our mission, and it is an interesting fact that when the seminary has prospered our whole mission was blessed, but when something was wrong at the hub the whole machinery suffered. If Nellore be indeed our foundation and Ongole our so-called headquarters, Ramapatam, by virtue of its situation between the two, may rightly be called the heart of our mission, and as such I wish the brethren to regard it.

An attempt to ascertain the number of students and graduates of each year has proved futile, hence only an abstract of the numerical growth of our institution can be given. In 1874, when Rev. R. R. Williams arrived, there were 53 students in attendance, 7 of them women. The conference resolved to admit both teachers and preachers. In 1875 a class of 16 members entered upon the theological course, and this was really the beginning of the seminary as we now know it, because the secular studies were all transferred to the preparatory department. In 1876 there were only 11 in the seminary proper and 69 in the preparatory branch. In 1877, five years after its establishment, the senior class numbered 6, the middle class 27, the junior 36, and the preparatory 32 pupils. In 1878, the year after the famine and the great accessions, a larger demand for teachers and preachers

arose, and we find 149 in attendance upon the theological course, which now was made to extend over 4 years. In 1880 the number of students increased to 201, and in 1881, when Dr. Boggs took charge of the work, 216 were in attendance and 31 graduated. The present building, sometimes called "the Baptist Cathedral," was erected by Dr. Williams at a cost of 35,000 rupees secured by him in America, and dedicated December, 1884. In 1886 Dr. Boggs succeeded Dr. Williams again as president, and in 1887, after 15 years of its existence, 100 students attended in the various classes. In 1888, 32 entered and 9 graduated. In 1889 and 1890 there were 113 students present, and in 1892, its twentieth anniversary, only 91. In 1893 Dr. Williams returned, relieving Dr. Boggs. The average attendance in 1894 is reported as 128. This was also the number when we were called to the work in 1895, but stringent entrance requirements have reduced that number to 103 at present. The whole number that has passed through this institution during the 25 years of its existence is approximately estimated as 700, half of whom probably are full graduates.

During all these years a regular course of study has been pursued, but the Bible has always remained our principal text-book. The moral and spiritual influence which this institution has exerted during the twenty-five years cannot be tabulated. It may be said, however, that besides paving the way for the Ongole College and supplying the mission with hosts of preachers and teachers, Ramapatam has also been instrumental in establishing the present Kundakur, Kavali, and Udayigiri mission stations, large portions of which fields were formerly embraced in the old Ramapatam field. To crown all, this year our station and the seminary chapel have witnessed within their walls the birth of the Telugu Baptist Home Mission Society. Surely a memorable event, which brings the first quarter of a century of our institution to a blessed close!

The present condition of the seminary gives us every satisfaction. There is a yearning for higher spirituality. The consecration meetings, with which we opened the new year, and a course of lectures on revivals by Dr. Boggs in October, as well as several voluntary praying bands among the students, have done much to foster our spiritual and moral interests.

A class of sixteen graduated in April and as many entered again in July, all of whom come up to our present requirements. This year the revised curriculum, as adopted by the Board of Trustees and as published in our last annual report, was followed with excellent results. Two new text-books, viz., one by Mr. Ferguson on "Ancient History and Chronology," and one by myself on "New Testament Introduction with Analyses," were added to our working tools.

For the material welfare of the students, also, much has been accomplished during the year. In order that each student family may have a separate room to live in, we were obliged to erect eleven partition walls in the old houses, build two new dormitories, rebuild several old ones and execute a number of extensive repairs in the compound, which work was accomplished during the hot season, and much of it as a famine relief measure.

Personally, I have abundant cause for gratitude for the blessings received. All the regular classes were met without interruption throughout the year, and a class of advanced students in Greek New Testament grammar and interpretation have done work under me with encouraging results. The work in the other classes, too, has been satisfactory, especially since Mr. Ferguson took up the theological instruction laid down by Mr. Paramasivan.

The field work has likewise prospered under the blessing of God. Thirty-three persons have been added by baptism and thirty-four otherwise, with a net gain of sixty-one per



sons over last year. We have also been enabled to do something toward the temporal amelioration of our Christians, which in one case has resulted in obtaining some 130 acres of land for them from government.

The primary school under the management of Mrs. Heinrichs has done unusually excellent work. It is reported the banner school of the Kundakur taluq and the only institution that has qualified girls to obtain a primary school certificate in this division. A fifth class has been added during the year.

The last few months of the year have been unusually busy ones, on account of famine relief work being added to our other duties. The physical prospects are exceedingly gloomy, and only God can help us. We have undertaken some contract work on the new railway, and hope to be able to relieve our Christians and other needy people for several months.

And now after eight and one-half years of service for the Telugus, and nearly three years in the seminary, we desire to commend the latter especially to your hearts and prayers. I wish to say for our institution at Ramapatam what the psalmist penned in behalf of Jerusalem: "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good."

Mr. Ferguson writes :

My report for the year 1897 must be simply an extension of that of 1896. The beginnings which were reported last year have been enlarged and in some cases completed during the interval.

Mrs. Ferguson and myself have completed the course of study prescribed by the Conference Committee on Telugu Examinations. In June we took our second, and early in December, our final examinations.

Both Mrs. Ferguson and myself have continued to teach throughout the year: she a class in English from the boarding-school, and I in the seminary. My subjects this year have been homiletics and theology. In the former I met the fourth class on Tuesdays and Thursdays, and the third class on Mondays, Wednesdays and Fridays. In the latter subject I have met the second, third and fourth classes daily, since the new school-year began in July. Thus twenty hours per week have been spent in the class-room with the students. Outside of class hours the students submit for criticism and revision essays, plans and sermons on general and doctrinal subjects. A part of this work is put upon the blackboards and is discussed in class; and a part of it appears in the conduct of the prayer-meetings and Sunday evening services. The work, while it is always more or less routine, has been stimulating to me, and in a large majority of cases has produced very gratifying results in the students. On the part of many there is a keenness for instruction which is a constant delight to the teacher.

I have accompanied Mr. Heinrichs on his visits to the neighboring villages, going out to spend Sunday. In March Dr. Clough was kind enough to allow me to accompany him for two weeks to the north of Ongole. These trips have given me opportunity to see the practical side of mission work, and to determine more accurately the condition of the people among whom our students must do their preaching and work. The teaching in the class-room has often been reinforced or illustrated by what I saw and learned while on these trips. I have had the privilege of baptizing 107 persons during the year. These figures, however, will appear in the reports of those in charge of stations.

Aside from the regular work connected with our studies and teaching there has been much else to claim attention. Chief among these extras is the amount of medical work which Mrs. Ferguson has been called to do. In the past five months the dispensary records show a total of nearly fifteen hundred calls for medicine. In a few severe cases visits have been made to the sick in villages. Good success has attended every effort; but the work is too heavy and the responsibility is too great for one who is inexperienced and who cannot devote her whole time to the work. However, as we look back we are rejoiced that we have had so large a measure of labor and blessing, and that we are sharers in the sum total of activities which shall serve to spread the knowledge of God among the Telugus and hasten the coming of the kingdom of heaven.

#### ALLUR — 1873

Rev. W. S. Davis, Mrs. Davis.

Mr. Davis writes :

During the past year our blessings have been many, for which we praise our God. We have been at our work during the whole year, with the exception of about four weeks. Having no money for touring, we could do but little of it, but during the month of July we covered the whole of the eastern part of our field, visiting villages which we had never seen before.

This part of the field during the cool season is usually under water, and it is therefore impossible to go over it, except on horseback; so when I do go it must be in the dry or hot season. The preachers have been doing good work, though the fruits seem slow in coming; but who can measure the power of a single word spoken for Christ, and in his name?

Our schools are few. Some of them are doing good work, and some are not. We have several night schools, where the young men gather for the purpose of learning to read God's word.

Station work is as usual. Preaching in the morning preceded by Sunday-school. In the afternoon prayer and praise in the village. During the week there are four different prayer-meetings held: two for mixed audiences, and two for women only.

Every morning the day is begun by worship, participated in by all the servants and all who will join in it.

December 12, the day set apart for prayer, was observed and meetings continued every night for ten days thereafter, by means of which we trust many have been strengthened.

Our spiritual advancement has been a growth in grace, a drawing nearer to God by preachers and missionary, and I trust, the Christian body.

Our visible — not to say that the other is invisible — advancement has been the placing of our Allur Church on a self-supporting basis, and the taking of the partial support of the other one of our churches by its people, and the rebuilding and dedication of our Allur Church, toward which the Christians set apart and gave eighty rupees.

The church that has assumed the partial support of its pastor, is now suffering from famine. Pray that they lose not their faith, and that they may be kept during this trying time.

#### SECUNDERABAD — 1875

Rev. W. B. Boggs, D.D., Mrs. Boggs, Miss R. E. Pinney.

Dr. Boggs writes :

Goodness and mercy have far outweighed whatever of trial there has been. Among the noticeable features of the year has been the partial famine. Great scarcity has

prevailed, so that many of the poor have with much difficulty obtained food enough to keep them alive. Grass seed has been gathered for food wherever it could be found, the sand of the parched fields being winnowed for the few seeds of grass which might be found. Cholera also has visited almost every village far and near.

*Telugu Work.*— Twelve Telugu converts have been baptized during the year, all of them in villages out in the country. There has been persecution, the worst that I ever heard of in our mission; but those who suffered stood firm, and it has resulted rather in the furtherance of the gospel. The preachers have kept on steadily at work in their respective fields, and the condition of things now, and the prospects, are better than they have been since I came to the field.

We have just parted with one of our best preachers. He came originally from the Yanâdies, and he has had for some time past a growing impression that it was his duty to give himself fully to the work of evangelizing his own people. And so he has gone out, not knowing how he is going to live, but trusting in the Lord. He has gone at present to seek the Yanâdies of the Krishna district.

In February I made a tour to the south of Hyderabad City, in a very neglected region, embracing the old walled town of Shamshabad. We were told that some of the villages where we preached had never before been visited by a missionary. We and our message were well received generally, especially by the caste people and Mohammedans; the people who were unwilling to listen to us, being exceedingly fearful lest their caste might be contaminated, were the poor Madigas.

I have also made frequent short tours to the parts of my field which can be reached by rail; but thus I can usually visit those villages only which are within walking distance of the railway stations. The appropriation does not warrant touring, which involves the expense of a horse and cart, tents, etc., but that is what the field needs.

Our boarding-school, under the supervision of Miss Pinney, is kept up to the measure of efficiency which the limited appropriation provides for. We wish we could raise its standard and enlarge its work. A small school has been opened in one of the Madaga palems of Secunderabad and is attended by about twenty-three children. We have an evangelistic meeting there every Sunday morning at 7.30.

In the absence of a suitable Telugu minister for Secunderabad, and for want of sufficient appropriation to engage one, I, myself, preach in Telugu every Sunday morning in the chapel at nine o'clock, besides speaking at the early meeting in the palem. We need very much an efficient minister for Secunderabad. If we can find the right man we will try hard in some way to support him.

*English Work.*— This is still kept up, and we see additional reason continually for maintaining it. There are men, not a few, in England and in various military stations in the East, who bless God that they ever saw the little Baptist chapel at Secunderabad. And two of our own missionaries, now in the Telugu mission, are among the fruits, direct and indirect, of this work.

Six persons in this department of the work have been baptized during the year. The English services are: Sunday-school at 7.30 A.M., with an attendance of about twenty; preaching at six every Sunday evening; and prayer-meeting on Thursday evening. The meetings are very interesting and refreshing.

Our numbers have been greatly reduced during the year by removals, some to England, some to Burma, and some to other parts of India. The frontier campaign took from us a number of our brethren, but we rejoice to hear frequently that they are still fighting the good fight of faith. One of them, very highly esteemed and greatly beloved among us,

met a soldier's death Nov. 20, while faithfully doing his duty with the Tirah Field Force. But the tidings of his death led directly to the conversion of a comrade, with whom he was very intimate and for whom he often prayed. Conversions are taking place, and a quiet revival is in progress among us.

The need of a new chapel is again being felt, and we cherish the hope that this need will be supplied before another year has passed.

#### KURNOOL — 1876

Rev. W. A. Stanton, Mrs. Stanton.

Mr. Stanton sends the following report for 1897 :

The overshadowing event of the past year on the Kurnool field has been the famine. It has necessitated many changes in our plans of work. We have given ourselves up to relieving in every way within our power the needs of the suffering people. We have taken orphan and destitute children into our schools. We were out touring in the month of May, the hottest of the hot season, making lists of the lame and blind and infirm who were in a starving condition. These lists we submitted to government, and speedy relief was given. We distributed thousands of measures of seed-grain among the poor of every class, who after the famine were without any means to sow their fields. When government began its operations of assisting poor *egots* in the purchase of bullocks, in case of losses by the famine, we went from village to village and from house to house, and saw that the money reached the hands of those who really needed it. In all these ways we sought to show ourselves the friends of the poor. We feel that we have come into closer contact with the people; that we know them better and that they know us better, and that our religion appeals to them now with the power of unselfish deeds of love.

Our schools have had a most prosperous year. The number of children in the two boarding-schools increased to more than one hundred during the height of the famine, but the normal attendance has been fifty boys and thirty girls. A second form has been opened in the Boys' Town Secondary school, and the work of both teachers and pupils has been most satisfactory. Fifteen of the boarding children have been baptized and received into the church, and we are very thankful to see growth in spirituality and knowledge of divine things on the part of many of the children.

One of the most encouraging events of the past year has been the birth of a new church on our field. For over a year the Christians at this center have been a great joy to us. They have grown steadily in faith and zeal and love, and we have long felt that the time was ripe for them to enter into the full privileges of church life. The Lord led us into it sooner than we expected. On Nov. 14 the Gudur Baptist Church was duly organized, with a membership of about sixty in three villages. They chose their own pastor and deacons, and observe the ordinances, and conduct their own affairs as a regular church. We are very happy to report, above all, that they at once assumed the entire support of their pastor.

This leads us to speak of the movement towards self-support that has taken place on our field during the last few months. We speak of it as a *movement*, for it has not been local but widespread, embracing all our Christians and the whole field. It has been a movement among the Christians to give a tenth of their substance to the Lord. It began among the Christians themselves, and strange to say, sprang out of the famine. In the village of Gudur, where we have just organized a church, when the first good rains came, the Christians sowed their seed with a prayer and a promise; a prayer that God

would grant them a harvest, and a promise that of whatever he gave they would surely give a tenth to him. The result of this was, that on the Sunday when they brought in their tithes, the total was enough to support their pastor for six months. This was a revelation to us. We took up the work at once, and went over our whole field, presenting to the Christians the teaching of God's word on the "tenth." We have been astonished and overjoyed at the response. All did not come up to the full scriptural standard, but every Christian has pledged to give some proportion, at least, of his income to the Lord. The amount has varied from a tenth to a sixtieth. It is yet too early to report much as to results. We can only say that wherever we took the word of God and presented the matter with the help of the Holy Spirit there was a deep searching of heart, a recognition of the fact that they had been hitherto "robbing God," and a more earnest desire to do a long-neglected duty. The pledges therefore were given, not by constraint, but with joyous freedom. The results thus far to be reported from the movement are: one church entirely self-supporting; the Kurnool Church now supporting two evangelists instead of one, as formerly; definite pledges from all the churches on the field to give some proportion of their income to the Lord. We believe this movement is of God. It has taken deep hold of both preachers and Christians, and if of God it will stand.

During the year we have baptized 137 persons, the largest number received into the church since we came to Kurnool. One of the most encouraging things is, that work has opened up in twelve new villages. The seed of the kingdom has thus taken root and sprung up in a large number of new centres.

#### MADRAS — 1878

Rev. A. H. Curtis, Mrs. Curtis, Rev. T. P. Dudley, Jr., Mrs. Dudley, Miss Mary M. Day, Miss S. I. Kurtz.

Mr. Curtis writes:

In reviewing the work of a year the first question that is asked is, "Has there been advancement?"

We cannot, however, in mission work at least, reach our conclusion by a reference only to statistics. To a certain extent they no doubt help us, but there are so many other things to be taken into consideration: the spirit manifested by the Christians; the willingness to hear on the part of the heathen; the interest shown in the schools both by the pupils and their parents; the way that the native workers go about their work; the general confidence that the people as a whole seem to have in the mission. These are some of the factors that have to be considered. So in considering all these it does not take us long to see that there has been real advancement in our work. At no time since we have been in Madras have we seen more to encourage us than we do now.

During the past year thirteen have been baptized. While this is not a large number compared with many of our other stations, yet it is an encouraging number for Madras. In my report last year I reported nine. Seven were baptized in the preceding year. So it will be seen that there is a steady advancement, which, we trust, with God's blessing, will continue year by year. But it is not in numbers alone that we rejoice. One of the most encouraging things to me is the awakened desire that many of the Christians have to see greater progress. A wholesome dissatisfaction has taken possession of some of them, which we hope will spread more widely. We wish to see more souls converted and to see greater faithfulness on the part of the Christians.

The regular church services at Perambur and Tondiapetta have been sustained. Rev. T. Rungiah and Rev. T. Daniel continue to be the faithful pastors of these churches. There is usually a full attendance at the former church, but at the latter we are very much handicapped by not having a building that is more suitable and in a more convenient locality. The fund towards the Day Memorial Chapel is slowly but steadily growing, and now amounts to a little more than 1,000 rupees. I have divided my attention as equally as possible between these two churches, visiting them on alternate Sundays and being present at their weekly prayer services.

The Sunday-schools connected with the churches and those held in the schoolhouses on Sunday afternoons are all in a prosperous condition. We are seeking in every way to instill the teachings of Christ into the minds and hearts of the children, and we believe there are many of them who are trying to serve him.

The interest at our preaching hall in Blacktown continues. The room is filled at nearly every meeting, and as I look into the faces of those caste men who sit there listening attentively to the gospel message, I cannot help feeling as one of our old missionaries felt when he attended the meeting with me one evening. As we came away he said to me, "Surely those benches will bear fruit before long." Many of the people come in, stay awhile, and go away; but there are others who come at the beginning of the meeting at 6.30 o'clock and remain until it closes at 8. The preacher in charge of this work is ably assisted by his daughter. She is employed part of the time of each day, except Sundays, by government as a teacher of secular studies in zenanas, but she gladly gives her spare time to religious work, expecting no other reward than what the Lord gives to those who faithfully serve him. It is wonderful to see how these caste people listen to her, a woman, as she preaches to them from a full heart.

The preachers located in the outside villages of Kaida and Yerraguntapalem are doing what they can to look after the spiritual condition of the few Christians in those villages, and to preach to the heathen all about them in the surrounding villages. We have recently opened a new work in another village called Sotumperrabettu, where for a long time the people have been asking us to start a school. Although these people are not Christians, yet at their urgent request I promised to give them a teacher on condition that they would supply the house and do something towards the teacher's support. This they agreed to do, and the result is that a young man and his wife are now located there and have started both a day school and a night school, and are preaching the gospel to those about them.

Our schools have made good progress. The fee system is urged more strongly than in former years. The work done by the pupils has been very satisfactory, and the Bible continues to hold a prominent place in all the schools. Mrs. Curtis has given special attention to the boarding and day school. It has been raised to the Lower Secondary grade, and at the recent examinations the inspecting officer spoke very highly of the work that has been done.

We appreciate having such collaborators as Miss Mary M. Day and Miss Susie I. Kurtz. Living in the northern part of Madras with our Tondiapetta Church at their very door, they take great interest in all pertaining thereto, giving all the encouragement possible.

Miss Day still has under her care the two large Caste Girls' schools, one in Washermanpetta, and the other in Tondiapetta. In the former school there are 120 names on the roll and the daily attendance is from 98 to 100. In the Tondiapetta school the roll number is 76, and the daily attendance is from 60 to 64. Thus there are nearly 200 little

girls coming from Hindu homes who are being brought under Christian influence and learning of Christ. The work with the Bible women continues, and in addition to the work of visiting zenanas she has them meet together for systematic study of the word of God.

Miss Kurtz finds her work in connection with the school at Konditope very interesting. Some of the older pupils are taking a great interest in their Bible lessons, and seem to be believing in Jesus. At Monega Choultry (a native infirmary) she works among the poor women. She says: "It is a great pleasure to hear some of these poor, ignorant women pray to the living God." She reports good work done by the Bible women in Perambur. New homes have been opened, and increased interest has been manifested by many.

We are grateful for the freedom Madras has thus far had from famine and plague. The price of grain has been high, and the people have found it hard to get along, but we cannot claim to have had anything of famine as they have had in some of our other stations. Every precaution is being taken by government to prevent the plague from entering Madras. There have been two or three cases during the year, but it has not yet gotten a foothold and we pray that it may not.

The "cut down" of appropriations has been felt keenly in all our work. On this account we have been unable to extend the work as much as we had hoped to do. We have, however, done the best we could.

Mr. Dudley reports concerning the English Church at Vepery:

The regular church work has been carried on as in years past; services on Sunday morning and evening, prayer-meeting Wednesday, personal visitation among members of the church and congregation in their homes, and visits to others and the various hospitals of the city. There has been no large ingathering of converts during the year, neither has there been any specially marked quickening among the church members, yet the year has shown advance in the work. The unhappy state of affairs referred to in previous year's reports is not entirely extinct; it dies slow and hard, but it is surely dying. Patience is a prime virtue in this work. A better state of affairs is gradually coming into existence.

Our Sunday-school has done good work during the year. It is difficult to get teachers, but those we have are mostly tried and faithful ones. The attendance has been good, and increases each year.

Last year there was a scripture examination conducted by the India Sunday-school Union throughout India, Burma and Ceylon. There were 1,228 scholars examined. Among this host twenty-six prizes were given; scholars in our school won two (2) of them; another one stood seventh on the list of highest marks. We regard this as good testimony to the quality of work done by our teachers.

Our vernacular work has never been very satisfactory. It has been largely Tamil, while our mission has confined its vernacular to the Telugu. This problem has, we think, found a happy solution. Rev. E. A. Booth, of the English Street Baptist Mission, is in Madras for Tamil work. He has shown himself most helpful and sympathetic in our English work, so we have transferred to him all our Tamil work. Henceforth our vernacular work will be all Telugu.

During the year my spare hours have been whiled away in publishing the *Baptist Missionary Review*, working up schools in South India for the education of the blind, doing the work of Secretary of the Madras Missionary Conference, and a few like things.

## HANAMAKONDA

Rev. J. S. Timpany, M.D., Mrs. Timpany.

Dr. Timpany writes :

*The Field.*—Our field, which is entirely distinct from those of our neighbors about us, covers an estimated area of 5,000 square miles, with 2,000 villages, with a population of about 600,000. Our present staff of helpers is far too small for such a large work, but the helpers are beginning to realize more and more the burden of souls, and are showing a deeper interest in the work, and a few of them are a power for good, and I am glad to have them. Personally I have only been able to make one hurried trip into the district during the past year, as the needs of the station itself have called heavily upon my time. Several tours have however been made by helpers, and I think much good has been done.

We have not escaped persecution either, but it did not last long. As a result of the famine times we have passed through recently, we had cholera with us in a very severe form and many people died. Here I wish to say that the Mohammedan officials of this district have helped me much in all matters that needed their attention. Our Christians are beginning to have their rights observed. In every case that I refer to the officers here, prompt action is taken.

*Churches.*—We have but the four churches as reported last year, but where we then only reported plans made, we can now report advancement. The Station Church has had a clearing time, and did not even spare its three deacons, who were expelled for improper walk. The church is now realizing what it is to walk in God's ways, and are trying to mend their ways and God is blessing them, and I feel that a great field of usefulness is before them. For the last nine months they have supported their own pastor, paying him fourteen rupees of our currency, which is equal to nearly twelve rupees of the British India money. Besides this they look after the other affairs of the church. Another church is trying to do something towards self-support, and I hope to see something definite done this year.

*School Work.*—We can report advancement in this department of work, too. Last year I wrote that this work was not in a very good condition, but I am glad to say now that it is bright and promising. We have had three schools in operation on the field this year. One school was not open long, owing to the illness of the teacher.

Our station school is the one in which we are especially interested, as it has proved such a failure during the past. After a great deal of difficulty we managed to secure a teacher from Bapatla, and we started the school in March last, and the results have been very encouraging. The work is thorough, and the school is fast making a name for itself in the town. We found it a little difficult at first to get the parents to realize that all school supplies had to be bought and that school fees were to be paid for the boys. We have found it hard to establish this, because heretofore the mission has supplied everything. We could not see the wisdom of this, so now we require parents to provide everything. Our difficulties did not last long, and we now have more than we can comfortably manage. The pleasing feature of this work is that the heathen people send their children to us in large numbers. Besides our Christians we have Mohammedans and almost all branches of the Hindu caste, from the highest to the lowest. We have never allowed any caste distinctions, and one and all are equal, from the children of our poorest Christians to the children of educated Brahmins. We have over seventy names registered, and I think that fully half are caste children. We are glad to see this willingness on the part of the people, and we hope that the seed that is sown there may spring up to



the glory of God in future years. This school has a good staff of teachers now, and we believe there is a great future before it.

The other school is doing well, also. In time we hope to have a good educational work in progress upon this field.

*Medical Work.*—How I wish I had the time to put in this very important branch of mission work—the time that the increasing demands call for. I have had cases of almost every disease the human frame is subject to in this country. We passed through a serious siege of cholera, and God helped me to carry relief to many. We have had fever cases without number, and had I had a hospital I could have numberless operative cases, some coming miles to see me. Only recently one man offered to erect a temporary shed in the mission compound, if I would operate on his wife.

*Conclusion.*—In conclusion we wish to acknowledge God's goodness to us in the way he has led and blessed us. The Christians are thinking more about spiritual things. The heathen about us receive us kindly and listen and show an interest.

The educational work is also getting a good start. And last, but by no means least, the medical work is a great help to our work, and with it we are able to carry healing to both body and soul.

We leave the results of this new year we have entered in the Lord's hands.

CUMBUM — 1882

Rev. John Newcomb, Mrs. Newcomb, Miss Ida A. Skinner in America.

Mr. Newcomb reports :

The report of the work for the last year will be somewhat different from those of past years, as it will contain an account of famine relief operations. But first of all I shall report upon the regular mission work.

*Mission Compound.*—Owing to a large number of children in the boarding-school, the teachers in the school, a few evangelists, Mrs. Newcomb's Bible woman's class and a few servants, the mission compound is an interesting little community in itself.

The station boarding-school produced good results at the recent examinations. The new Lower Secondary school in connection with the boarding-school presented twenty-seven boys and girls for the fifth standard examination ; out of these twenty-one passed a successful examination. This school comprises the fifth, sixth and seventh standards ; but while we now have these twenty-one pupils ready to enter the sixth standard, we have no teacher for them and no funds to employ one. A few Hindu boys now attend the school, as there is no other school of this grade nearer than about seventy miles from here, but if we had these higher classes a large number of them would come to the school and be greatly influenced by gospel teaching. This I believe to be an evangelizing agency worth taking advantage of.

*The Field.*—The preachers, teachers and Christians throughout the field seem to be in their usual condition, some villages cold and indifferent, others in a state of revival, but on the whole in fair condition. The village schools, owing to famine times, are not doing quite as good work as in past years. We have done as much evangelistic touring as we could, and baptized 257 believers.

*Beneficence.*—While we consider ourselves as near self-support as any field in the Telugu mission, we have been able to make but little advance in these hard times of scarcity and famine, but our people have done nobly, and special offerings of grain and ghee have not altogether ceased. We have had one case of extraordinary sacrifice on the

part of the wife of one of our village school teachers. She brought to me as a special offering to the Lord eighteen rupees in cash, all they had, and all her jewels, consisting of a silver and beaded necklace, five silver bangles and three silver rings, the lot being worth about ten rupees. She made this consecration some six months ago, and the other day brought to me three rupees as their Lord's tenth. Her husband is in full sympathy with her, and they are doing a grand work for the Lord.

*Famine.*—Famine relief operations used up much of our time and energy during the year. Even at the close of 1896 prices had almost doubled, and gradually things grew worse until in April, 1897, the poor people who live from hand to mouth and have nothing to depend upon but their daily wage, found themselves without work, and their wells having dried up, in real distress. On April 19 I traveled forty miles in my jinrickisha to beg funds from the government for the deepening of the wells of the Christians; the Hindus also came and asked for sums amounting to 3,500 rupees; I got very little, only about 200 rupees. On this day the deputy collector, who is the chief government official of this part of the Kurnool district, told me of the deplorable condition of the Chensus, wild men of the hills of the aboriginal tribes. The next day I received a notice from the *Christian Herald* of a donation of \$500 for famine relief; besides this amount I have to acknowledge with thanks another \$500 from the same source, and \$500 more kindly sent by Rev. Dr. H. O. Rowlands of the Nebraska India Famine Relief Commission, through Dr. Duncan of Boston. In anticipation of the receipt of the money I began to relieve the Chensus with grain doles, and later when seventy-three of them, men, women and children, ventured to leave their haunts in the hills and come in over thirty miles for relief, I found it necessary to give them some clothes, as they were almost naked. They came in on Saturday and spent Sunday with us. They gladly receive the word of life as our people go among them with the gospel message. It was impossible to reach them in this way before the liberalities of Christian friends in America helped us to touch their hearts with human kindness. I understand that there are six thousand of these Chensus living in the Nallamala hills. We gave relief to four hundred of them in our immediate vicinity. But before we knew of their distress four of their number are reported to have died of starvation. May the Giver of all good greatly bless the donors of these famine relief funds. Besides relieving the Chensus I made distributions to the poor of all classes, regardless of caste or religion. The number who came for gratuitous relief and work gradually increased, until about four thousand people came to me on the morning of June 28. On this occasion the civil apothecary, our doctor, was present and counted more than three hundred who were emaciated. The rains coming in July gradually afforded the people work, and their condition began to change for the better.

#### VINUKONDA — 1883

Rev. Frank Kurtz, Mrs. Kurtz, Miss Erika A. Bergman in America.

Mr. Kurtz reports:

The first three months of the year were spent in touring among the villages, as is usual with us. More attention was given to preaching to the heathen and we generally had good hearings, though it seems like sowing the seed on stony ground. Many assent to the truths of the gospel, but keep right on in their old ways. Caste is still the great hindrance. During these months nearly 250 rupees were contributed in cash by the Christians. By April 1 many of the poor began to suffer for want of food and water, and water is never very plentiful.

In May a large number of poor people began to come to the compound asking for help. We offered them work, but the most of them being unwilling to work returned to their homes. At length in June some began to work at famine rates, and the number kept increasing till it reached three hundred, when the most of them went to the government relief works. We deepened two large wells, repaired the compound hedges, the bungalows and other buildings. When the rains finally came, we gave loans to some of the poorest farmers for seed grains, some of which have been repaid. Through the kindness of the *Christian Herald* of New York City and other friends in America we spent over 1,000 rupees in relief, besides sending 600 rupees to North India, where the suffering was far more severe.

While there has been some declension in Christian walk, there has been considerable advance in education. The amount of fees collected has slightly increased in spite of the hard times. For the first time, a Vinukonda boy has gone up for the middle school examination. In our boarding-school six passed the fourth and five the fifth standard. The amount of grant received by all our own schools was 688-0-4 rupees, the largest sum ever yet received. Of our four thousand Christians, fifty-five have now passed the fourth standard, of whom seventeen here also passed the fifth, eight the sixth and only two the seventh or middle school.

Only a very small per cent of our people are able to read the word of God for themselves, and their ignorance and corresponding superstition is appalling. The attendance of our village schools has slightly fallen off, though the number has increased by two. Two of our best young men, with their wives, have entered the seminary at Ramapatam. We report a slight increase in Sunday-schools and Sunday-school scholars. Only one chapel has been built this year, owing to the high prices.

Our workers felt compelled to stop giving their tenth until the famine was over, and the village people were unable to give their usual contributions, hence the cash collections have fallen to 323-2-6 rupees for the year. Still this is almost as much as was contributed in 1894. Only two of our fourteen preachers now receive any mission salary. All the teachers' grants from the mission have been reduced. A collection of 20-11-0 rupees was taken in December for the newly organized Home Mission Society.

#### NURSARAVAPETTA — 1883

Rev. William Powell, Mrs. Powell, Miss Helen D. Newcomb in America.

Mr. Powell reports :

*Camping.*— Nearly eight months of 1897 were spent on the field in visiting the Christians in their villages and homes, and preaching to them and the heathen. Many sermons and addresses were delivered to our people, and much time was devoted to teaching them to pray and sing Christian hymns. Many of them are making considerable progress in the Christian life, and it is a pleasure to hear and see them worshipping the only true God, and singing his praises in their schoolhouses and homes. It would be a great inspiration to many in Christian lands to see the intense earnestness, zeal and faith which many of our members show in the religion of our Lord Jesus Christ, and even some of the higher critics would be put to shame if they could only behold the unfaltering confidence which our preachers place in the word of God.

*Self-supporting Churches.*— Notwithstanding the hard times, on account of the scarcity and the abnormally high prices of food-grains caused by the famine in other parts of India, twenty-one of our district churches maintained their pastors by gifts of grain, food, clothes

and money. It may be true that those churches did not pay their pastors as much as in some former years, but as far as I have been able to ascertain, they gave them sufficient to maintain themselves and families comfortably. Many of our members denied themselves in order to help their pastors. Our station church supported its pastor without the contributions of the missionaries, paid all its current expenses, and gave a little to outside work. So we are able to report twenty-two churches as entirely self-supporting, and we hope the remaining seven churches will very shortly be able to bear all their own expenses, and that ere long all of them will be in a position to contribute to outside objects, especially to the maintenance of evangelists, who will proclaim the gospel to the heathen of this land.

*Systematic Giving.*—Much attention has been given to the teaching of the scriptures, concerning the matter of giving for the Lord's work. We have endeavored to induce the people to give on every Sabbath day as the Lord prospers them, and some are doing so; but others prefer to adhere to the old plan of giving once a year, when the crops are gathered in.

*Sunday-schools.*—We have encouraged our workers to establish Sunday-schools wherever possible, for the training of the children in the scriptures, and encouraging success has been gained in this direction. Examinations in the history of Christ chiefly have been held by myself, and prizes given to those who gave satisfaction. In this way many children, especially, have been induced to hear and read God's word, and are continually attending divine service on the Lord's day.

*Day Schools.*—My wife has continued in charge of all our schools, and since July last has had supervision of the Bible women. She has devoted a great deal of her time to the improvement of the schools and the training of the Bible women, and her efforts have been appreciated and a measure of success has been achieved. A few of our schools are self-supporting, and all have made good progress in secular and religious knowledge.

BAPATLA — 1883

Rev. W. C. Owen, Mrs. Owen, Miss Lucy H. Booker (in America).

Mr. Owen reports :

Apart from the schools and those other numerous demands on time and attention that characterize mission compound life, we have been chiefly occupied during the year with village preaching, special services with the churches, and collecting materials for the chapel. Though Bapatla has not yet seen a famine, the hard times have been keenly felt. The year has been a trying one for many of our people, but so far as I have learned no one has become dissatisfied with Christianity on account of it. In view of the famine prices some of the older workers at first thought it hard that the mission could not increase their salaries, but their distress has proved a means of bringing all our workers into closer fellowship with God. It opened the way for us to teach more forcefully their need of more implicit trust in their great Provider and the fallacy of their trusting in man, or any earthly organization, for their bodily needs. I think our people recognize the great mercy God has shown to the people of this section of Kistna district.

The monthly meetings for the mission agents have every one of them been rare seasons of blessing, and never before have I so thoroughly enjoyed my associations with them. There was unusual desire all the year for a deeper study of the Word, and those monthly classes in the Bible in Christian evidences and in sacred geography are happy remembrances.

As the hot season drew near Miss Booker's strength failed, but until she left for the hills, before her departure for America, we were both touring most of the time. With the aid of her Bible women she did much to strengthen the churches, but her efforts were more especially directed towards the heathen, and sixty from among them were brought to Christ and were baptized.

My own attention was directed chiefly to the churches. The Holy Spirit was manifestly with the faithful men who accompanied me in teaching the ignorant, in reaching the prejudiced, in reclaiming backsliders, and in awakening in the church members a deeper interest in divine things. My recent tours with Mrs. Owen along the seacoast inspire us to hope for great blessing for the Christians there and the large numbers of heathen. In one village of three thousand Malu fisher-people we have a congregation of sixty members, which is still growing.

The schools have met with some grave disappointments at the station, but Mrs. Owen reports favorably in other respects to the ladies' board. The village schools go on with their grand work of enlightening the children of both Christian and heathen parents. With two exceptions there are as many Sunday-schools as day schools, and in some places the same teachers instruct adult pupils at night. Some of our dearest and best Telugu church deacons have learned to read God's word for themselves at these night schools. Several new Sunday-schools have been opened, and in all ninety-four converts received during the year.

UDAYAGIRI — 1885

Rev. W. R. Manley, Mrs. Manley.

Mr. Manley reports :

The good health with which our family has been blessed during the past year and the absence of any epidemic of cholera or other serious disease in our field, are matters to record with gratitude. We have been able to spend the entire year on our field excepting only the time occupied in attending the annual conference. All the usual religious services have been regularly kept up, though the lack of suitable lesson-helps has interfered with the success of our village Sunday-schools.

During the cool season I was able to reach nearly all the villages on the field, and had one of the most satisfactory tours I have ever made. The preachers have also worked faithfully throughout the year. A summary of their monthly reports shows a total of 3,795 places visited, and 67,781 persons to whom they have preached. The number of baptisms was 88; not a great number, but an encouraging advance on the year before.

During the hot weather I superintended the erection of an addition to the bungalow, and from the beginning of August a good part of my time was taken up with famine relief operations. There were from two hundred to five hundred who came for work, and towards the last there would have been as many thousands if I had been able to pay so many or supply them with work. The money for this and for the help I have given gratuitously was received chiefly from the *Christian Herald* and the Chicago Famine Relief Committee. With the failure of the northeast monsoon all hope of any immediate improvement in the condition of affairs has gone, and the government is turning its attention to the matter; though as yet the existence of famine has not been officially recognized.

School work in the villages has been almost wholly interrupted, as in nearly every instance the children have had to go and find whatever they could to eat. The boarding-school has done fairly well, at least so far as can be judged by the primary examination in November, at which almost the entire class, the largest we ever presented, passed.

The work of the Bible women has been largely relief work during the latter half of the year, but we hope some good has been done in that way.

Editorial work has taken some time, but has not been allowed to lessen in any way regular missionary work.

#### PALMUR — 1885

Rev. W. E. Hopkins, Mrs. Hopkins, Rev. Elbert Chute, Mrs. Chute.

Rev. E. Chute reports :

Since my return to this station Oct. 7 of the current year, I, with my helpers, have been engaged in visiting and preaching in the different villages situated within a radius of ten miles of the mission station. We have received the first fruits from one of these villages where we have bestowed much labor, and a school has been established, which promises fair to be a success. Since our return thirty-two have been added to our church by baptism.

The B. Y. P. U. has been revived, and we have since held many interesting and profitable meetings. They hold their meetings weekly.

The church is making an effort to become self-supporting. They have chosen a pastor. He is a most excellent and consecrated young man. Though I have been paying him the highest of any of the native mission-agents at this station, yet they hope to be able to raise his salary, and thus to relieve the Society of his support, and also to pay all other legitimate expenses of the church.

To the four regular services of the church, which are held weekly in the vernacular, we have added a weekly service in English for the benefit of the Eurasians and English-speaking natives who have no other Christian privileges. I have employed each evening of the week except Saturday, when not engaged in church services, in teaching a large class in English, which we are anxious to prepare as soon as possible for work in higher schools.

There were about one hundred children in the boarding-school at the time of our arrival, the majority of whom had been brought into the station a month or two previous because of the famine. Many of the more unpromising ones we have returned to their parents. There are now fifty-four pupils in the school.

Mr. Hopkins writes :

Famine has not only been the chief subject of anxiety on this field, but has also engaged the best energies of the full force at the station since my last report. Touring has been planned to meet the demands of distress ; native preachers, teachers and helpers of all grades pressed into ministering to the sick and hungry. With the return of Mr. Chute in October came relief to us, and the ripening harvests greatly reduced the prevailing distress.

The gospel was preached to the poor during all this time of suffering. In the classroom ; at the dormitories where Miss Smith nursed little ones ; in the dispensary and hospital under the treatment of Miss Graham ; in the fields and on the works ; wherever distress was relieved, whether by native helper or missionary, the love of Jesus was proclaimed, and many, we believe, received of the healing unto eternal life. With all agencies so constantly and directly employed in relief work, it can readily be seen that regular mission work was impossible.

God's answer to prayer proved far better than the Christians expected. Not only were they given bread — they were encouraged at the work amongst the heathen, and all depart-

ments of the work were strengthened. The interest in Sunday-school and all services was deepened; but nowhere was the result more marked than in the boarding-school. The matron's heart was gladdened and her duties lightened by changed dispositions amongst her children. Miss Smith had labored well in patience and love, and at last prayer prevailed. A hundred little ones who have shared her loving care—some for a year and others but for a few weeks—will bear precious seed to heathen villages.

Out of 3,071 persons treated, 2,018 are new patients; 25 were visited in their homes 77 times. These were chiefly persons who preferred home treatment and paid for it, or were too ill to attend the dispensary. During the entire year God has wonderfully used famine and pestilence to open new doors to the gospel. Although my family is sore afflicted with illness and obliged to seek rest for a time, our hearts are enlarged to trust God more implicitly, and hope for great things from him.

#### NALGONDA—1890

Rev. A. Friesen and Mrs. Friesen in Europe, Mrs. Lorena M. Breed, M.D., Miss E. F. Edgerton.

Mr. Friesen left his field early in the year, turning the oversight of the station over to Dr. Boggs. Mr. Wilson, the assistant missionary, was put in immediate charge, and the reports that have come from time to time show signs of progress in the work. A recent appointee, Mr. Hübert, is now on his way to Nalgonda to be associated for the present with Mr. Wilson. It has been possible to send Mr. Hübert to Nalgonda by the generous contributions of the Mennonites in Europe. The increasing interest on the part of these brethren is very gratifying. A prosperous future, without doubt, is in store for Nalgonda.

#### KANIGIRI—1892

Rev. Geo. H. Brock, Mrs. Brock.

Mr. Brock reports:

If we did not believe that God is in the famine we might think that our work had suffered; but we believe that though our plans of self-suffort and progress are for the present put to one side by the distress, glory will come to God out of even this.

The famine makes one sick at heart as one is compelled to witness suffering without the power to alleviate it. Then one's plans are all upset. We have watched the Christians making progress in temporal affairs as well as spiritual, and have rejoiced. Again they are reduced to beggary. Our schools have been disorganized, as children cannot well study and starve. I wept as I saw scores of the school children working on the famine relief works, breaking stones for about two cents per day.

A few new schools have been opened and several new schoolhouses have been built by the people. It seemed best not to open many new schools during the year. Our village boarding-school, the first of the kind in our mission, I believe, supported entirely by the people, except one teacher, passed ten pupils in the primary class. Thirteen others passed the same examination without attending a station boarding-school. A great step forward in schools.

The grant-in-aid was 500 rupees in excess of the previous year. The night schools continue as usual. Caste children continue to attend our schools.

Touring was pushed in the early part of the year, but was not practicable during the

later months. The caste people have requested our teachers and preachers to come to their villages to preach, as the famine and cholera have turned their minds to God, and they seem to think the Christian God is able to avert such calamities.

A Christian harvest festival brought thousands of Christians and Hindus to our compound. We had music, games, and fireworks, and preaching enough to satisfy everybody. Never has such a company of Christians been together at this station before, and the opportunities of preaching to the caste people with the magic lantern were greater than we could accept. Conferences on a new feature of our work held in different parts of the field were encouraging. The Christians clamor for more. The quarterly gatherings of preachers, teachers, and Bible-women have been seasons of refreshing and inspiration.

We baptized only twenty-seven, but we rejoice even in this. There were reasons for this which we cannot put into a report. We rejoice that one of the baptized was a caste man. Five were from the Christians, and the rest (twenty-one) from heathenism.

Mrs. Brock was kept busy daily attending the sick, who have come in greater numbers than formerly.

#### BANGALORE — 1892

Rev. John McLaurin, D.D., Mrs. McLaurin.

Dr. McLaurin has now removed to Ootacamund, where he will be permanently located. His time, however, for 1897, was spent at Bangalore, from which place he sends the following report :

We have not printed as many tracts as usual this year, and we had a good stock on hand, but as it is now about exhausted we shall need to replenish it early in the year.

A second edition of three thousand copies of "Waring's Bazaar Medicines" has been issued, of which one thousand copies have been sold. We have also published a translation of "The Child's Catechism of the Bible" (Peloubet series). It is not doctrinal, but largely historical, and practical in its teaching. It is admirably adapted to the needs of our village schools. We printed ten thousand copies, and so were enabled to bring the price down to one anna a copy. This will bring it within the buying power of the average Christian villager. It forms a nice little book of 120 pages, stiff marble covers, and two thousand copies have already been sold.

At the request of the Secunderabad Conference we gave up the Blakeslee and adopted our own American Baptist Publication Society's series of Sabbath-school lessons. Early in the year two years of the "Junior Inductive Lessons" were published at Nellore, but few of them were called for, and we have still large numbers on hand. We have now ready the whole year of "Bible Lessons for Primary Classes," which will, we are sure, be better suited for the village Sunday-schools. The first quarter is ready for the new year. These are fully illustrated, as we are glad to say that our Publication Society has given us a free grant of the plates for the purpose. The London Committee of the Indian Sunday-school Union has, through their efficient Indian Secretary, Rev. Richard Burges, made us a liberal grant for transportation charges. To both of these bodies our hearty thanks are due. We are also indebted to Dr. MacLaurin of Detroit, Mich., for his good offices with the Publication Society.

Our Brother Boggess of Kundakur has at great expense of time and labor compiled a subject index to the Telugu Bible. This will be of great use to our reading people, and will, we sincerely trust, stimulate Bible study. Through friends in America the Lord has supplied the means, and the book is published under the auspices of the Telugu Baptist Publication Society.



I am glad to be able to state that arrangements are well under way looking to the production of a commentary on the whole New Testament, within a reasonable time. The Boards of the two Canadian Baptist Missions laboring in the Telugu country will, we are pleased to say, co-operate in this important work.

## KAVALI — 1893

Rev. E. Bullard, Mrs. Bullard.

Mr. Bullard reports :

The statistics of the church at Kavali for the year 1897 are: baptized, 37; received by letter, 2; and five other names were added to the books which had been omitted by mistake the year previous; two were dismissed by letter, leaving a present membership of 176. From this it will be seen that there has been at least some interest on this field, and that the members of the church are as a rule endeavoring to abide in church fellowship. The interest among the unconverted or heathen around us has been most marked in the latter part of the year, when our helpers have reported each month many inquirers in several parts of the field. This interest has not decreased any as far as I am able to judge, but with proper care and attention it will lead, we think, to very encouraging results soon.

The new mission house was completed in September, and has been found a very neat and useful building. Being situated on a rocky tract of soil, the house is an unusually hot one while the southwest and west winds blow; *i. e.*, from April to October, but this will be remedied in time if shade-trees can be grown in the vicinity.

The compound is a good one, but is in great need of a few native houses and a few outbuildings, as well as a good fence and some trees. This admirable property has been largely secured through the gifts of Messrs. Crozer brothers of Upland, Pa., who donated — at the solicitation of Dr. Clough when in the United States in 1893 — the sum of \$3,000 towards one of the new mission stations then to be formed, of which Kavali was one. The inscription on the front of the building, "Crozer Cottage," commemorates the generosity of these gentlemen.

During the latter part of the year we have been called upon to do something for the relief of the people around us who have been and still are besieged by famine. Besides distributing 220 rupees kindly sent to us from famine funds by Brethren Manley and Boggs, we have engaged in railroad work to the extent of employing almost daily several hundred people. We have made special effort to preach the gospel to those in our employ, and a number have professed conversion. We shall, however, use great caution before receiving any into church fellowship, lest they may have come for merely temporal benefits.

From April to July, the hottest months of the year, the unfinished condition of the mission house at Kavali seemed to make it impossible for me to remain on the field, and the larger part of these months was therefore spent at the hills. A very interesting tour was made, however, during this time across the country from Madras to the hills by road. This gave me a rare opportunity to preach the Word to Telugus along the route, and they were found glad to hear the gospel in their own language, as they said missionaries rarely ever spoke to them except in the Tamil. There are, according to the government census reports of 1891, no less than three million Telugus in the Tamil districts south of Madras. These all maintain their own language in their homes, using broken Tamil in their business transactions. Yet very little missionary work is being done among them in their own

tongue by any society whatever. The same is true of the adjoining Mysore and Canarese districts, where there are over one million Telugus. Never did I realize more the truth of the Savior's words, "the harvest truly is plenteous but the laborers are few," than while passing through these numerous Telugu communities, having no missionary and scarcely even a single native preacher working for their salvation. Well may the Christians at home pray the Lord soon to remove all hindrances, whether of poverty or polity, and to send forth laborers into this harvest field.

#### KUNDAKUR—1893

Rev. Wheeler Boggess, Mrs. Boggess.

##### Mr. Boggess reports :

While in the midst of touring, when it seemed so needful to be among the people strengthening the feeble knees, a call, bearing the manifest stamp of the Holy Spirit, came saying that work awaited us in Secunderabad. So we went there and spent three and a half months at work among the English soldiers and among the Telugus. During that time the Lord brought out a few believers who put on Christ in baptism. A few months after our return to Kundakur, while again in the midst of work there came an answer to one of our prayers which made it necessary for me to go to Madras to do the work for which the Master had so wonderfully supplied the means; *i. e.*, the printing of the Telugu Subject Index to the Bible.

Of all the work done in Kundakur this year, that which has had to do with self-support will be of most interest to all our Christian brethren, for it was indicated in last year's report that something radical was being done in this direction, and many will wish to know the results of the proposed innovations. According to the plan described in the report of last year the small salaries of our four foreign-paid preachers were stopped on Feb. 13, 1897. The test was crucial, but thank God all has thus far gone well. Not one of the four has ceased to preach the gospel. Indeed, if their own reports and those of the people may be credited, they have more continuously proclaimed the Word than ever before. Moreover, the bond of sympathy between preacher and people has grown materially stronger since the breaking of foreign money ties.

There have been twenty-four baptisms during the year, which is by far the largest number we have had during the four years since the forming of the station. Coming at this time this blessing has increased in a peculiar way our joy and courage in the Lord.

The contributions to the Kundakur Church have been much smaller this year than ever during the past three years. How much of this is due to the famine and how much to the fact that food and cash have been given to the preacher more directly, I do not know. Doubtless both influences have been at work.

Since we have adopted the policy of upbuilding and christianizing public schools in preference to establishing Baptist parochial schools, the Lord has done much to encourage us in our endeavors. There are now two schools taught by Christians, yet which have no connection with the mission whatever. One of these has recently been promoted to be a government salaried school. The other one will probably soon attain that standing, too. The large public school in the town of Kundakur is attended by a few Christians who, instead of being contaminated by their heathen associates, have exerted a very salutary influence on them, till caste prejudice among the scholars is almost dead. Besides this, through the Lord's work the heathen teachers added to the curriculum several Christian text-books. Other teachers in two or three villages have bought those books from me and introduced them in their schools, also. "This is the Lord's doing; it is marvellous in our eyes."

ATMAKUR — 1893

Rev. I. S. Hankins, Mrs. Hankins.

Mr. Hankins reports :

The year under review makes our fifth in India. It has been our happiest and most successful. No serious sickness or trouble has marred our peace, for which we praise and thank God. We have seen the work taking root and getting into better shape, and we rejoice to think that we have received and given greater blessings.

Baptisms have been only few. However, good work has been done, and the gospel preached in a way never before reached upon this difficult field. In nearly every instance when the people have had time to listen, they have done so for hours at a time. The interest and eagerness with which the Sudras, who are always our best hearers, have gathered around us and listened to our message, has been a great inspiration and encouragement to me. I cannot help but feel that the word will bear fruit.

Last year we reported the membership of our church as 33; this year we can report 42, making the number baptized during the year 9. This happens to be the same number as last year, but others are now waiting baptism, so that we have actually gained a little. The number of additions is not large, but because there are favorable indications we take courage.

In the matter of giving we are making an effort to begin right. The Christians held a meeting by themselves in October, and agreed to give: the preachers an anna to the rupee; those making smaller wages, half an anna; those with no wages, to give at harvest-time. We have given to all worthy objects that have been presented to us, — not a great deal, but it is something.

Each preacher is supposed to visit all the villages of his section once a month. I have kept a record of their work, and find that they have made about sixteen hundred visits to villages and preached over three thousand times to more than a hundred thousand people. So that we are reaching all classes, and quite effectually. Already in three of the outstations the efforts of the workers are being rewarded, and there are good indications of success in these places, while in other places the people are immovable. But I must believe that God will not let his Word return unto him void. We are hopeful.

I have visited about three-fourths of the villages of my field. These tours have been a help and encouragement to the missionary, and productive of much good to our work.

I am not a doctor, yet I doctor; that is, after a fashion. Because of the hardness of people's hearts and the opposition we met at first, I gave medicine, hoping that by this means I might be able to gain the hearts of the people and open them for the reception of our message. This has put the missionary in his true light and has shown the heathen what Christianity is, as well as telling them what it is. So great has been the need of the people that proud-caste people, by the side of the non-caste, have prostrated themselves before me asking me to heal them. Twenty or thirty people a day often, from all parts of my field, come for help. The work has grown beyond my skill and pocketbook.

There is great need for medical work to relieve the awful amount of suffering among the people; besides it affords opportunity to preach the gospel in a way that is effective. I would strongly recommend that we as a mission provide a medical course for students and equip them to practice medicine.

A turning-point in our work occurred Oct. 3. I was feeling despondent over the barrenness of all our efforts. The massiveness of our work and our inability to accomplish anything weighed heavily upon us. To make a confession, I was discouraged. After cele-

brating the Lord's Supper at the close of this Sabbath, the workers with me sought a spot where none but God could see and hear, and each poured out his soul, asking God to melt and turn the hearts of the heathen and bless our work. It was like the mount of transfiguration. This was a turning-point. The next *nellasy* we were made to rejoice by the answer to our prayer, for God sent one soul. The next *nellasy* we rejoiced still again in greater blessings in that five were baptized. Since others are ready. If it please God, may it be the beginning of the opening of the windows of heaven and the pouring out of blessings that will tax our capacity to receive. To God's glory it is here recorded.

#### PODILI — 1894

Rev. A. C. Fuller in America, Rev. F. W. Stait, Mrs. Stait.

The severe persecution of Mr. Fuller and the perilous attack of the mob upon him have been fully related in the *Missionary Magazine*. As a result of the long-drawn-out trial thirteen of the rioters were found guilty and condemned to various terms of punishment. Mr. Fuller endured the shock and strain of the attack and the trial with great fortitude, but after matters were fully adjusted found it necessary to leave his field for a period of complete rest. Mr. Stait, who has been in India before, was ready to enter at once the care of the work.

#### DARSI — 1894

This field is still without a missionary, and the work is under the care of Dr. Clough of Ongole.

#### SATTANAPALLI — 1894

Mr. W. E. Boggs, Mrs. Boggs.

Mr. Boggs reports:

Another year of work has passed, and while we are able to point to no great number of accessions to our roll of church members, we are confident that God's hand has been at work here and that real advance has been made. Our efforts have been first of all to bring those who have already come into the circle of Christianity to understand better what Christianity is, and what it requires of those who have accepted it. We have turned no one away without giving him an opportunity of hearing the gospel message, but our idea has been rather to strengthen and confirm the faith of those whom we already have than to reach out after others.

At the request of the people in several new villages we have gone and commenced work, and we hope for much from these new centers as the months pass.

The year just closed has been an exceptionally dark one for India. What with earthquake, pestilence, famine, wars on the frontier, and unrest within her borders, she has been passing under a very heavy cloud. The whole land has been more or less affected, and while we here in this immediate vicinity, one of the most favored parts in all the country, have not suffered as many others have, we have experienced something of the hardship that has been so widespread. Famine, as multitudes have known it, has not reached us here, but the year has been one of great scarcity, high prices, and hard times for the poor. Real distress has not been felt, but many have suffered to considerable extent, losing cattle by starvation and property by mortgaging the little they possess for food. Up to the present all have had food enough to keep them in good condition, but they have lost a great deal in securing it.

This state of affairs has had its influence on our mission work, first in the matter of self-support, toward which we believe we had made some advance. Just as we hoped we were getting the people to understand somewhat of their responsibility the hard times came, and we are back almost where we were before. We cannot press the matter now as we could under more favorable circumstances.

Then, too, another influence that the scarcity has had on our work, and an influence that has its bright as well as its dark side, has been to widen the line between the genuine and the false among our people. It has shown those who accepted Christianity from unworthy motives that we are not here primarily to minister to the physical wants of India, and many are withdrawing what little interest they ever showed. But it is better to know where men stand than to go on in the dark misleading and being misled, and so we are able to praise God for the silver lining in this dark cloud.

There has been encouraging evidence of growth among our workers and some of our church members, and a growing desire on their part for deeper and fuller knowledge of spiritual things. There have been, too, instances of faithfulness under trying circumstances that have been exceedingly helpful to us.

Cholera has visited our field and has even come among our Christians, but so far no one has fallen a victim to it.

During the year we have only had three baptisms. Five were received for baptism, but for two of these it was not convenient to come with the other three, and so they have been waiting for another company, and there is reason to believe that the new year will provide the looked-for opportunity. There are several who we believe are ready and will soon present themselves. There have been many during the year who asked for baptism, but only the five referred to above gave satisfactory evidence of fitness.

A good deal of time has been spent in itinerating, but so far I have been able only to make hasty visits to each village so as to cover all within the time that touring is possible. My hope was to be able to spend a longer time in centers and do more systematic and thorough work than I have hitherto been able to, but so far it has not seemed practicable.

#### OOTACAMUND — 1895

Mrs. Lavinia P. Pearce.

Mrs. Pearce reports :

One boarding-school, seventeen pupils.

There is little new to report in connection with our work at this station during the year 1897. We have had no additions to our church by baptisms, and the number remains as it was. Four of our boarding-school boys, the largest and best, we sent to Mr. E. C. Scudder's Industrial school at Arni, North Arcot, where they are doing well, learning trades while continuing their studies in school.

The work in the town and surrounding villages is more encouraging than ever before. Those who have been for a long time against us, and have tried to do us harm, seem to have changed about and now treat us kindly, and receive us into their houses.

During the year our evangelist, Samuel, visited the village of the Irlahs, who were baptized several years ago. For some time we lost sight of these people, as it is impossible for us to go to their village often on account of a large river which is very deep, and also on account of the unhealthiness of the district in which they live. We thought perhaps they had gone back to idolatry, and had forgotten what had been taught them, but we were glad to find that they still remember and sing the gospel songs they learned when they first heard the way of salvation, and they do not hesitate to tell their own people about this new religion.

*Coonoor*.—The day school at this station was closed for want of funds to carry it on; but a room is rented at two rupees a month, where a Sunday-school is held every Lord's day, and a preaching service; also a weekly prayer-meeting.

#### MARKAPUR — 1895

Rev. C. R. Marsh, Mrs. Marsh.

#### Mr. Marsh reports :

When we look back over the year 1897 the first subject to which our thoughts turn is *famine*; indeed nothing else seems to so urgently demand mention in our report, for the following reasons: The work in some departments has been disarranged and hindered by the distress, more or less severe, during several months of the year; and especially substantial progress toward self-support has been impracticable. In fact, with reference to the attainment of self-support, it has been far from easy to hold the position already gained. At times some of the village schools have been practically closed for weeks, because the children were sent to the fields or hills to gather roots or herbage that would serve for food or for fodder for cattle.

Great as had been the anxiety for the future during the closing months of 1896 and the first half of 1897, at no time had the outlook been so dark as in December, 1897, when the famine which had threatened so long seemed imminent.

As indicated above, the distress and semi-famine prevailing for the greater part of the year has seriously interfered with the school work of this field, and reduced appropriations for the financial year 1897-98 made it necessary to take steps for immediate retrenchment during the last quarter of 1897, so that when the year closed there were but 22 village schools, instead of the 39 reported last year. This closing of village schools is not simply suspending or stopping secular educational work, but in most cases means the closing of Sunday-schools and regular Sunday services, being practically the closing of outstations.

During the year evangelistic work has been carried on much as usual by the preachers and Bible women. The inspecting schoolmaster in connection with his work of inspecting the village schools has improved his opportunities, so that he is also practically a travelling evangelist; and many of the village school-teachers have done much pastoral and evangelistic work.

The colporter work on this field is done by a colporter of the Madras Bible Society, who works in both Cumbum and Markapur taluqs under the supervision of Rev. J. Newcomb.

With the exception of one tour of eighteen days in the eastern half of the field during December, and visits to the villages near the station, I was not able to do much direct personal work among the villages.

With regard to famine relief, it should be mentioned that as no relief funds were sent to me, Mr. Newcomb very kindly undertook, out of the relief funds sent to him, to relieve as far as in his power any distress on this field, and both directly and through me he aided those in need as far as practicable.

I wish to add here that during the year under review, as heretofore, Mr. Newcomb's kindly interest in the work and help so freely given, when needed, has placed me under many obligations.

In closing I would say that although every effort possible to secure accurate returns has been made, the statistics as far as the items of church membership and number of

children in the village schools are concerned, are only approximate. Work on the revision of the roll of church members is in progress, and will be completed during the coming year, I trust.

Contributions toward the support of the preachers located in outstations and of the village school-teachers being in kind for the most part, and not reported to the missionary, it is possible to only estimate, but I think the estimate is sufficiently low to be within the actual total value of the contributions.

#### GURZALLA — 1896

Rev. J. Dussman, Mrs. Dussman.

Mr. Dussman reports :

At the beginning of the year under review we were still engaged in building work, which kept us busy until the end of May. We are glad and grateful that the work is now completed and we can enjoy a comfortable home when at the station. After a month's rest in Bangalore we returned refreshed and strengthened to begin the second half of the year, and it was our desire to go out touring at once, a work which was more or less necessarily neglected while I was kept here with the building. But the June rains having entirely failed, we found on our return the distress among the people so great that they came flocking to us from all directions, clamoring for work and besieging us day after day. There was absolutely no work for them anywhere, and the prices of grain so high that none could afford more than one meal a day, and many I fear not that; but as there was not actual famine the government opened no relief works, so that I felt it my duty to remain at the station and render such assistance as I could. From the latter part of October until the time of leaving for conference we were out on tour and visited about two-thirds of our villages. The rest we hope to visit upon our return from conference.

This much about our work and temporal state of the field, but now the vital and all-important question: Have we made any spiritual progress? To this we think we can answer in the affirmative. Prayer-meetings have been well sustained and regular Sabbath worship conducted each week. Still there is room for improvement. In the line of self-support some advance has been made. We are happy to report 147 rupees collected against 124 rupees in the previous year. This is not a great increase, but during such a trying year as the past one, any advance is encouraging. This does not include the help the people give to the workers, which amounts to at least 600 rupees. Systematic giving has been introduced in Gurzalla, and we hope to report the same in other villages at the close of another year.

In membership we have added by baptism sixty-seven, one of the number being a Sudra. We entered three new villages and possessed the land. Against this increase we regret to report a decrease of thirty-three, ten by death and twenty-three by exclusion.

The number of village schools has not increased, although there is an increase in the number of pupils. We rejoice to notice a growing desire on the part of the parents to have their children educated. In Gurzalla we have a Sunday-school with an average attendance of seventy-five or eighty. During this year we studied the book of Acts, and those who were able to read have gained a fair knowledge of its contents, while others, by learning it only, have not retained so much; still there is much interest manifested, and a desire to learn more, so that our Christians in this village are a source of joy and comfort to us. Prayer-meetings and preaching services are also well sustained. Mrs. Dussman has a woman's meeting once a week, also a sewing-class and singing-class for the school

children. Our day school here has an average attendance of about thirty-five, and the examinations during the year were very creditable and satisfactory. A number now are reading in the third standard.

## CHINA

The minds of all thoughtful observers of the progress of events have during the past year been turned to China. Until the relations of our own country with Spain assumed such prominence, the question of China's future was the topic of all-absorbing interest. The action of the European powers in obtaining control of such portions of her territory as suited their respective interests, will doubtless effect vast changes in the empire. So far as can now be seen there is no real reason for apprehension that the new régime will be unfavorable to Protestant missions; rather the reverse: another of those great movements of Divine Providence in preparing "the way of the Lord."

Along with these political changes mention should be made of the revolution, for it can be regarded as nothing less, which the spirit and thought of China is undergoing at the present time. The most reliable authority says: "Many of the rulers of China, high and low, in Peking and in the provinces, are convinced that their former policy of excluding Europeans and European ideas was a grave error, and that now they *must* change their policy. These ideas are being rapidly communicated to the literati and through them to the people. Eager desire to become acquainted with Western ideas, Western science and literature is everywhere spreading. Officials are regarding Christianity with favor; their attitude and that of the people toward Protestant missionaries is changing. The advice of the latter is being sought by those high in authority in matters pertaining to the welfare of the empire." Surely the hand of God is in all this, and the voice of God through these marvellous movements is sending a solemn appeal to the churches to follow his leadings. To the Baptists of the North has fallen an important part in the responsibility which these stirring events have created. Will they enable the Society to meet it in a manner worthy of themselves and honoring to the Master whom we serve?

There has been progress in all the missions of the Society. The West China mission was never so well organized for wise and aggressive work as now, and the outlook never more promising. The Southern China mission has had much to endure from the open as well as insidious attacks of Romanists, who would if possible force our mission from the province. Despite all their opposition, however, and the various obstructions of heathenism, God has been glorified in the steady and healthy growth of the work.

Just here emphasis may well be laid upon the formidable antagonism which Protestant missions in China are encountering from the Romish hierarchy. The Church of Rome has a million followers in China, led by Jesuits, who seek to destroy Protestantism. It almost seems as if the battles of the Reformation were to be fought over again on Chinese soil. This state of things, while augmenting the difficulties of China's evangelization, we have no need to shrink from, but



rather to rejoice in, for as God is with us more decisive will be the triumph for truth and righteousness.

Three new families have been sent to the field by the Union the past year and fourteen single women by the auxiliary Woman's Societies. As these, however, hardly fill the vacancies caused by the retirement of former workers, there is no real addition to the working force of the mission. Others must follow if the Union is to seize the opportunities which China's awakening now offers.

Attention is specially called to the reports from the field for the presentation in detail of interesting and valuable information.

BANGKOK, SIAM — 1833

Rev. H. Adamsen, M.D., Mrs. Adamsen.

Dr. Adamsen reports :

It is with much pleasure that I submit the annual report of the Siam mission for 1897. The mission work here in all departments during the last year has shown steady growth. An addition of twenty-one members was made by baptism; although not such an abundant harvest as we hoped and prayed for, nevertheless we rejoice that the presence and power of the Holy Spirit has been with us in a great measure. We have been able to complete two new chapels at Tapowlom and Paklot, respectively. The work has been accomplished at very little cost to our board, for which we have great reason to rejoice. One important event of the year was the organization of a church for the Peguans at Tapowlom. The event took place in April, while Rev. E. O. Stevens of Moulmein was visiting us. In fact, this church mainly owes its existence to the indefatigable efforts of Rev. E. O. Stevens in interesting the Peguan Christians of Burma in behalf of their fellow countrymen in Siam.

The Chinese Christians at Wat Koh continue to grow in grace. They are contemplating to support their own pastor. We are in hope that they will soon take a decided step in that direction. They have already started a building fund in order to improve their chapel.

We regret that we cannot report the organization of a church at Paklot this year. There have been altogether seven converts from the village, but we thought it better for them to be connected with the church at Tapowlom for a time at least.

Our hearts often turned to Paklot, and what was our surprise when we again visited the place to find that a work of grace had been going on. Some seeds previously sown had fallen upon good soil. There was one inquirer, a man of fifty years of age, who had previously been a Buddhist priest. He was a prominent man in the village, because of his wonderful knowledge of the teachings of Buddha. Soon he was prepared to unite with us. We suggested that he go to Tapowlom, where I would administer to him the ordinance of baptism, but to our surprise it was his wish to be baptized in the canal at Paklot, before the people who knew him and had respected him because of his knowledge of the religion of Buddha. One Sunday morning I baptized him according to his request, and in the presence of a great crowd of villagers. It was an inspiring scene, before and after the baptism. We are praying and hoping for a greater manifestation of the Holy Spirit in this village.

At Tapowlom we have had our trials — perhaps we could call it persecution — if the throwing of bricks and stones into our midst can be called such, but they have all finally

worked together for good to them that love Him. Our Christians at this place are a faithful little band.

When we review the past year we can recall many trials, but above and around them all we see shining the great love of our Lord and Savior and the presence of the Holy Spirit.

We want the prayers of our good people in the home-land, that we may have grace, wisdom, and bodily strength to continue our work this present year.

*East China Mission.*

NINGPO — 1843

Rev. J. R. Goddard, Mrs. Goddard, Mr. George Warner, Mrs. Warner, Rev. C. F. Viking, Mrs. Viking, J. S. Grant, M.D., and Mrs. Grant in America, Miss Elizabeth Stewart, Miss Helen L. Corbin, Miss Ella M. Boynton in America, Miss Kate Goddard.

Mr. Goddard reports :

In reviewing the year just closed I have renewed occasion for thanksgiving on account of uninterrupted health and opportunity for work. Not a day has been lost from illness, and even the two weeks spent at our sanitarium during August were fully occupied in preparing references for my translation of the Old Testament.

After Mr. Cossum's departure, Jan. 15, Mr. Viking took charge of his work in the out-stations, so that I have had the care of only three country stations and the oversight of the work in the city. I have visited these stations occasionally, and at each of them good faithful work has been done through the year by the native preachers in charge. With Mr. Warner's arrival, Nov. 19, to take charge of the treasury, I was able to give my time more completely to the work which has been my chief occupation during the year — that of translating the Old Testament into the Ningpo colloquial. I have finished the first translation, and have carried the revision through Genesis, Exodus and Leviticus. If all goes well I hope to carry the revision far enough by the end of the year to begin printing. For many years this work has been called for by the native Christians, but no one seemed able to respond. In 1896 it was laid on my heart to undertake the work, and when the subject was presented to a gathering of all the missionaries in Ningpo, I was unanimously and urgently requested to do it. Since that time, therefore, I have employed all the time that could be spared from other work in pressing this work, and the other members of the mission have aided me in every possible way.

Mrs. Goddard has taken charge of the day schools — two for boys and one for girls — which have been unusually well attended and very successful. Owing to want of funds I have been compelled to close the Boys' Boarding-school this autumn. I hope this will be only temporary, otherwise we shall suffer loss; bright boys who are connected with our Christian families will go to other schools and be lost to us.

The city church celebrated its semi-centennial Oct. 31. It is now fully self-supporting, and has given considerable for the Home Mission Society, which was started last year. While additions have not been large the past year, the church has been growing steadily, and a good spirit has been developed in its weekly meetings. We live in hope of still better things.

Miss Corbin, in charge of the Girls' Boarding-school, reports :

There have been thirty-five girls enrolled in our school during 1897, seven of whom have received baptism during the year.

The girls have shown an increasing interest in their Bible studies, which form the principal part of our school curriculum, and with their interest in the Word has come a corresponding growth in Christian living. We look back upon the year just ended as a precious and blessed one together, filled with a real spirit of helpfulness and happy industry, and are praying and expecting even better things from the year before us.

Two of the older girls with the escort of a Bible woman have sustained a Sunday afternoon meeting with heathen children at the South Gate chapel — the class varying from twenty to forty children. No other outside work has opened to the girls except the opportunities given them while at their homes for vacation. When we separated for the summer we pledged to do some work for Jesus amongst neighbors or friends, and our first Christian Endeavor meeting after school assembled was given up to reports of what each had done, and very specific prayer for each. This has come to be a settled custom in the school. Pray that these girls may be blessed and owned of God, so that they may become useful women in his service for China.

#### SHAOHING — 1869

Rev. H. Jenkins, Mrs. Jenkins, Miss Lillie A. Snowden, Rev. W. S. Sweet and Mrs. Sweet in America, Miss Mary A. Dowling in America.

Mr. Jenkins reports :

Work in the Theological school has been conducted through the year with the usual fidelity and success. The pupils have been willing laborers, evidently studying with the determination not only to please their teachers, but to secure the greatest good out of the time spent over their books. Their studies comprised portions of the Old and New Testament scriptures, church history, sacred geography and Paul and his ministry.

The class of men asking admission to our school is the average Chinaman, and of such, as a rule, is the membership of our churches; but coming to us with their full experience of idol-worship and whatever other debasing teachings and practices may be abroad among the people, through the Spirit's enlightening powers and the "implanted Word" they go out, not inaptly fitted to expose the grossness and superstitions of the masses, or combat the falsities of the would-be instructors of the people. The majority of the pupils are vigorous young men, who with their minds charged with truth and spirits inspired with salvation for their countrymen, are capable of conducting aggressive work or leading the churches upward to greater spiritual development. The pupils of greater age, though often of less retentive minds than their younger brethren, taking with them into the field fuller experiences and riper judgment, with equal zeal soon command respect and gain for themselves a good name as preachers and doers of the Word.

As yet the churches have not either individually or collectively felt sufficiently strong to offer pecuniary aid toward the support of our school, though in connection with the missionary they have been usually discreet in the selection of candidates for theological training. Here I may add the man Tsiang Veng-Vsae, to whom I referred in my last report as self-supporting, feeling his age (nearly fifty) hardly justified his completing the three years' course, left school at the close of the second year, and opening a station outside of the city at his own expense, is actively preaching the gospel.

The city East Street Chapel has been kept open during the year, affording a center for daily seed-sowing. The seniors in our school have assisted the local preacher on Sabbath afternoons, either at the chapel or accompanied him to some frequented spot, either within or without the city, to preach.

Miss Snowden has been quite persistent during the working months of the year in maintaining the weekly service she inaugurated last year at the chapel for the women of the neighborhood.

Mr. Sweet writes:

We have need to be thankful for God's care this year, even though sickness has visited us. The year's work has been the best one we have had in China. At our last association we thought that we must go up with not one gathered sheaf. There were inquirers, but none fully given up to God. Mrs. Sweet and myself made it a special subject of prayer, and without effort God gave us three baptisms. This opened the door, and they have been coming ever since. This year eleven have been baptized, and at our last preachers' meeting there were fifteen who had been keeping the Sabbath for from three to seven weeks.

We are rejoiced that this second year's work at Mò Sav has witnessed growth, and there are five who are now helping in the Sunday school and two that work in the B. Y. P. U. leading meetings and studying the Word. Ko Gyrao has not been as fruitful a field, yet we have gathered some fruit and more is in sight. At Hangchou growth is slow, and especially so with no foreigner there.

We have visited these stations regularly twice a month, which with a slow boat means the consumption of much time.

Our unoccupied time night and day has been spent in the printing-room or on preparing material for the Sunday-school lessons, the B. Y. P. U. calendar, the almanac and other things printed. The little plant we believe is needed and should be greatly enlarged. Since the arrival of the press there has not been a day when we were not a month or more behind our work. Taking all the year we have wished we could do two men's work, so dark is the field, so needy the work to be done. Pray ye the Lord of the harvest to send forth more laborers into the harvest.

#### KINHWA — 1883

S. P. Barchet, M.D., Mrs. Barchet, Rev. T. D. Holmes, Mrs. Holmes, Miss Clara E. Righter, Miss L. Minniss, Miss Stella Relyea.

Dr. Barchet reports regarding the medical work:

Both hospital and dispensary were kept open throughout the year. The number of in-patients treated was 238; that is ten more than we had the previous year. Visits from out-patients came to 3,548, including attempted suicides and opium smokers who came to us to help them in breaking off the pernicious habit. The patients treated represented every district of the Kinhwa prefecture; some came from regions beyond; two came all the way from Anhwei province, purposely to seek relief. It is chiefly through those who have been benefited at the hospital that new patients are brought to us. These facts show the needs of the country and the influence we obtain through this work. Their own doctors are often worse than useless; of this we have daily experience. Much as the natives dislike leaving old-trodden paths, they cannot help comparing intelligent treatment of their complaints with the maltreatment they have been accustomed to, hence mission hospitals grow in favor and become powerful levers for evangelizing and educating the country.

Whilst we do what we can for suffering bodies, we take it only to be a stepping-stone to lead them to a knowledge of the Great Physician, and that these efforts are not fruitless we are permitted to see even now, in the conversion of men and women who no longer

bow down to idols, but worship the only true and living God, trusting in his son Jesus for salvation.

The girls whom my wife is teaching at the special request of our native friends, practically form an anti-foot-binding and temperance society. One of the young ladies, twenty years of age, has already unbound her feet; the others intend to do so, but have not yet succeeded in getting their mothers' consent.

Our class of medical students numbered five who were taught four days in the week, and have done as well in their studies as we could expect. The Christian Endeavor Society which they started has been kept up, and we are thankful to see the spiritual progress some of them are making.

Great changes are about to take place in China. We need the prayers of God's people, that this ancient people may be led into the paths of truth. Special grace and wisdom are also needed to lead our native Christians nearer to Christ.

Mr. Holmes, who has charge of the mission work, writes :

The work of the past year has presented some interesting features. Some grave questions have been met with firmness, and are practically settling themselves. Throughout the year we have been conscious of God's presence and power among us.

During the first few months it seemed best to make some changes in the force of evangelists and preachers. The idea was to give each place the best man we could, and to retain in mission employ only those who were most profitable spiritually to the work. The benefits of an efficient force of workers are already apparent.

Early in the year three of the churches took up the Christian Endeavor movement. Immediately there was a quickened interest in Bible study, and a fervency in prayer such as I had not noticed before. Though the numbers were few, the quality of the meetings often equals what I have seen in America. Yet in order to keep up a good interest they seem to need constant and wise supervision.

About the 1st of July we rejoiced to see the interest begun develop into a revival. Ten or more applied for baptism in the Shihmen Church, and the good work continued throughout the summer and autumn. Other places also soon felt the thrill of revival, and I was kept very busy visiting the stations and examining the candidates. Most of them had already been inquirers for some time; some for years, but had not yet made a decision.

Recently a new convert invited us to come to his village near the city of Yangki and open a chapel. He informed us that many of his neighbors are well disposed toward Christianity, and are desirous to learn more of the gospel. After some investigation and further thought we advised him to do what he could by telling what the Lord had done for him; that we would help by preaching in their homes as often as possible; and we tried to show that logically and scripturally the church preceded the chapel. Too often we missionaries seem to say: "Go to, now, and I will establish a church in such a place," and the Lord does not go with us to that length.

The development in self-support has been mainly along the line of providing houses of worship for themselves. The two largest churches, Shihmen and Maoteo, are now settled in buildings of their own, each costing about \$140 Mexican. The three smaller churches still worship in mission chapels. As they grow we hope to encourage them also to secure property of their own. Already the Kinhwa Church has a fund of about \$30.

In the city we open our two chapels for evangelistic work several hours a day during four days in the week. One or two days are set for visiting in the surrounding country villages. We find many very willing listeners, but it seems to require a long period of training before any receive the truth and act upon it.

HUCHAU — 1888

Rev. G. L. Mason, Mrs. Mason, Rev. J. T. Proctor, Mrs. Proctor.

Mr. Mason reports :

*Evangelism.*—This, the chief feature of our work, has been pushed more than in any previous period. We took no vacation during the year. Scores of towns and villages have been visited and revisited, the missionary and native helpers preaching in houses, in tea-shops, in chapels and in the open air, spending from an hour or two to a whole day in each place in close contact with the people. Tens of thousands of pages of gospel tracts have been given away or sold. In these places series of daily evening meetings for the unsaved have been held, aggregating eighty-two evenings. There are multitudes of open ears. When will their hearts open? In Hiao-fung county, of this prefecture, new work has been opened and three earnest believers baptized.

*Reform Work.*—Any religion that is worth a pin must sympathize with, if it cannot entirely engage in, all true moral reform. Hence we hate tobacco, opium and alcohol. I have just written a temperance ballad in Chinese which will be widely circulated. We have had the third wedding wholly without intoxicants, a rare thing in China; one hundred guests, half of them heathen, and all well pleased with hot lemonade instead of fire-water. A number of opium sots have broken off their vice through prayer alone. We trust they truly repent, but we wait to test them. The "Anti-Opium League in China" we helped to organize in Shanghai. It aims to concentrate sentiment and action against a gigantic curse. There is growing very slowly a public sentiment against foot-binding. But alas! this moloch of cruelty is still feared, if not worshipped, by too many professed Christians.

*Church Life.*—Self-help and the leading of the Holy Spirit are sought. Mission-paid evangelists serve the churches only incidentally. Their chief work is with the unsaved masses. The Christians many of them take turns leading meetings, looking to the Holy Spirit for the theme. The churches have no settled pastors. The Sunday-schools study the International Lessons. The Lord's Supper is observed semi-monthly. A covenant meeting occurs every month, and every Christian is expected to give account of himself. There is a prayer-meeting weekly for women, and also two general social meetings for prayer. In the city church a collection is taken every Lord's day, each member's contribution being tied to a bamboo slip marked with his name. In the country church an annual contribution is still the custom. A large preaching hall opened this year on a busy street in the heart of the city has many hearers, taught not only by evangelists but by the testimony of church-members who rejoice in their deliverance from Satan into the liberty of God's children, and who long for the glorious appearing of the King to set free the suffering millions of China. Reader, pray for us daily, that the proclaiming of the manifold gospel here may bring countless blessings to men and endless glory to Christ.

*South China Mission.*

SWATOW — 1846

Rev. William Ashmore, D.D., Mrs. Ashmore, Rev. William K. McKibben, Mrs. McKibben, Rev. William Ashmore, Jr., Mrs. Ashmore, Rev. J. M. Foster, Mrs. Foster (in America), Mrs. Anna K. Scott, M.D., and Miss Mary K. Scott (in America), Miss Harriet E. St. John, Rev. S. B. Partridge, D.D., and Mrs. Partridge (in America), Miss M. E. Magee (in America).

Dr. Ashmore, now entering his forty-eighth year of service in China, reports :

My special responsibility has been the care of the Biblical school, elsewhere called a theological seminary. Though the nature of this work is fairly well known, a few words of rehearsal will be helpful. We need trained helpers, and we must have them; we need many such. So great are the openings at this time, that if we had them and had means to support them, we could locate half a hundred men without delay. We need men for pastors and we need men for evangelists. In order to give them such degree of training as is practicable this class is indispensable.

Our plan is to keep the school open for comers at any time during the year except the hot months of summer. We take students just as they are, and just when we can get them; whether they know little or much; whether we can have them a whole season or only a month or a week. If they have any speaking capacity, and want to study the Bible, and will promise to use what they learn for the good of others, more especially of their own churches,—when they come we bid them welcome.

Some of our students are young graduates from the boys' school, expecting to go out as school-teachers, and there they are expected to do double duty—to teach the members' children on week days, and help expound, or at least read the Bible to them all on Sundays. Some are converted men who have been teachers in purely heathen schools before they became Christians, and some are persons taken raw from the shops, or the rice-fields, or from the fishing-boats, as were Peter and John. Some of them are in middle life and some are well along in years. Now and then we have a man who is fifty or sixty years old. If the root of the matter is in him, we do not mind his age.

It must not be forgotten that here in this mission we who are working out from this center have faith that the problem of self-support must resolve itself very largely into a question of self-nutrition. So our purpose is not only to have a school for those who may devote themselves entirely to the work of the ministry, as evangelists or pastors, but it is also to promote the capacity of the church for self-nutrition, by raising up among themselves men whom we do not expect to see set apart for ministerial work, but who can become readers and expounders and exhorters among themselves.

The success of this method of work has been amply sufficient to justify a very positive enlargement of our means and facilities. It is rather a surprising fact that so large a number of Christian men can be developed in so small a membership, capable of rendering fairly efficient service on the Sabbath. This church, or rather these associated churches, have never numbered more than they do now—a few over twelve hundred. Yet since the beginning, and connected with our Biblical school, there have been nine ordained preachers and forty-two other preachers; that is, men trained in the art of expounding portions of the Word of God in an edifying way. Quite a number of these are dead, for our preachers usually have among them an unusual proportion of people well along in years. Five of them have disappointed us; about twenty are in actual service of the missionaries; and about eight or ten others are doing good ministerial work at their own stations, where they live. The above list does not include present students—ten in number, nor yet the school-teachers, who also preach, numbering about ten more.

Mr. Foster reports :

After three years away from the field it is a great satisfaction to return and again share the work here as in former years. Reaching Swatow in the end of March last, I was just in time to meet the native helpers and members from the inland stations who had assembled for the usual quarterly gathering. This gave me the opportunity within a few days

to get more information as to the condition and needs of the field than could otherwise be obtained in as many months. It was decided best that I resume the charge of the stations in Chao-Yang and Pu-Ning districts, which had been cared for by Dr. Partridge and Mr. McKibben during my absence, and also Dr. Partridge's own field about Jio-Pheng City and Lai-Phu-Sua.

At this last-named place a fine new chapel was to be dedicated in April and I agreed to be present, but once at Kho-Khoi, the scene of the previous year's conflict with "pope and pagan," I was obliged to stand by until the renewed hostilities were quelled, so that was my headquarters for nearly two months, and after that so many other difficulties arose in this part of the field that I was obliged to postpone my visit to Lai-Phu-Sua until November. Then I was able to remain for a month and enjoy many blessed privileges of teaching and preaching. The work there is in a hopeful condition; men of influence and position in their respective villages have heard the gospel, and some have believed. At present there is no outbreak against us, and we rejoice in the opportunity to push forward. There is, to be sure, the same shadow over our path that elsewhere menaces. French Romanists are planting their chapels near every place where we or the English Presbyterians have growing congregations. The situation is perilous, and our only hope is that God reigns and will yet put to shame his enemies. Meanwhile we go on witnessing for the truth with thankful hearts that he has protected us thus far and crowned the year with loving kindness and tender mercy. He blessed our efforts and the intervention of our American minister at Peking, so that the difficulty at Kho-Khoi was officially settled and peace secured; in the more complicated trouble at Lau-Kng the situation was greatly relieved, and we are still trusting his hand to lead into better things.

This Roman Catholic movement has developed both opposition and opportunity. The opposition means danger to the lives and property of Christians,—a trying ordeal for us all; at the same time their evil forms a dark background against which the clear light of the "Jesus doctrine" and the faithful witnessing of his oppressed people flashes out and startles the very heathen into admiration. Such has been the result at Kho-Khoi, where the congregation has nearly doubled within less than two years, and the reputation of the church for justice and righteousness is spread abroad through the whole surrounding region.

As the opposition is not an unmitigated evil, so these opportunities are not an unmixed blessing; if one does not discern the situation and the motives that lead to joining foreign assemblies, trouble will surely follow. The problem now confronting us is to make the most of this trend, which is due to a sense of *weakness* on the part of the Chinese, and, without offending or driving them away, to lead them to realize a sense of *wickedness* and seek the Savior. Often it happens that men who have professed to believe, while only looking for help in temporal affairs, have been led to a living faith even after they had joined the church. At Lau-Kng the people came in because of their clan troubles, and have made us a vast deal of anxiety and trouble through their becoming afterwards complicated with Catholics; yet some of those who made false professions of belief in order to be received into the church, have since shown a true Christian spirit; two who were in prison sent out for books to read to their fellow prisoners and teach them the way of life. God is dealing strangely with this great people, breaking their pride, and in unexpected ways opening a path for his gospel to reach their blinded hearts. It is a privilege to have a share in carrying this gospel to them; it is at the same time a tremendous responsibility to direct missions in China at this critical hour.

My own work during the nine months of the last year was especially trying by reason



of these Catholic complications. During this time I was permitted to baptize six times, thirty-two candidates in all, and to administer the Lord's Supper seven times. One new station has been opened, a child of the Kho-Khoi Church. The believers have provided their own place of meeting, and have provided themselves with books. At another village near by new attendants at that same church are talking of a house for worship. When we see the earth thus bringing forth fruit of itself we rejoice and feel that the Lord of the harvest is visiting the field, and we may look for greater things ere long.

Kho-Khoi has done well in self-support, paying the salaries of both preacher and school teacher, besides all other running expenses save the salary of teacher for the girls' school, which we hope they will also assume for the coming year. Their influence has been salutary in provoking other stations to like good works.

Though war clouds appear on the horizon and the mists of political uncertainty often obscure the future, yet we feel hopeful of years of further privilege to preach the gospel to this people. Our plans are for extending our borders and increasing our efforts to build up the church and reach the unevangelized.

Mr. McKibben writes :

During the first quarter my work was with the same stations as before. On the arrival of Mr. Foster, since these stations had mainly been in his care, it was my happy privilege to transfer them nearly all back to him. I was then asked to take a part of Dr. and Mrs. Ashmore's work, in order that Mr. Ashmore might devote himself to perfecting our vernacular scriptures. This field embraces a number of old, well-established churches. In all there are now fourteen churches and stations in my care. There have been baptisms from all of them but one. Sixty (60) persons have been baptized on the field, and nearly an equal number at the quarterly meetings at Swatow.

There has been an increase in the number of secondary stations, or places of prayer. These are auxiliaries of great value, though we are compelled to move cautiously in extending them. Not all who want to open a place of prayer have a spirit of prayer. In the general upheaval now going on, with the breaking up of the empire and the parceling out of its pieces daily expected, all China is trying to get on good terms with the Western world. A word of encouragement and thousands would flock around us; but the progress of a real gospel would be effectually blocked. We pick our way amid daily perplexities. While taking care at every step not to crush the bruised reed, we must take equal care lest we fall into nets spread for unwary feet. Power to discern spirits is a gift of great value now.

A main effort throughout the year has been to secure Chinese support for the preachers. At the July and October quarterly meetings this subject was given the right of way by general consent. A letter was sent to the churches in July telling them the time was at hand, and that beginning with January, so far as they were able they would be expected to support their own preachers. The churches and stations have responded to these appeals almost without an exception, this being true not of my own field only, but throughout the mission. A number of them have already called brethren to labor among them, and indeed every available preacher is or will shortly be receiving his pay wholly or in large part from the people for whom he labors.

I have tried not to neglect what in this mission has ever been held a fundamental principle: the preaching of the gospel by every Christian up to the measure of his ability. The brethren are systematically encouraged to help in this at all the stations, small and large, new and old. I spent the greater half of December with one of the churches teach-

ing a class of men, the purpose being to increase their knowledge of the scriptures, deepen their Christian life, and augment their usefulness in work and worship. About twenty-five were enrolled, with an average attendance of fifteen, morning and afternoon, and there were other indications of considerable interest. There was no expense to the mission beyond a couple of dollars. That church is presided over by a brother engaged in a secular calling, who comes from a neighboring town and preaches on Sundays, the church paying him a fair remuneration. There lies before me a letter just received from them asking that they be allowed to call my best personal helper to spend six months among them in special Bible instruction from village to village. Their desire must be gratified.

My first thought on a review of the year is gratitude to God that so much has been accomplished. The second thought is of the magnitude of the work before us, the futility of man's efforts, and the need of wisdom, that we may follow lines of action where the Lord will work with us.

Rev. Wm. Ashmore, Jr., reports:

My last report mentioned a beginning made in the work of revising the New Testament in our Swatow colloquial. The continuation of this work has been my chief occupation during the year. Early in the year a rearrangement of the general work was made, whereby my colleagues relieved me of the greater part of those country stations that had been under my care during the year before. Thus I have been able to give almost undivided attention to this work of revision. The native helper best qualified to assist in this work was also relieved from other duties, so that his whole time and strength could be given to this one thing. The committee appointed by the Shanghai Conference of 1890 to prepare a new "easy wen-li version" of the New Testament, met for work at Swatow during the summer, and this, too, proved most timely, for by the kindness of one of the committee, Dr. Graves of the Southern Baptist mission, I was furnished with the results of their work in advance of publication, and this has been very helpful. Messrs. McKibben and Foster have gone over the copy of a considerable portion of the work done, making many suggestions that were incorporated in the final copy made for the press.

By the end of the year the last of the four gospels had been sent to the press and the manuscript of Acts was well advanced. We have from the press the promise of an edition of the gospels and Acts bound together, to be ready for distribution at our quarterly meetings in April. After long and careful consideration of the matter on all sides, we have decided that it would be true economy to have the work stereotyped. The cost of the plates is something like \$300 Mex. (a little less) additional to the cost of setting the type. But with plates we can order a much smaller edition at the outset than would otherwise be required, and can thus avoid all the expense and risks of storing a large edition, in a climate where white ants and worms are likely, in spite of every precaution, to destroy a considerable percentage of books stored for a number of years.

We are continuing this work of revision during the new year, and hope with the Lord's blessing to nearly, if not quite, complete the New Testament by the end of the year.

The matter of supporting their own preachers has during the latter part of the year been pressed on the attention of the people, both at our quarterly meetings here and at the several stations in the country. There has been a good response. Three of the stations still under my care, two of them small and weak as yet, will unite in supporting the coming year one of our oldest and most experienced preachers, and will pay his salary of \$6.00 Mex. per month. Our great need here is more men qualified to become pastors and leaders.

The school work shows a marked growth, both in the boarding and in the country schools. The total number of pupils in the former was 66 as against 47 the year before. The country schools connected with stations belonging to Kak-chie (or Swatow) as a center, have been 13, with an aggregate of 183 scholars, as against 8 schools with 101 scholars the year before. Three of these schools have been self-supporting. The grants made to these schools amounted to \$170 Mex. and the natives paid in as fees or contributions from the stations in support of the schools, \$331 Mex.

Dr. Scott, in charge of the medical work, adds:

One hospital, 2 dispensaries, 4 assistants, 811 in-patients, 247 surgical operations, and 13,381 applications for treatment.

The medical work of this station has continued throughout the year without interruption. The two students who failed to graduate in 1896 passed a satisfactory examination last October and are valuable helpers. We now have five medical graduates. The course of medical study embraces all the essentials of the medical colleges at home. We have fifty-two volumes of standard works which have been translated by medical missionaries in China. These are invaluable aids in training Chinese medical students. Owing to the prejudices of the people we teach practical anatomy by means of the manikin. It was thought best to receive no more students until I return from my home leave in 1899.

During the year 390 patients have been treated for the opium habit. Several of these have professed conversion and have united with the church, and many of them are interested in Christian doctrine. That all of these will remain permanently cured of opium smoking, is more than we can reasonably expect. But there is ample reason and encouragement for us to continue this work, and faithfully care for all who ask us to help them escape from their terrible bondage.

The names of all hospital patients with place of residence have been given to our evangelical workers. Thus all can be looked after spiritually when they return to their homes. Unceasing effort is put forth by our hospital workers, and the gospel is faithfully preached to both in and out patients.

The Swatow missionaries have also rendered efficient aid in this direction, as well as in financial help and valued counsel.

The hospital has come nearer being self-supporting than in any previous year. Drugs have been sold to the Chinese to the amount of \$400, and \$500 has been received on the field; of this sum more than three-fourths has been given by Chinese patients. Gifts of articles essential to the carrying on of hospital work also deserve mention, as they show the good-will and confidence of our Chinese patients. Several of the literati and official class have had medical care and treatment.

Real progress has been made all along the lines, and we hope the time may not be far distant when the hospital will pay all running expenses. For this we are putting out especial effort, as we feel that it is better for these people to be self-reliant and pay for what they receive, when they are able to do so.

Your medical mission plant at Swatow now consists of: one hospital building for women and children; one hospital building for men; one hospital building for contagious diseases; one houseboat for country medical work; one-half of Sherwin bungalow, this house having been built to accommodate two medical and two evangelical workers of the Society of the West.

We can take into our hospital 140 patients provided we crowd them after Chinese fashion. This we prefer not to do; we hope to enlarge our borders at no distant day.

The yearly number of patients has increased from 4,015 in 1890 to 13,381 in 1897. In the eight years there have been over 72,000 patients. To the Society and to friends at home and on the field we are under obligations greater than we can recount, and if our work has been in any degree a success the credit is due to these friends and helpers.

Dr. Josephine Bixby will take charge of this work during my absence, and I bespeak for her the same kind and generous assistance which has hitherto been given to the Swatow medical work.

Miss Scott writes:

During the year ten Bible women have been at work. These are constantly telling how much better the opportunities are now than they were a few years ago. They say they are now received cordially in almost all of the villages and homes which they visit. The Bible woman Sai-kio has been retired from work because of old age. In October the field work was equally divided between Miss St. John and myself. At the same time the Bible woman Sui-Lang was given over to Mrs. Spiecher to help her in the Kityang work. There are now eight Bible women in active work in this part of the field.

The woman's class on the compound was the largest for many years. There were twenty-six members, ranging in age from eighteen to seventy. Of these, ten were baptized during the year and four unbound their feet. There is a growing sentiment in this district in favor of the anti-foot-binding movement. Six of the women were partially or wholly self-supporting while in the class.

In connection with the woman's work a weekly prayer-meeting has been held. It is led by Christian women and some of the older girls from the girls' school. There is an average attendance of about fifty at these meetings.

The Dorcas Society has completed its fourth year. Its usefulness and prosperity increase as the years go by. Over forty garments have been made and given out to the poor of the church. Though more money has been spent in carrying on this good work, a larger balance is reported than in any previous year. Its prosperity is due to the hearty support of the Chinese Christians.

#### MUNKEULIANG — 1882

Rev. G. E. Whitman, Mrs. Whitman.

Mr. Whitman reports:

It has been a year of steady progress. The growth though slow is, we trust, solid and lasting, and the outlook is promising.

*Baptisms.*— There have been fourteen baptized during the year. All of these presented the most satisfactory evidences of their conversion, and we pray that they may not turn out to be hay, stubble, or dross, but precious stones, meet for the Master's use. Two of the number were from a wealthy family, and we have not unsatisfactory evidence that they may use some of their wealth for the advancement of the cause of Christ. A number of our members have died, some others have been brought to life again in the shape of backsliders reclaimed, and we have received a few by letter.

*Present Membership.*— The present membership is fifty. With the exception of three men gone to foreign parts, all are at present on the field, and in most cases they are faithful witnesses of the truth. At two stations the Christians have been subjected to some trouble and persecution during the latter part of the year, because they refused to contribute money for a theater to be held in honor of idols. In one case the aid of the

local mandarin had to be invoked to stop persecution. The Christians have stood firm, and the result has been that their heathen neighbors have learned that Christian principles mean something, and that the Christians are willing to stand by them. Some of the very ones who sought to persecute the Christians are now attending chapel regularly, and matters have been so tactfully settled that no bitter feelings remain.

The grace of giving is slowly being learned. The chapels at Mun Kheu Liang and Pun Shui have both been repaired. The Christians, though poor, subscribed liberally in money and work, and the balance needed to complete repairs was raised from private sources. Our meeting places are now in good condition. Enlargements we hope will soon be needed at Pun Shui to meet the growing demands of the work there.

*Itinerating.*—Visits have been made to different places as time and opportunity offered, with the hope of opening up new stations for the propagation of the gospel. At one of these places, the market town of Kau Pi, the outlook is most hopeful. There has been one Christian there for many years, but the temper of the people as a whole has been so anti-foreign and anti-Christian that no further impression has been made until within a year or two. Quite a different feeling is now manifested, and through the earnest and faithful efforts of this one Christian many have heard, and not a few are hopefully interested in the gospel. We are at present seeking to rent a place there for preaching. Kau Pi will also be a convenient center from which to reach an important surrounding region. The other places visited are not so hopeful at present.

#### KAYIN — 1890

Rev. Geo. Campbell, Mrs. Campbell.

Mr. Campbell reports :

The entire year has been spent on the field, and all but 96 days in the city of Kayin. I have more or less detailed notes of 187 public evangelistic meetings held in the city, and have the names of 286 persons with whom I conversed during the inquiry meetings following.

In the prosecution of our country work I travelled 598 miles on foot, 176 by sedan-chair and 152 by boat. Seven walled cities and many market-towns were visited, only one of them previously unvisited.

A church was organized in June: six were baptized during the year, and four received by letter. Two have been dismissed by letter, and the present membership is eight. We are slowly but surely getting hold of the people, and believe that we shall see greater results the coming year.

Our school was maintained for nine months and a half, and proved a present source of strength as well as the hope of the future. The students helped in the singing and in personal work with inquirers. I sent one of them to Chin-p'in to help the colporter. One result was the winning of a very promising young man, who is coming here next year to study the Bible.

There is an interesting and hopeful condition of things in the district of Chin-p'in, situated directly north of us, also in the district of Vu-p'in in the Fuhkien province and lying still north of Chin-p'in. For years we have been itinerating in this region, but until lately there seemed no especial interest. Now all is changed. I have a letter from a prominent citizen of Siu-pu, a large market-town twenty miles north of here, asking me to open a station there, and stating that there are several hundreds of people there who wish to become Christians.

Our literature has penetrated everywhere; a great many people have at one time or another come into contact with missionaries, and the general verdict is: "The doctrine is good." To embrace the Christian religion seems the readiest way of identifying themselves with the foreign powers. The situation is fraught with danger to true spiritual religion, yet it presents an unexampled opportunity for the propagation of the truth. There must be much patient instruction to clear away misapprehensions. We crave the prayers of God's people for the tact and faithfulness we need in dealing with these unusual conditions.

If we had the money we could buy at a reasonable price premises adjoining our school which would provide the additional accommodation we so much need for that work, and also give us two rooms which would answer very well as a temporary chapel. Our lack of native helpers forbids any halt in the work of the school; but we are cramped for room. A chapel we must have, or the work will suffer.

#### UNGKUNG — 1892

Rev. J. W. Carlin, D.D., Mrs. Carlin, Rev. A. F. Groesbeck, Mrs. Groesbeck.

Mr. Carlin reports:

Our work for one and a half years has cheered us, yet we think it more promising now than ever. Our greatest regret is the lack of trained, efficient preachers to locate at places where we ought to have stations, as indicated by the hand of the Lord; yet we thank that same Lord that he has given us good ministerial students who will soon be prepared for the work he has made incumbent upon us, for wherever he assigns a work he also furnishes the ability and means to perform it.

On reference to our books we find that 245 applications were made for baptism in the year and 124 were baptized, 13 died, 5 were excluded, 2 of them for lying and headiness, 2 for gambling and 1 for theft. These are all we have had occasion to exclude in the four years of our work here. We have never had one to return to heathenism or to prove treacherous; we have never had but three to regularly absent themselves from church on Sundays, and they will be excluded at our next quarterly meeting if they do not repent. It appears from these data that our people are stable Christians.

We believe that all of our people, including adherents, are zealous, for their entire stock of talk with each other and the missionaries is about our church and work. Without the directions explicitly from the missionaries they have secured prayer-meeting places at ten or twelve different places. The brethren and adherents meet every evening at these places of prayer to sing, pray and read and expound the scriptures, according to ability. The preachers at regular stations visit these places of prayer as often as possible and preach not only to brethren but to the heathen also who may drop in, and at night they teach the brethren, after the order of a Bible school. Into these schools the heathen freely enter, many of whom are thus led to attend Sunday chapel preaching. I know of no feature of our work that is more gratifying and hopeful than this, for within it is the element of almost indefinite multiplication. Some of these places of prayer are loaned by the brethren, others are rented of the heathen.

We have now a permanent station at Ko-tung, where we have done much preaching, but where it has been most difficult to secure a house. Ko-tung has a population of ten thousand, and is surrounded by many towns in a rich country, from which the people may go to Ko-tung to preaching. We shall have at least two hundred regular attendants at Ko-tung as soon as the house is opened.

Last Sunday I preached at Sô-lai to four or five hundred regular attendants representing twenty-six surrounding towns, as well as to several hundred irregular attendants and heathen. The brethren there have diverted \$67 of their last year's contributions to missions for the purchase of a lot upon which to build a church, the attendance having long ago outgrown the capacity of the present building. The lot is deeded to the Missionary Union. Schools for boys and girls were taught there each forenoon for eight months of the past year, averaging ten boys and six girls. The native brethren say they will help both in money and work towards building a house.

We could not desire greater civility than we receive at Ungkung; wherever we go we are saluted and invited, nay entreated, to enter the people's houses, and we can without fear of offense preach or teach in anyone's house. We are most frequently requested to do so by the householders with impunity on their part, whereas formerly they looked frightened when we began to teach in their houses.

Mrs. Carlin, with as good a set of Bible women as ever blessed any mission, has free access to all the heathen homes, where they teach with the utmost freedom and are heard with equal politeness, not infrequently eagerness. The woman's work is in a flourishing condition; this I say not because of the present status of attendance on preaching so much as because of the hundreds and hundreds of women who through Mrs. Carlin and the Bible women have almost decided to come out from heathenism. We know where they stand; that it is on the verge of this decision.

We preached out in hundreds of the surrounding towns during the week days of the year, where we always had good hearings and treatment, and sold above nine thousand books and tracts. From this continued seed-sowing from year to year in hundreds of towns we are not unreasonably expecting a large harvest in the near future. The time is come when if a missionary works in China he shall soon see the fruit of his labors, but the time is past for saying that China is a hard mission field.

We have a class of eight Bible students in training for evangelistic work, also five in training for Bible women. These are the picked men and women of our mission.

In closing we record our thanks to God for the increase of our missionary force in the persons of Mr. and Mrs. Groesbeck, who find the natives joyous to receive them, and a wide door of opportunity wide open before them.

#### CHAUCHAUFU — 1894

Rev. H. A. Kemp, Mrs. Kemp.

Mr. Kemp reports :

In the few years that I have been permitted to work here, I think the past year has been the most encouraging of all. There has been a marked change in the reception given to us and the gospel. We have met with no hostilities. There has been far less reviling than in previous years.

In the past year we have visited over two hundred towns and villages; many of those had been visited two or three, and some of them four times. In some of them our former visits were remembered, but in most of them we and our message had been quite forgotten. This proves to my mind that merely going through the land sounding the trumpet, as some say, is not enough. There has been a marked increase in attendance at the chapels after these itinerations.

Phû-sâng is distant from Hu-City about ten miles, and is in a densely populated district. The average attendance there has been seventy-five for the year. The hearers

are constantly changing. They come until they learn that there are no worldly benefits to be derived, and then they drop out and new hearers take their places. I think it may be safely said that nine-tenths of all that come are interested only so far as they can secure the foreigners' aid and influence in assisting them in worldly matters. During the past year I have been offered several places to open chapels, all of which, after looking into the matter, I found it necessary to decline.

During the past year have examined fifty-nine candidates for baptism; baptized sixteen. The Phû-sâng Church has paid its school teacher, taken care of its poor, and gives promise of doing better in the year which we have already begun.

Hu-City is a hard nut to crack. Its shell is thick, and it will take hard blows and many of them to break. There have been some additions here, but most of them have been from surrounding villages rather than the city itself. The city, however, is a good center from which to work this populous district.

#### KITYANG — 1896

Rev. Jacob Speicher, Mrs. Speicher, Miss Josephine M. Bixby, M.D.

Mr. Speicher reports:

During the past year the gospel at Kityang has made substantial progress. The Chinese have come in large numbers to our chapel. This, however, did not always signify that they were under any conviction of sin, or that they desire to forsake their idolatry. The Chinese heathen are indeed a study. Realizing that their government in all its departments is weak, they are now eager to be in close touch with the formerly despised missionary. It follows that the missionary must constantly be on his guard lest unscrupulous persons succeed in obtaining his influence. It is trying to us to be constantly suspecting and doubting our fellow human beings, and the reaction effect is certainly not wholesome upon the missionary. But the welfare of the work demands that the missionary suspect every new-comer. The truth as it is in Christ alone must make it plain who are the true worshippers and who are the false. But apart from this unpleasant feature of the work, we have great reasons to rejoice in that God has led quite a number of men and women out of heathen darkness into the gospel light. In all, ninety persons applied for baptism at Kityang and our outstations. Of these ninety the church at Kityang, after thorough examinations, received thirty as worthy of baptism; besides these there were four men from Lau-Kung who were baptized at Kak Chieh last January. Thus in all thirty-four persons were added to the church. The Lord grant that they may all "be faithful unto death."

We are sorry to report that Dr. Bixby became ill during November, and has to lay down her important and blessed work for a season. The hospital is still open, and medicine is dispensed by her native helpers. May God continue to bless the work of the hospital, and may means be forthcoming to help Dr. Bixby in her plans concerning the hospital.

The burning of the cottage last August was most unfortunate. Nevertheless, withal we have reasons to thank God that it was not worse.

The preaching-hall in the city has proved a success. We have been trying for many months to open another hall in the city, but only at the present time does it seem that we are to be successful.

The women's work has been under the direction of Mrs. Speicher. Regular prayer-meetings have been held, and many women while staying at the hospital were instructed concerning the "one thing needful."



*Chim-khen.*—This place was opened a little over a year ago. The progress of the gospel at this place has been a great joy to us. Evangelistic or instructive preaching continued every night throughout the entire year. I shall never forget with what joy many of the heathen received the message of salvation. The worshippers have raised about \$350 to build themselves a house of worship worth over \$500. They also contributed about five hundred days' labor towards building the chapel. The church at Kityang contributed \$32, and \$68 was granted from my appropriations. The chapel will be a beacon light in that populous district, as there is no chapel or house of worship for miles about. We hope to open a "place of prayer" in one of the remote villages in the Chim-khen district.

*Itinerating.*—During the past year we visited over one hundred and fifty villages in the western part of the district of Kityang. Our work was handicapped because of the innumerable clan-fights among the villages. We were often solicited to open up work among such villages, but we knew it was largely to use our influence to their advantage. However, in spite of all hindrances a good many have heard the gospel, and it has resulted no doubt in the dispelling of false conceptions of the nature of our work.

*Schools.*—Concerning this part of the work we are happy to report substantial progress. A year ago we had no schools whatever. During the year we had four schools, three of which were in session throughout the year. The maximum attendance for all the schools was sixty-two. At Chim-khen the Christian school has made a very good impression upon the heathen. They admit that our Christian method is far superior to their own. Two of these schools were practically self-supporting. The school at Kityang was small, owing to our inability to furnish the boys from surrounding villages with a place to live. We are contemplating, in view of the cramped condition of our work, renting a large house in the city, which will answer not only as a very suitable preaching-hall, but offer rooms for a boys' and girls' school besides; also a large room to hold prayer-meetings; besides this another part can be used as the home of one of the preachers.

### *West China Mission.*

SUICHAUFU — 1889

Rev. C. H. Finch, M.D., Mrs. Finch, Rev. Robert Wellwood, Mrs. Wellwood, Rev. C. A. Salquist, Mrs. Salquist.

Rev. C. H. Finch, M.D., reports:

Messrs. Wellwood and Beaman were ordained, Mr. Wellwood to be pastor of Suifu, Mr. Beaman to be pastor of Kiating. Suifu Church has received during the year five by baptism, dismissed one, suspended one, one marriage, no deaths of active members. Church numbers 23 active members and one under discipline. Sunday-school numbers about 75, divided into six classes.

Sunday services: Prayer-meeting at 10 A.M.; preaching at 11 A.M.; Sunday-school at 12 M. Christian Endeavor numbers 24. Prayer-meeting meets Sunday evenings. Church midweek prayer-meeting Thursday evening. Church collections on Communion Sunday average about 1,300 cash a month, 1,000 given by foreign members.

Daily preaching in street chapel. Pastor conducts during week a class in Bible study, a class in homiletics and a teachers' class to study Sunday-school lesson. Christian Endeavor collection goes to support the street chapel.

Mr. Wellwood writes :

Taking an impartial survey of the work and its prospects, I think there is much to be encouraged about. My work during the past year has been entirely given up to pastoral and evangelistic work in the city. Street chapel preaching has been carried on daily and also four nights each week. By this means we reach both country and city people. In the daytime country people are largely met and city people at night. During the year attendance has been very good and attention encouraging. No definite conversions have as far as I know taken place, but a knowledge of the gospel has been gained which will bear fruit some day. This daily preaching is the most important branch of our whole work and will have, in fact has now, far-reaching influence. Wherever one travels through the prefecture men are met with who have been to the street chapel and claim an acquaintanceship. This in itself is a fact of much importance, and always leads to a grand opportunity of pressing the claims of the gospel upon such individuals, and deepening impressions.

In addition to street chapel preaching I have had charge of all the regular church meetings, and have tried to help and build up the Christians. In looking over the year I can say it has been a labor of love. I find the Christians hopefully responsive to the claims of Christ upon them, and they have tried to serve Christ to the best of their ability. The outlook for the little church is hopeful, and we are expecting great things for them in the future. Five have been added during the year; one has been excluded and one is now under discipline. There are several inquirers, some hopeful and some I fear coming for the loaves and fishes. Whatever they come for or from whatever motive, we do our best to give them the gospel and are glad of having an opportunity to do so.

The country work is very promising; in one or two cities there is quite a little interest, one place, Li Chuang, having between twenty and thirty inquirers. The other place, Lau Kci, has some five or six. A few weeks ago I paid a short visit to the former place and was favorably impressed with what I saw. In time and with constant nurture and care a strong work will result in this place. The inquirers at Li Chuang pay their own rent on the meeting-place and pay all running expenses, and the object in view is to develop local talent to carry on their own work there. I think there is material if it can be developed.

Our little school has been successful during the year. The attendance though small has been regular and progress very satisfactory. The school is intended only for the children of the church members and inquirers. I have several applications for the coming year, so I hope to increase the numbers and thus extend its influence. The pupils of the day school form the nucleus of the Sabbath-school, which promises to become popular with the young community in our immediate neighborhood.

We are very grateful for our new chapel, which is now completed. This is a very important addition to our work here and has long been desired. It has seating capacity for 350, and we have very good congregations generally on Sundays. I trust the interest will increase and that many may be led to know God and find salvation through Christ.

Mr. Salquist reports:

As others will no doubt report about the city work, I will only mention something about my particular work in the country.

In the cold season most of my time has been spent in the country, mostly in itinerating work. Mounted on my mule, who is a good climber, with a paste-pot and a brush tied to the saddle, and posters in the bag, I slowly pursue my journey. Every few miles we pass

a wayside eating-house and resting-place. Here we dismount, untie the paste-pot and begin to put up a poster with some such verse as "There is only one God," etc. This furnishes a text for the sermon or talk, which usually follows. If any one wishes to buy gospels or tracts we sell them at a nominal price. When we arrive at a town or village we usually stop a day, and take advantage of every opportunity for private conversation as well as bookselling and preaching. The evangelist who accompanies me is especially useful in explaining the gospel to those who come either from curiosity, or otherwise, to the inn.

A word as to visible results: In nearly every place we get a respectful hearing for the gospel, and nowhere have we been molested or interfered with in any way. Many people tell us, for the sake of politeness, that our doctrine is good, but others, we are persuaded, do so from conviction. When the question is put why they do not give up idolatry and believe, the usual answer is, that they fear the ridicule and persecution to which they expose themselves. When the believers are more numerous they will also join us. This, I am sure, will be the case.

In two places, twenty and forty miles respectively from Suifu, we have regular work. Some ten or twelve profess to believe, and many are interested in the gospel. We aim at visiting these places as often as other work will permit. An evangelist is working in these and some neighboring places, preaching and instructing inquirers. Being fully convinced of the necessity of developing self-support, we insist on the members and inquirers paying the rent and running expenses of the preaching place, if they want one in their city. This may be slower work than the other methods, but we believe it to be right, and with that conviction we do not fear to wait a little longer for converts. It is certainly easier to pay, say \$5.00, than to get the natives to pay it; but in the end five cents paid by themselves for their own work, does more good than \$5.00 paid by the missionary.

Thus the years go by and the seed is sown; some doubtless by the roadside, on the rock or among thorns, but some falls in good ground and bears fruit. We have no doubt that after years will show much greater results than those we see now.

#### KIATING—1894

Rev. W. F. Beaman, Mrs. Beaman, Rev. F. J. Bradshaw.

Mr. Beaman reports:

The year has been one of activity. The work has been passing through that stage where the minutest details must be attended to by the missionary in person. To neglect or slacken the tension would be to imperil the work now in the bursting of the bud, as it were, and injure the future development of the flower.

Mr. Bradshaw came to us from Yachau during the early part of the year, and has proved a help and strength in the work. Our street chapel was opened, and first real work was begun during the spring months. Although three years had passed since our coming to the city, no definite work had before been formally begun. The first year we were here was taken up with study. The second year we were driven out by the riots of that notable year. The third year was occupied in repairing the torn-down places and securing a place for preaching. The past year has witnessed a better state of affairs. The work in its different branches has been organized, and some results have begun to manifest themselves. The street-chapel preaching is most encouraging. Crowds come from day to day to hear the gospel preached. Some are inquiring the way, while others are ready to receive baptism. Country work has taken on a definite form, and the Kiating district is

being systematically worked, in view of establishing outstations that will be periodically visited. The Kiating field has been connected with the Yachau field in the opening of a small preaching hall in a midway city by the name of Hangya. This outstation is opened and will be carried on by the workers of the two stations, Kiating and Yachau.

Plans are also being made to open an outstation in Chienwei, a midway city between Kiating and Suifu. When this plan will have been carried out, the whole field of the West China mission will be well connected and a good basis for work well laid. The work is encouraging in every way, and present results already amply justify our being here.

Mr. Bradshaw writes :

The year has been one of progress in every way. Some advance has been made in bridging the distance between the Yachau and Kiating colloquial. Two rooms have been built on the wall behind the street chapel, which though in a malarial district, gives me shelter, so that I am not afraid to go clear across the city from and to my work in summer suns and rains and darkness.

The street chapel and guest hall have been prepared for evangelistic work. The work has been organized. At the station Mr. Beaman takes charge of the pastoral and I of the evangelistic and medical work.

At our little dispensary during the year nearly three thousand patients have called. This has helped to open our street chapel and disarm prejudice in the city, and in the country we meet many friends it has made for us.

The country work has also been divided. Mr. Beaman is working the district towards Yachau, and I the district towards Suifu. In this way we hope to consolidate our work as a mission, and make each station helpful to the other.

In connection with the Suifu brethren we hope to open a room at Chien Wei, an important prefectorial city of the third rank, the center of many market-towns and the natural terminus of the Kiating circuit.

I have been enabled to make two long trips this year. The field has been looked over, books have been sold, sheet-tracts have been posted, the gospel has been preached, and a large, thickly populated, well-watered district containing about thirty villages has been entered, some friends have been made, and the prospects are bright. For all this "we thank God and take courage."

#### YACHAU — 1894

Rev. W. M. Upcraft, Mrs. Upcraft, Mr. H. J. Openshaw, Mrs. Openshaw.

Mr. Upcraft reports :

During the year just closing we have received much encouragement and blessing in Yachau, with some of the deeper lines of disappointment and sorrow to accentuate and set forth the goodness of God.

In the early part of the year Mr. Bradshaw was transferred to Kiating, leaving the work in the hands of Messrs. Openshaw and Upcraft.

On the return of the latter from the coast, where he had gone to meet Mrs. Upcraft, the work was definitely organized for both city and country so far as the limited strength of the mission would allow.

In the city a street chapel was purchased with a small dispensary attached, and became rapidly the center for the daily evangelistic work of the church in the city.

Daily preaching has been maintained, with medical work on alternate days. In the evenings services have been conducted at the chapel attached to the compound. It has been our aim to provide for a service each evening, varying from ordinary mission preaching to inquirers' Bible and singing classes. Mrs. Upcraft has also held meetings for women, paid visits to their homes, and conducted educational classes for both boys and girls.

In the country work Mr. Openshaw has made several long and very successful trips. The district has been divided up into circuits, and the plan has been to visit each of the circles in turn as often as time and circumstances permitted. Several homes have been opened to the visit of the missionary and much seed has been sown.

Coincident with this work in town and country has been the work of the opium refuge, which has been a road to some from the slavery to opium to the hope of the gospel of our Lord Jesus Christ.

As the result of the year's work so far as known: One man has been baptized, fifteen persons have enrolled themselves as inquirers, one outstation has been opened at Hungya and a second opening secured at Miu Sau, both important centers. About four thousand persons have visited the dispensary, while twenty-five opium suicides have been treated, and many visits paid to the sick in their homes. About twenty persons have been in the opium refuge to break off the habit, of whom three are hopeful inquirers at this date and others quite friendly toward us.

For all this and the continued good-will of the people toward us, we are devoutly thankful and desire to glorify God, whose grace has thus helped us in every way.

The mission is about to be reinforced by the arrival of Mrs. Openshaw, and the future holds much promise and affords large ground for hope.

### *Central China Mission.*

HANYANG — 1893

Rev. J. S. Adams, Mrs. Adams, Rev. G. A. Huntley, M.D., Mrs. Huntley, Miss Annie L. Crowl.

Mr. Adams reports:

Miss Annie L. Crowl arrived in November. As a friend of many years we warmly welcomed her. She comes to work among the women, and has begun her Chinese studies and experiences.

Dr. and Mrs. Huntley joined us as the year closed. Our brethren gave these reinforcements a hearty welcome. They had been praying for a doctor to be sent, and are strengthened by a quick reply. Dr. Huntley has a knowledge of Chinese, and is prepared to go to work at once. We are grateful to God for the coming of these dear friends.

The Hanyang Church has a membership of five missionaries and twenty-one Chinese. During the year we have registered forty names as inquirers, of whom we have baptized nine persons. We have received twenty-nine from the commencement.

Caution has been exercised in receiving converts. We prefer what we believe to be scriptural; first, *pure*, and only a pure church can be a powerful one. We could have baptized many scores where we have received units. This caution has saved us very serious trouble. Contributions were cheerfully made by this church towards the debt. Individual members have given help to flood refugees, and other cases of benevolence have come to light which cannot be put into a report. The church has formed a Missionary Society

to open a station en route to Hunan. The foreign members give \$6.00, and twenty-one native members give 3,400 cash, or \$4.00 Mexican per mensem. Thus every member of the church is a giver for foreign missions. We want a chain of stations across to the Hunan border, and have decided to open Kiu-yü-hien (which is half way there) without expense to the Union. This willingness to help others in our little band gives cause for gratitude and praise. While not directly self-support it leads to it, and people who are taught to help others will soon learn to help themselves.

Mrs. Adams' work among women has met with distinct encouragement. Although her Sunday and week-day classes are but small they are doing good service, which will increase in value. Her efforts against footbinding are telling beyond our immediate circle. The Central China missions are being stirred up about this question; some have not begun right, and find now that it is difficult to get into line.

The field is immense. We are in a center which as a point of convergence resembles Chicago. The trade inward and outward brings a vast number of people past our doors from far distant parts of China. Our preachers and colporters have been welcomed many miles from Hanyang by travellers who have heard the gospel in our chapel. There are many cities with very large populations, say from twenty thousand to half a million, at present without a witness for the truth. We could send native helpers to preach to the heathen and instruct inquirers, to open chapels, and distribute the word of God at a small cost of 120 gold dollars annually. This would provide rent for house and chapel, salary of a preacher, taxes, incidental travelling expenses, etc.

*In Conclusion.*—Within the next twelve months great things may be expected to happen in China. Many observers in all classes of society feel that China's greatest crisis is at hand. What the result to missions, who shall tell? May God preserve China from the power of Russia and Rome, for then the period of freedom of conscience and the era of healthy growth would end. Trying as the work in China undoubtedly is, we can easily imagine political conditions which would make it well-nigh impossible.

Over and above political clouds the sun is shining brightly. Thank God for faith, and also for a considerable amount of sight. There are signs of blessing everywhere. The numbers received into the churches exceed any previous years; the number of inquirers, from whatever motive they come, constantly increases. The circulation of Christian literature is enormous—a million and a half volumes sold from this center alone this year. The press is making itself a power in the land. *Onward Progress*, a new native paper published in Shanghai, is the motto and sign of the times. The viceroy here issues strong proclamations forbidding foot-binding as cruel and degrading. The vicious Hunan press, which formerly so slandered Christ and his people, is now occupied with reform and educational matters. The telegraph and electric light have at last reached Hunan; better still, the gospel wins many victories there.

Doubtless God has mighty purposes of grace for China. When we read his promises and remember the prayers of half a century made by thousands of earnest souls for China's salvation, who shall doubt that China's day of redemption draws nigh.

After twenty-four years of labor for China, my wife and I feel abundantly satisfied that we have been where God would have us, doing the work he delights to bless, and that through our humble efforts something has been done to hasten the fulfilment of the pledge made to the Lord Jesus—words which made me a missionary: "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

## JAPAN

The Society has not been furnished with funds to reinforce the mission, though the need of at least two new mission families has been emphasized in the two last annual reports. Notwithstanding this disappointment, and in the face of many discouragements, our diminished but untiring force of workers have held on their way with unfaltering courage and hope. In the rapid material growth of Japan the thoughts of the people have been turned towards money-making and the development of business enterprises, thus for the time, at least, adding another obstacle to those already sufficiently formidable to the reception of the gospel. The Word, fully and faithfully preached by missionaries and native evangelists has, however, not returned void. The reports show an addition by baptism of 189. Excellent work has also been done in connection with our schools. Reference has been made to the check that the Tokyo Baptist Academy has received in the loss of its buildings,—a loss which for the welfare of the whole mission should be speedily repaired. The Theological school at Yokohama is growing in favor with the native churches, and making its influence more widely and beneficially felt with every passing year. Without a properly equipped ministry—men with spiritual and natural gifts reinforced by careful training—there would be slight hope in the future for our Japan mission.

During the past few weeks another step has been taken by the committee in rendering available the gift of £2,000 from Mr. Robert Allan of Glasgow, Scotland, towards the opening of a mission among the neglected thousands inhabiting the islands of the Inland Sea. With this sum a steam vessel was to be provided, which should furnish a home and a means of conveyance to the missionary working among these islands. With the hearty concurrence of the generous donor one-half this sum has been invested, the income only being used for the support of the Society's stations on the Liu Chiu Islands. The other half is to be expended in a sailing vessel, instead of a steam yacht, which will meet the requirements of the work and be less expensive to maintain. It has been no slight matter to secure a man for this position who combined first-class seamanship with suitable qualifications for a missionary. Long and patient search at last was rewarded in the discovery and choice of Mr. Luke W. Bickel of London, a son of our honored missionary, Dr. Philipp Bickel of Hamburg. Mr. Bickel and Mrs. Bickel have recently sailed for Japan, where he will devote the first year to the study of the language and in supervising the building of the vessel, so as to be ready for active service when the new treaties go into effect in July, 1899. We commend this new and interesting work to the prayers and sympathy of the churches.

## YOKOHAMA—1872

Rev. A. A. Bennett, Mrs. Bennett, Rev. C. K. Harrington, Mrs. Harrington in America, Rev. J. L. Dearing, Mrs. Dearing, Rev. F. G. Harrington, Mrs. Harrington, Rev. W. B. Parshley and Mrs. Parshley in America, Miss Clara A. Converse in America, Miss Mary A. Hawley, Miss Harriet M. Witherbee.

Mr. Bennett writes :

A retrospect of the past year emphasizes Japan's great need of a spiritual quickening. Published and unpublished statistics attest the same thing. The Scripture Union closed its year with a membership of over 11,000 supposed daily Bible readers; the Bible Societies' sales of Bibles, Testaments and portions exceeded 53,000 volumes; the Tract Societies' committee sold, of books and tracts together, more than half a million copies, being an excess over any previous year of more than 60,000; the Protestant missionaries, male and female, after allowing a deduction of twenty per cent for absentees, numbered 520, the ordained native preachers about 300, and the other male and female native helpers about 880 more, while the total Protestant membership of Japan aggregated, according to report, 40,578.

Yet this vast machinery, whose ample proportions would be more clearly set forth were all the data obtainable given, has seemed to many to move as if it were either clogged or lacked the steam necessary to propel it aright. This is justly a matter causing great concern. It should be added, however, that some—perhaps hundreds—have been earnestly crying to God, and believe that he has heard them. Even at this time there are in many places those welcome drops that seem to be the precursors of showers of blessings.

In the Yokohama Church, while new members have been added to the church, the Sunday congregations have not grown, and the prayer-meetings have been poor in attendance and in interest. The church has indeed continued to support its native preacher, Takeda-san. He seems to be earnest, and is certainly a good preacher. I hoped he would have been ordained as pastor before this, but the church seems opposed to it, and I do not deem it wise to push the matter. The year has been one of much trial to our members, both on account of high prices and of general sickness. To some extent, however, they have reaped spiritual good from physical evil, and believe that at least one or two have been given back to them in answer to the prayers of the church, after physicians and friends had well-nigh despaired of recovery.

My own time has been, as in former years, partly given to theological instruction and partly to evangelistic work. Each line of service has brought its own emolument, and each continues to grow more and more fascinating.

The theological training of the past year was not confined to Yokohama. Brother C. K. Harrington and myself represented our seminary in a month's summer school for preachers held at Chofu in August. Though the burden of the work naturally fell to us, we were ably assisted both by some of our own missionaries and of those of the Southern Baptist Convention, especially by Rev. Mr. McCollum, their missionary at Fukuoka. From what was seen and heard at the time, and what has been since, we have reason to believe that God's smile rested on the effort, making it a success.

My evangelistic work was mainly confined to Yokohama and vicinity. In Yokohama I have worked in conjunction with brother and sister missionaries for the upbuilding of our one Baptist Church. Two preaching places in the city have been under my direction, but owing to various obstacles in neither of them has preaching been regularly maintained throughout the entire year.

There have been during the past year more baptisms than usual at our outstations, and the work in the country has compared favorably with that in the city. The little band of believers at Kawasaki seem earnest, and are much encouraged by the addition of new converts to their number. At Haramachida the work seems more encouraging than ever before. At Atsugi and Odawara prospects seem very bright, and the native preacher, Ikeda-san, is more encouraged than he has been for ten years back. At Yumoto, where



we have recently opened a preaching place, several hundred often convene to listen. By special request also the preacher at Yumoto, the Ikeda-san just referred to, regularly addresses twice a month an important meeting of young men, who first intruded themselves upon his notice in an effort to break up the general meetings at the preaching place there. It may not be out of place to mention also that the little church at Chogo, though without any additions during the past year, has given one evidence of its continued vitality in an unsought, unexpected contribution on their part toward my travelling expenses in visiting them. The sum was very small, not amounting to \$1.50 in American money, but meant much to them, and consequently was the occasion of profound thanksgiving on my part. With the exception of Ikeda-san, there has been no native preacher living at any of the outstations. Kawa-mura-san has worked so far as his seminary studies would permit, and other students have assisted, especially at Kawasaki. In this latter place also Kawashima-san, a member of the Yokohama Church, has rendered considerable service without seeking or receiving any financial remuneration. All these things, though encouraging, do not lessen the necessity for our crying: "Oh Lord, revive thy work!"

Mr. C. K. Harrington reports :

It is hardly necessary that I should attempt any detailed account of such parts of the work as are intrusted to my care, as the substance of most that I could say will be incorporated in the reports of Brethren Bennett and Dearing, my work both in direct missionary labor and in the seminary being chiefly of an auxiliary nature, Providence having favored me with that happy place where I can have all the toil and enjoyment for which I have strength and capacity, without any very burdensome responsibility.

The first four months of the year and the last three I devoted myself, as usual, almost entirely to my duties in the Theological school, though I was able to preach occasionally in Yokohama or the neighboring stations, and also to keep up in a small measure my study of the language. During the latter part of the year I had the pleasure of contributing two hours a week towards the Bible study of our admirable girls' school, Miss Converse's absence rendering a little help of this kind acceptable. I have nothing to add to what Brother Dearing will report concerning the seminary, except to mention that my growing familiarity with the thirty-nine provinces in my department, and an appreciably increasing readiness in the use of this language, which I never hear any one save a "tenderfoot" express the hope to master, make my labors in the school year by year less of a drudgery and more of a delight.

From early in May till the end of July I was engaged in evangelistic work in the plain of Matsumoto in the province of Shinshiu, where I usually spend my summer vacations, and made a short visit there also in October. My companion and helper during the summer was Mr. Kaneko, one of the seminary students, who had acted in the same capacity the preceding year. He is a man of much prayer, unflagging zeal and an abounding optimism, and the work of the Lord seems to prosper in his hands. Besides house-to-house work and the distribution of tracts and scriptures, we held many meetings both under cover and in the open air, and as a rule had fair audiences and an attentive hearing, with here and there one in whose heart the faith found a welcome. I had the pleasure of baptizing six new believers, who gave good evidence of a change of heart, and there were a number of "seekers of the way," whom we hope to have added to the church ere long. Mr. Kaneko spends this winter on the field to follow up the work of the summer, expecting next fall to resume his studies in the seminary. His wife, a devoted Christian woman, is ably seconding his efforts, and they report good meetings, a flourishing Sunday-school and a growing interest among the people.

The month of August I spent with Brother Bennett at Chōfu in the summer school that was held there for the Japanese evangelists in that part of the empire, but the change from the mountains to the seashore affected me so unfavorably that the help which I could contribute was almost merely nominal.

With the above exception I have to be grateful for a good degree of health during the year, and for much enjoyment of the life and work which the Divine Goodness has allotted me.

Mr. Dearing, for the work in the Theological Seminary, reports:

The past year in the seminary has been a very prosperous one. In April we graduated a class of four excellent men. This was the first graduation exercise under my charge. The exercises were arranged to come just before the annual conference, which met in Yokohama and thus was largely attended by the missionaries from the more distant stations, as well as by both Japanese and missionaries and friends residing nearer. The young men acquitted themselves with credit and have gone out to do good work. One has settled over the Yokohama Baptist Church; one was called to take charge of the Kobe Baptist Church; one at once entered upon the work of Japanese editor of the native Baptist paper, and also was in charge at the same time of certain evangelistic work; the fourth went at first to Sendai to work with Mr. Hamblen, but a vacancy in the Morioka Church has been lately filled by his being placed in charge of the work there. Thus all four are filling some of the most important positions in our denomination in Japan today. That they are doing this work well speaks for their training as well as for themselves. Certainly the training such men for such positions of trust and influence is a wise expenditure of time, even if it takes several of us to do the work in the thorough manner that the exigencies of the case seem to demand.

Six new men were received into the seminary in the fall. Two of these are men who have spent more or less time in America. One as a student of Mr. Moody's school at Mt. Hermon for two years, and later sent back to Japan for his education, is supported by Dr. Dixon's Church of Brooklyn. Another was in America for some years, where he was offered an education by friends who were willing to support him, which he refused. He has spent some time in Hawaii and in Japan since his return in faithful preaching, but he has of late felt more and more a need for deeper knowledge and training in the Bible, and has come to us and is doing excellent work. I speak at length of these two men, as they are evidence that we are doing what it has been the purpose of the seminary to do: provide a satisfactory education for young men, so that there shall be no necessity for the greater expense of going to America. We are not only still certain that we can provide young men with a better training more adapted to their wants than they can get in America, but we are glad to see that the young men themselves are realizing the fact as well.

The seminary is fast making a reputation for itself that is creditable to the denomination. The harmony and good spirit that has prevailed during the year has been a ground of joy. A profitable session of summer school was held under the auspices of the seminary at Chōfu, by invitation of the brethren in that part of the field. Mr. Bennett and Mr. Harrington represented the seminary. By this means the influence of the seminary is extended and the usefulness of the teachers increased. It must be remembered that no one of the teachers is by any means limited in his work to the time which he gives the seminary. Each one is otherwise employed during the summer, and to a greater or less extent carries on other work during the term time also.

We contemplate a special session for evangelists during January in connection with the

regular session of the school. Such a school promises to be useful, but fuller reports will follow when we have seen the results. Lectures have been frequently provided for the students during the year, and prominent men passing through Japan have been brought before them as much as possible. We strive in every way to give the students as broad a Christian training for their future work, both mentally and spiritually, as possible. The social needs are not forgotten, and the development and growth of Christian character has been most gratifying.

Very valuable work was done during the summer by the students in different parts of the country. During term time as well each one is responsible for some evangelistic effort. This is undertaken not as a task, but with heartiness and love. The training given by the Japanese teacher in delivery and literary style has been very profitable and practical. Great improvement has been seen in the removal of mannerisms. The aid received from Mrs. Bennett and Mrs. Dearing has been of great value to the school. I have to record the cordial and sympathetic support that has been received during the year from all the teachers. Great credit is due to each one for the devotion to the school, which in individual labor for the seminary is marked. Without such support what has been accomplished by the school would have been impossible, and to the united fidelity of all is due the credit for the measure of success attained. Said one recently, a member of another Mission Board: "You are to be greatly congratulated on having associated with you a corps of such able teachers, each of whom is admirably adapted to the work which he is doing. Your school cannot fail to accomplish great things for Japan." I pass on the remark to the Board whose wisdom has made possible the combination referred to.

*Country Work.*—I was able to take two tours in the country during the summer. On these tours the condition of the field was found to be most promising. Three were baptized, and the people were especially ready to listen. I sent three student evangelists to different parts of this country during the summer vacation. One who labored at Tiara and vicinity was very successful. That church has had some trying experiences, but they were gathered together again, and much encouragement came from the students' efforts. A preacher is needed there, and frequent visits from a missionary. Other missions have sent evangelists there recently who have somewhat endangered our work. Apparently aid from the Missionary Union is needed but little longer to make this church self-supporting, but the present is a critical period. Christianity has a good report in that country, and in many towns around Taira good and immediate results should follow wise effort. It has been purely Baptist ground for so long that it especially appeals to us for help at the present time. A student at Makabe was especially successful in this new town. The little band of believers here are very zealous, and they have made a good beginning. These country believers appeal to one strongly, on the one hand by their weakness and ignorance of the truth and need of help, and on the other hand by their earnest faith and the thought of what they might do and become with proper training and help from without. In my country district work has been done during the year in some twelve towns where a beginning has been made, and in many of which there are some Christians. In many others there is an opening for the gospel. Miss Claggett has done some very valuable work in opening up some new towns in the southeastern part of the district. The opportunities become more apparent in this country work the more one sees of the work. So great are they that they blind one's eyes to the reasons for gratitude for the results already realized. No part of my work wears on me more than this field with its pressing needs, which I seem so unable to supply. The people hungering for the gospel and dying without it; the little band of Christians scattered with little strength and great

hopes and capable with help of doing so much, all make me yearn for more hands and the power to help them as it seems that a missionary might do. It does seem to be one of the grandest opportunities that I know for one to obey the great commission.

*City Evangelization.*—My preaching places in Yokohama have been open during the year. The students have helped in these during term time with good effect. They are largely places of seed-sowing, but the Yokohama Church has received some additions from this work. Mrs. Dearing has continued Sunday-school work in these places, and good has been accomplished. There are peculiar difficulties in connection with such efforts in the open ports that are not realized in the interior. There the people live a more quiet life, and are more ready to listen and to believe the gospel. Here they are harder to reach, and often the sins of foreigners prove a hindrance in the way of the truth. The masses need the gospel, however, and a blessing comes with preaching it to them. Personal work both for the Christians and for the unsaved alike brings peculiar rewards. The more one can get in touch with the Japanese heart the more one can do to uplift and help. Some of our most encouraging experiences during the past year have come through these unreportable experiences, when we have been permitted to know that we were of real help to some who needed sympathy and aid. The longer one is in Japan the more are the ways of advancing the Master's kingdom which are open to one.

I need not speak of treasury work, or of work done for seamen in the American Naval Hospital, which have both taken some time, but of which little more need be said than that they seem important parts of my work, and are given the portion of time they require.

As I write the country is in great political excitement through the difficulty of forming a new cabinet, which shall comprise just the men who ought to be brought together at this momentous occasion. A diet dissolved on the first day of meeting adds to the gravity of the time. The whole East is in excitement over the condition of affairs in China, and the possibility of a European war in the Pacific which shall involve Japan and China as well. In the midst of all this, however, it is more and more evident that the influence of the Christian church is permeating the life and morals of the nation. Japanese are waiting before God during this week of prayer in a way which shows that they are not blind to the fact that not in prowess in war but in God does true strength lie, and from God must help be sought. This spirit is growing. Though it is now far from universal, yet one cannot fail to read in the signs of the times encouragement to aid heartily in bringing about the grand and much desired consummation when all shall know the Lord.

#### TOKYO — 1874

Rev. C. H. D. Fisher, Mrs. Fisher, Rev. J. C. Brand, Mrs. Brand, Prof. E. W. Clement, Mrs. Clement, Prof. Henry Topping, Mrs. Topping, Miss A. H. Kidder, Miss Eva L. Rolman, Miss Nellie E. Fife, Miss Anna M. Claggett, Miss M. Antoinette Whitman in America.

Mr. Brand writes:

During the last year the work has gone on as in former years. We preached the gospel to unbelievers, cared for the flock, visited the members in their homes, attended prayer-meetings and distributed tracts, and we believe God has blessed and will continue to bless this work.

I have baptized and received into our church in Shiba, Tokyo, fifteen persons — ten men and five women. The members of the church continue to grow in Christian character, and they are contributing of their means towards the expenses of the church and for

benevolent purposes. The collections for the year are a little over 110 yen. In December another member of our church entered the Theological Seminary, making three students from our Shiba Church.

In the fall we spent five weeks in the city of Kofu, ninety miles from Tokyo. We had while there a series of very interesting meetings. Some nights as many as seventy men came in and stayed through all the services. One night a man sprang to his feet at the close of my address and declared he had never heard such wonderful words before in all his life, and he said very excitedly: "I am indeed *troubled*; I don't want to go to hell!"

A crowd of young men from the high school came very often with their teacher, a Christian man who was taught by Mr. Poate many years ago in Tokyo. Three of these young men raised their hands in one of the meetings, thus expressing publicly their desire to become Christians.

In a little village, the evangelist's native place, five miles from Kofu, we had some good meetings, more than two hundred persons coming one afternoon and staying two hours. At another meeting all the chief men of the village came, which shows that the evangelist who preaches in this place every week, in his father's house, is not without influence.

At one of these meetings a young man who had been hearing for some time spoke to me privately and said he wanted to be baptized, that he had received joy and peace one day, or rather one night while praying, and he had since decided to profess his faith openly, though his relatives had begged him not to give up the religion of his family.

The evangelist Matsuma san has during the year baptized three in Kofu, and others have asked for baptism.

#### Professor Clements reports for the Tokyo Baptist Academy:

The year 1897 has been one of less rapid but steady growth. The number of students in attendance has not increased much; it has fluctuated here and there between twenty and twenty-five, of whom all but four or five have been in the boarding department. The *personnel* of the faculty has changed some, always for the better, so that we are able to announce with great pleasure that every teacher is a Christian, while every student is either himself a professing Christian or from a Christian family. The students have kept up faithfully the preaching and Sunday-school services in Shintōrin Chō, and were rewarded with the first conversion — of a man about fifty years old. He and afterwards his two daughters became members of the Third Baptist Church, and one of the daughters has entered our Suruga Dai Seminary. During the year six of the students have been baptized. The Young Men's Christian Association, reorganized along the line of the World's Student Christian Federation, has been a means of spiritual activity.

The most exciting event of the year was, of course, the typhoon which on Sept. 9 unroofed our school building and rendered it uninhabitable. Fortunately we were able to secure temporary though not very convenient quarters, so that the work of the school was not seriously interrupted.

The last four months of the year were to me a period of illness and convalescence, during which I was able to do but little work for the school. Professor Topping, however, faithfully performed my duties in addition to his own, so that the school did not suffer. The principle of self-support has been maintained, and its scope has been widened by the organization of a boarding-club, all the work of which is performed by students. A great advance has also been made in the direction of self-government in the dormitory.

In spite of some afflictions and discouragements, we are thankful for many blessings and tokens of divine guidance in the work of the Tokyo Baptist Academy.

Professor Topping also writes :

It is with a deep sense of gratitude that we review the year 1897. God is good; his grace has been sufficient day by day, and blessings have been multiplied to us. Especially in the work of the church in our charge have we felt his presence with us.

The work of the church has widened and deepened remarkably. With but six resident members and very little interest a year ago, we have been quickened and enlarged and united in spirit. The simple record of twenty-three baptisms has a world of meaning to us. These are the first fruits, our joy and crown, and the earnest of the Holy Spirit's presence with us. That this little church is a member of the body of Christ we cannot doubt when we notice their fellowship with him in self-denial and persecution, and their obedience to the great commission. Two of them, a government clerk and a school teacher, knew they were likely to lose their positions by professing Christ in baptism. Each had a family depending on him for food, and the struggle was sharp, but they decided to trust God and obey. The event proved that their fears were not unfounded; however, neither was left without proof of the Father's care. New positions opened unexpectedly, and we all have been strengthened in faith with them.

Various we have reached a much needed unity of feeling. Our young pastors have made continuous effort for unity, not only in the church but among the Baptist churches of Tokyo. Workers' meetings for united prayer have brought all closer, and this union of Japanese Baptists has itself held special evangelistic meetings in the various churches.

In church kindergartens, in Sunday-schools, and in woman's meetings Miss Rolman and Miss Fife have been untiring. We wish to publicly express our sense of their ability and zeal and fitness for the work they have in hand. Their coming to Tokyo has been a great help and blessing in many ways.

Much time has been taken up by "Gleanings," I hope not without some benefit to the cause.

The greater part of my time and thought, as usual, has been given to the academy. During the first two terms of the year there were special advanced classes in English Bible which kept up my hours of teaching to twelve and fourteen per week. During the fall term only classes in regular course were taught, but an even larger number were taught, owing to Professor Clement's sickness.

This larger experience in class work has been of benefit to me in gaining a better knowledge of details and therefore of the school as a whole. All this has given more insight into the work and a sounder basis for estimating its needs.

So far as the internal workings of the school are concerned, the year has been one of uneventful harmony between the faculty and the students, and also between the members of each body. We hope the present body of teachers may serve the school for a long time.

Miss Kidder of the Girls' school writes :

The people appear to be coming more and more to understand that Christ's religion must be of the heart and life; that purpose and action must correspond with belief; and that a disciple of Jesus must be, in motive and aspiration, different from men and women who follow any of the old faiths of this country. Comparing this with some other years, we find that many individuals are more quietly considering what claims the Christian religion has for them personally; and if there could be found earnest, consecrated men and women to sit down with these thoughtful ones, might we not expect a harvest far in advance of what we have been accustomed to gather.

Much joy and comfort we are having in one of the native Christians, who is taking the Bible as God's word to him personally, and is so moved and enlarged that with gratitude and great acceptance he is preaching daily, as opportunity offers, the divine message to men.

We have had a week of meetings that seemed to start the people in the neighborhood; six new ones have begun to pray. Ten asked for prayers — a very unusual thing for Japanese. There are twenty-two now — a larger number than at any one time since the church was formed — who seem to acknowledge what the religion of Christ demands of them, and yet they are halting, afraid or unwilling to surrender. If we had workers who could keep the chapel always open, and there could always ring out the story of the cross and its messages of reconciliation, we should reap more abundantly, I fully believe. The places where preaching is heard day after day and night after night are where most hear, and where the largest numbers believe.

I have no doubt but that all who are interested in the world's redemption pray much for missions, but some way it is laid on me, and it seems as if I must reach out and beseech you to pray; to cast the burdens for missions on the Lord; to ask great things for Zion this year, and not to let go your hold on the Almighty arm till the church — body, soul and property are Christ's, to use as he will for the salvation of the ends of the earth. "Thy people shall be willing in the day of thy power."

#### KOBE — 1881

Rev. H. H. Rhees, D.D., Mrs. Rhees, Rev. R. A. Thomson, Mrs. Thomson, Miss Ella R. Church, Miss Daisy D. Barlow, Rev. G. W. Taft, and Mrs. Taft in America.

#### Dr. Rhees reports:

In sending my report for the year ending Dec. 31, 1897, I am constrained to report both light and shadow. We have had on the field under my immediate charge both sowing and harvest. In some of my outstations the disciples have seemed to be greatly quickened, in others they seem to have gone to sleep. One thing we have to contend with is the unstableness, the fluctuation of the population, especially as to the young male portion of the people. We no sooner gather a little company of believers in a place than they begin to scatter. Government officials will be removed to some other point; by becoming Christians and keeping the Sabbath they lose their situations, and must go elsewhere in search of employment. All these things seem to be against gathering a good working force. Also, the lack of solid conviction on the part of evangelists; the "do demo yoi" (anything is good) spirit, which makes them amenable to offers of better pay from other missions, or to the hope of more distinction from connection with some denomination which makes more showing than does ours. We have all these disadvantages to contend against during the past year. Nevertheless, we are constrained from a consideration of all the leadings of our Heavenly Father, to "Thank God and take courage."

*Himeji* is thirty-four miles by rail from Kobe. Here we have an organized church, good meeting-house, and an ordained pastor, the first graduate of the Theological Seminary. Here also is located the Hino Moto Jogakko, of which Miss Ella R. Church is the efficient principal. During most of the year the pastor was wholly supported by mission funds, but on receiving the circular from the rooms in regard to organized churches having ordained pastors, I at once communicated with the church and pastor, and informed them that from and after the first of October I could only help them as they helped themselves; that in addition to the ordinary expenses they must raise all they could toward the

support of the pastors; that aid from mission funds would only be given in proportion to what they themselves raised. This seemed to be a poser for both pastor and people; but personal and written exhortation prevailed to induce them to make an effort, and the inertia of long dependence was overcome, and they found they could raise one-half the pastor's salary in addition to the running expenses. The church and pastor both feel better, and judging from the pastor's report for the month of January, greater blessing and success is attending the work of pastor and people, as many having been baptized in this one month as in all of the year, for which report is now being made.

*Fukumoto.*— This is a small village about twenty miles from Himeji, and about fifty-four miles from Kobe, reached by rail and jinrikisha, or on foot from the station. For a long time I was not able to have an evangelist resident in the place, the one who had been there removing to Kobe. The work seemed at a standstill. The disciples were like children deprived of their mother, or students without any teacher. In the spring about May, however, by the good hand of God upon us I was able to send an earnest, spiritually minded man and his family to reside among them, and the result is seen in the revival of interest among the disciples and in the conversion of sinners. Miss D. D. Barlow also contributed not a little to the building up of the disciples, during a short visit which she made to the place in the summer. We have there now a little band of believers, poor in this world's goods, but rich in faith who will, I believe, become a church of the living God.

*Ikuno.*— This place is between six and seven miles from the last place and twenty-six or twenty-seven miles from Himeji. It is also called Ginzan (the silver mountain), being the location of one of the largest and most productive silver mines in the empire. Here also are located large smelting works. The work has been very difficult in this place. Workers in the mines or in the smelting works coming under the influence of the gospel, being converted and baptized, have lost their places from keeping the Sabbath, or have been deterred from making an open profession by fear of being discharged. These disciples who have been discharged have had to seek employment elsewhere, and thus the work has seemed to be nugatory. Nevertheless several, as shown by the statistical table at the end of the report, have been won for Christ.

*Toyo-oka.*— This place is about fourteen ri or thirty-five miles from Ikuno, sixty-two miles from Himeji, and ninety-six miles from Kobe; from Kobe to Ikuno by rail, from Ikuno to Toyo-oka by basha (one-horse stage) or jinrikisha. It is a very wearying ride, whether by stage or jinrikisha. Any one taking the ride for the first time will probably think he has ridden fully seventy-five miles since he left Ikuno. In this place there has been an effort made by the evangelist to repeat the Himeji episode of 1886, and carry the work and disciples bodily to another denomination.

Nothing has so grieved me since the Himeji affair. With my small force of evangelists, the loss of even one is a serious matter, and I can only pray that the Lord of the harvest will undertake for these believers who are left as sheep having no shepherd. Toyo-oka is so far from me, and in winter is inaccessible by reason of bad roads, much snow, etc., so that I cannot get to them in person, and only by letter (a most unsatisfactory method) can I help the disciples. Pray for them, that they may be kept "steadfast, immovable, always abounding in the work of the Lord."

*Kumi Hama.*— About three and one-half ri or eight and three-quarters miles from Toyo-oka, the road lying over quite a high mountain, is situated upon a little land-locked bay, having a narrow passage into the Northeast Sea. From the beginning of our work here we have had considerable encouragement, and quite a number have been won for



Christ. But the difficulty mentioned in the beginning of this report has been experienced here. The disciples have removed, one after the other, either being promoted in office and sent elsewhere, or being compelled to remove in order to obtain employment. Miss Church during the summer rendered efficient aid by work among the women and children. I do not intend to abandon the place; the one solitary disciple remaining may be as the seed which will produce under proper cultivation of the field and the power of the Holy Spirit, an abundant harvest.

*Fukuchiyama.*—By the flood of 1896 this place, which is twenty-three ri or fifty-seven and a half miles from Kobe, was well-nigh destroyed, and a most encouraging work hindered. The preaching place was so flooded that everything that would float floated off; the tatami (mats) were damaged to such an extent that it was felt to be unwise to attempt to repair and refurnish. Then the place became so unhealthful that the evangelist and his family became sick and had to be removed. Only two disciples remain, but as often as possible they are visited either by an evangelist or myself, that they may be encouraged to "stand fast in the faith."

Had I an evangelist and money to support him, I should speedily resume work in this place; as it is, all that can be done is the occasional visit and preaching.

*Tosaka.*—This place is seven ri, or seventeen and a half miles, from the last place. Here we have only one disciple at present, but he opens his own house for meetings, and entertains the evangelist or missionary, or both, if together. Occasional visits are made during the year as time and funds permit. My experience is that this is very unsatisfactory. Continuous labor is the only kind that results in fruit and in building up of the disciples on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.

*Narimatsu.*—Here we have but three disciples remaining. The place is about sixty-two miles from Kobe, twenty miles by rail and forty-two by jinrikisha. Only occasional visits have been possible during the year, lack of workers and funds precluding regular work. However, we find that the disciples are not retrograding, if not progressing very much. They seem when visited to rejoice at the presence of missionary or evangelist, as children at the coming of a father.

*Kobe.*—I have had no work in Kobe for some time. I have given it over to my colleague and his wife. Occasionally at the request of the unordained pastor, I have preached and administered the ordinances of baptism and the Lord's Supper. The present pastor succeeded Mr. Yoshikawa in May upon his graduation from the seminary, where he had taken the full course. He is a good preacher, a spiritually minded young man, and with his young wife, one of the graduates of the school at Himeji, is doing a good work.

The total at the outstations receiving baptism at my hands was twenty-six, and with those at Kobe, twenty-nine. The whole number baptized so far as reported to me, thirty-eight. There have been other baptisms on the field connected with Kobe station which Mr. Thomson will doubtless report.

Mr. Thomson writes of the work under his care:

The past year has been one of the most trying years in missionary work in this country. Many causes have been at work to hinder the progress of the work. Among others might be mentioned the intense commercial activity which has turned the attention of the people from Christianity, and led astray a few who had given their lives to the Master. It might not be supposed that this would have such an effect, but this people very easily swing

from one thing to another, and it does not take much to distract their minds. Again, the great financial stringency which took place towards the close of the year, together with the much-increased cost of living under which all classes have suffered—more especially the lower middle class—has tended to divert the minds and thoughts of the people from the preaching of the gospel. At the same time a truer idea of the real claims of this new teaching and of Christian living seems to be dawning upon the minds of many in this country, and this has kept not a few from coming out on the Lord's side. As one inquirer said to me not very long ago: "This religion which you teach is very good, but I cannot accept it, because it demands too much from me in the way of self-denial." Another cause of indifference, especially among the Christians, has been the spread of "liberal thought," so called, and rationalistic theology. This has caused many to stumble and fall, as well as blighted the zeal and faith of others; but we have cause to be thankful that among our own people we have so little of this liberal thinking to complain of. It may be owing to the fact that we have very few highly educated men among our native ministry; but if the two go together, then we pray that we may never have such, except the higher education be that of the Holy Spirit. With the Japanese, as with the European, nine-tenths of this liberal thought is nothing more or less than "pride of intellect," and if we had less of it on the mission field there would not be today so much cause for mourning the defection of so many from the faith once for all delivered to the saints. I would not for a moment underrate the value or the necessity of a good education for our young men; but would that the end for which the education is given be constantly kept in mind, and that the higher and more important education of the heart be not sacrificed for that of the intellect. What our Japanese churches and workers need above everything else is a baptism of the Holy Spirit and to be filled with the mind and spirit of Christ.

The work in Kobe has not been as successful as we had hoped for. Yoshikawa San, the late pastor of the church, preached self-support and independence a little too much to please some of the brethren, so they went to work to get rid of him. There was nothing against his character, but the cry was raised that they could not support him and they wanted a cheaper man, so they gradually ceased contributing towards his support until he was compelled to resign. He is a strong and able man in every way, and I have a great respect for him as a worker. His departure from Kobe is greatly to be regretted. In this, the center of our work, we need a strong man to fill the church and to represent us among the other churches, and this was a reason why he was most useful here. We have no ordained man now in the church, but simply an evangelist. The care of the church therefore falls upon Dr. Rhees and myself. In addition to this I have two preaching stations right near, one in Hiogo and one in Onohama where Mrs. Thomson has her kindergarten. Regular preaching services are held twice a week at each place, and the results from this work are added to the church membership in Kobe. There have been nine baptisms here during the past year.

The work at Ikeda continues to grow and is the brightest spot for encouragement in all our field. The young Japanese preacher whom I had at work there got homesick and left last summer for the United States, where he had been previously. My experience of Japanese workers who have been in America has not been a happy one; when they return here they are of very little use. I have had three or four at different periods, and they have never been able to settle down to steady work. They generally return to America after a while, and it is my positive conviction that many of them had better stay

there. They can go off and leave their wives and debts behind them with very little scruple, and impose upon the brethren in the home churches in an astonishing degree. The zeal which consumes them while in America to get back to their own people for work does not last very long, and they are a source of worry while here to the work and workers. At present we have no settled evangelist at Ikeda, but the work is growing and the believers are doing nobly. This year seven have been baptized and there are eight or ten waiting for baptism, but the brethren are careful about the admission of new members. There have been twenty-six baptized here since the opening of the work, but owing to transfers and removals there are now only seventeen resident in the place. This past year these contributed \$94.86 Mex. to the work and none of them could be considered well-to-do. Three government school teachers have been baptized, but two of them have been transferred to other places. Our preaching place is right on the main street of the town, and in the opinion of one of the government officials it is too public. At least this is the reason he gave for leaving our meetings and going to the Presbyterian meeting place, which is in a back street and does not attract notice. If all our people gave of their means as consistently as those at this place, we would soon see a self-supporting work in Japan. Miss Barlow has made Ikeda her headquarters for evangelistic work since the end of November and seems to be gaining the favor of the people, as the believers are much pleased with the self-denying spirit which causes her to live in a small, uncomfortable Japanese house, and to so cheerfully go about teaching the women and children.

In April last, just two weeks before Mr. Taft left, he rented a preaching place in Kioto with a view to opening work in that city. He had no native evangelist in his employ to locate there, and I would have been at a loss to get one for the place, but just at this time Mr. Yoshikawa resigned his position in Kobe as pastor, so I sent him there. He is doing a good work, but it is a very hard place for evangelistic effort, notwithstanding the fact that Christian work has been going on there for so many years. One prominent worker in Kioto, belonging to another denomination, told me that there had been more preaching of the gospel in that city than in any other place in this empire; and that now out of a total of over six hundred church members, not more than two hundred attend regular church services. This is not altogether because they have lost all faith, but partly because they do not like the teachings they now receive from their native pastors. As might be expected in a city of so many temples, the people are very strongly Buddhistic. It is a general center for the various sects of Buddhism and a stronghold of priests. The people of Kioto are a very conservative class, and so suspicious of innovations that it is a very difficult matter to reach them. Two have been baptized this past fall.

The work in Liu Chiu continues to grow, and Hara San has held on faithfully to this station ever since it was opened. Preaching services are held both at Napha and Shuri, the capital, five times a week, and during the past year four have been baptized while ten are now waiting for examination. The preacher has been very sick this year, and I have had to send one of my best helpers, Tanabe San, to his aid. I very much desire to put another man at work here, as two men ought to be on this large island, but it is so difficult to get good men now to enter the work of the gospel.

In addition to my regular evangelistic work and the care of these stations I kept up the evening school which Mr. Taft opened in Kobe, until near the close of the year, but was compelled to close it because of not being able to get sufficient Japanese help in the teaching staff. I hope sometime to be able to reopen it.

At the last meeting of the Baptist missionaries it was agreed to adopt the *Kyoko*, *The Japan Baptist Recorder*, as the organ of all our work among the churches, to which I was

appointed editor. This means a good deal of extra work, but it is also a grand opportunity of reaching the people, and the paper is filling a need among our churches, keeping them in touch with each other, as well as reaching out to the unconverted. I trust that in the near future it will become fully self-supporting. In the meantime some of our missionaries are helping nobly, both in articles and money, towards its support.

Thus our hearts and hands are kept so full that we have little time to grow discouraged from pessimistic views; the rather we rejoice that the Lord has so abundantly blessed the work on this station during the year as to give a total of fifty-six additions to our church membership. We thank God, and take courage.

#### SENDAI — 1882

Rev. E. H. Jones, Mrs. Jones, Rev. S. W. Hamblen, Mrs. Hamblen, Miss Lavinia Mead in America, Miss Annie S. Buzzell.

Mr. Jones writes :

Our stations, Kisennuma, Shizagawa, Tome, Yanagitsu, Kiushii and Shiogama, with six other intermediate places of call, have been regularly visited during the year. At Kiushii three have been baptized into the membership of the little church, there. The believers at that place have been growing in grace and earnestness. They are now gathering funds to build a house of worship. The deacon of the church, who very efficiently leads this little band, has given a tract of woodland to the building fund. It is worth about ninety yen, which would be equivalent to a gift of \$900 in America. The other believers who are heads of families give, some six or seven of them, ten yen each to the fund. So the next report will see this plucky little church with a modest church building built by their own efforts. None of these places get any help, except the occasional visits of myself and the one evangelist. The Sendai Church has during the year called a pastor, and has paid his salary and the expenses of the church with their own money. The young pastor has been doing good work, and it seems that a new era has opened for this mother church. Baptisms have been six in Sendai and three at Kiushii, making nine for the Muyagi ken field.

The ladies, Misses Mead and Buzzell, have helped greatly in the work in the city in the Sunday-school, at the church, and in some six or seven schools in various other parts of the city. Mr. Hamblen, too, has carried along work at the Tachi Machi preaching place with one helper, holding meetings two or three times a week, reaching a large number of soldiers and others who stand from twenty to forty at a time, to hear at each meeting.

Mr. Hamblen writes :

The conditions under which work in Japan has been carried on during the year 1897 have remained practically the same as in the few preceding years. The Japanese, as a whole, have shown no increasing eagerness for the gospel of Christ. The great desire for national development and the great eagerness to build up a name among the nations of the earth has claimed their attention and effort to the exclusion of religious matters. And yet an increasing attention seems to be given to Christianity on the part of those of broad outlook who see what it is doing for Christendom, and who realize that Japan's religions do not suffice for her awakened hopes and for a solid foundation, either morally or religiously. This condition of affairs is arousing the leaders among the churches and the earnest lay workers to the necessity of a revival of pure religion and undefiled, and to

increasing consecration to Christ, that believers may indeed be the lights that cannot be hid, and that apathetic listeners may become active inquirers and zealous children of the kingdom.

The Morioka field has in reality two centers, Morioka and Hachinohe, in each of which is an organized church. For several years now an evangelist has been resident in each center, with a view to the upbuilding of the spiritual life of the believers and to ease of communication with the surrounding outstations, of which three are associated with Morioka and five with Hachinohe. It has been the aim to visit one or more of the outstations during the week and to return to the center for the Sabbath. The year ends, however, with but one evangelist in the field, with his residence at Morioka.

The changes began in May, when evangelist Nakajima severed his connection with the society and left Morioka to become the pastor of the Sendai Church, which had, to the joy of all, arrived at the independent and self-supporting stage of its history. Brother Jones' evangelist, Date, was transferred to Morioka, and the Hachinohe evangelist, Haraguchi, took Date's place in the outstations of the Sendai field. Morioka had been without an evangelist two months, and Hachinohe has been without one since that time. Date was to work in both places, dividing his attention between them and visiting the outstations as he was able; but another change was imminent, for soon he wished to be relieved to return to his home in Tokyo. It seemed wise to accede to his request, and Onomura, my personal helper and mainstay in the preaching-place work in Sendai, went to take his place immediately upon its being vacated in November. He is one of the last graduating class of the seminary, and is a fine example of the good work the seminary is doing. He proved himself of true worth while with me in Sendai, and is entering upon his work in the Morioka field with bright prospects.

The Hachinohe Church has been for some time and continues to be a source of anxiety. The residence of an evangelist with them did not seem to inspire them to effort; they were content to let him do the work. Neither does his absence seem to awaken them to the fact that their lights should be burning brightly; they seem to be in a state of apathy, if not lethargy, and to be exceedingly hard to rouse. Neither a sense of responsibility nor of their privilege as God's children characterizes the church. The family of evangelist Haraguchi still remains in Hachinohe and still holds the little body together somewhat, but the faithlessness of the many is a severe drag upon the faithfulness of the few, with the result that the church life is at a low ebb. Stated meetings are held in the home of Haraguchi's wife, but only a few attend.

Tono, in the eastern part of Iwate province, and some forty-four miles from Morioka, is the only outstation in which we have a hopeful work. In some of the others are *Kyūdōsha* (seekers of the way), but in most of them no impression has been made. They are truly virgin soil. In Tono, however, the work of several years, fragmentary as it has been, is beginning to bear fruit. Ours is still the only Protestant work in that section.

The work of the Sendai preaching place has been carried on along the old lines through the co-operation of all, both members of the mission and Japanese brethren. Its weekly preaching services, Sunday-school, and woman's meeting are doing a work that, I trust, will one day be revealed as of great help in the establishing of the Master's kingdom. One soldier has been immersed, as direct result of the preaching-place work. The indirect results cannot be measured.

While the experience of the year indicates that in general the attitude of the people toward Christianity is one of apathy, yet it has revealed the fact that there are many who are thinking deeply about it and its relation to themselves and to their land. This encour-

ages us, for it shows that the truth is gaining ground ; that, to change the figure, the little rill is trickling through the dike, and will one day carry it away with mighty power.

#### SHIMONOSEKI — 1886

Rev. G. W. Hill, Mrs. Hill, Miss E. L. Cummings.

Mr. Hill reports :

The work under my charge has been devoid of particular incident, and not marked by any special features worthy of extended report.

As there was no hope of being reinforced it did not seem wise to continue all the work laid out on this field for two men. Therefore there are not so many evangelists and outstations at this date as reported last year. There has been a lack of well-qualified and aggressive evangelists. One man who has worked with the missionaries for years retired during the year to seek his fortune in Formosa. A promising student who was expected to enter the seminary last September has also entered business life, owing to the failure of his health. One other man I took from active work and sent to Yokohama for study, feeling that additional training was essential to his usefulness.

With a view to help our preachers I united with the brethren of the Southern Baptist mission, in inviting the seminary to hold a summer-school on this field. The school was held during August at Chofu, with considerable appreciation on the part of the students. Brethren Bennett, Harrington and McCollum did the teaching. Several large evangelistic services were also held in connection with this summer gathering.

I am glad to report progress in the Chofu Church, both financial and spiritual. Eight have been baptized here, five of them substantial men, one of whom was an ordained preacher from the Methodist Episcopal Church, and who is now in charge of our work at Shimonoseki. Though the membership seems quite large according to statistics, really many are absentees. Besides the school girls and orphans, we have not more than a dozen resident members in Chofu. The church members have contributed about six yen per month towards the preacher's support, which in view of their ability is very encouraging. We are glad also to report a revision of the church lists, which resulted in a needed reduction of fifty-three.

Personally I have tried to be of service directly, in teaching an English class two evenings a week and a class studying the Bible on Sundays. For the latter I have of course had an interpreter. Several of those baptized have been reached in this way. My main time and strength have been given to the study of the language, in which I have found the care of the general work a great hindrance. I have also been interrupted by sickness of myself and family. But I hope soon to be prepared for more active work than in the past.

#### NEMURO — 1887

Mrs. H. E. Carpenter, Miss M. M. Carpenter.

Mrs. Carpenter writes :

Our third little church of eight members was formed in June in Wakkanai, the most northern town of this island. Their little Sabbath-school of fifteen they hope will be permanent.

At Shibetsu the evangelist through whose labors chiefly the church of twenty-one members has been gathered there during the past five years, has this year given up his

secular work and gives his whole time to religious work, about half the time in and near Shibetsu; the other half to the villages lying along the seashore both this side and beyond Shibetsu for ten or fifteen miles. When the winter is past he expects to extend his trip as far as fifty miles. He has asked for and received a light magic lantern and slides, especially to interest those who are utterly ignorant of the teaching.

At Nemuro, the oldest church, the young preacher has been enlarging his circle of acquaintances and friends. He has been enabled to walk and talk so carefully and lovingly as to gain the confidence of his own church members and those of other churches, as well as an increasing number of unbelievers. The attendance at meetings, however, is pitifully small. On Dec. 21 their new little church, which was dedicated only a year and a half ago, was a second time consumed in a fire that swept over the center of the town again. The contents of the church and of the preacher's rooms just in the rear, however, were all saved. The houses of two other of the male members of the church were also burned.

Mr. Parshley of the Theological Seminary at Yokohama devotes his vacations when in Japan to labor in the Nemuro field, and writes regarding this work:

The work in our field is not so well in hand as it was before the fire of 1895, which destroyed our mission plant and broke up our residence on the field. Since then the work has been carried on largely from a distance; native Christians have been more or less scattered, and our congregations have been small. Of course the work has gone on. All of us were on the field during the summer of 1896, and Mrs. Carpenter was there during the summer of 1897, attended part of the time by Brother Jones of Sendai, who administered the ordinances and assisted in the organization of a church during my absence.

The past year has been eventful: First, there has been organized a new church of eight members at a town called Wakkanai, in the extreme north of our field. Second, our deacon who has been largely instrumental in gathering the church at Shibetsu, has become a paid evangelist, giving his whole time to the work. This has been in part a disappointment to us, as his church was an admirable example of self-support. He has been for some time very desirous of giving himself entirely to the work, but we had discouraged him. Finally the increase of business in the office where he was employed made it impossible for him to assume the responsibility of stated services even on Sunday. However, if he is effective proportionally to the increased time for work we shall not deeply regret the change. Third, Nemuro has again been visited by fire and our new church laid in ashes. What we shall now do is a problem. It must be confessed that these fires have been a serious blow to our work as human eyes see it.

And yet there are compensations. Ten have been baptized during the year, and some have made notable progress in the Christian life. Thus through alternations of sunshine and shadow God is leading us on according to the good purpose of his will.

OSAKA — 1892

Rev. William Wynd, Mrs. Wynd, Rev. J. H. Scott, Mrs. Scott,  
Miss Mattie Walton in America.

Mr. Wynd writes:

As in former years, my work during the past year has been chiefly evangelistic, first in the city, second in the suburbs where Mr. Halsey used to work, and thirdly in the island of Shikoku. I have also, as usual, been running a night school, partly as a means of obtaining a passport, but chiefly as a means of reaching the young business men.

I am sorry to say that in comparison with former years our work last year, as far as reaping is concerned, does not show well. For the whole year only two conversions, and one of these after a few months joyful Christian life passed away; so that as far as members are concerned we are practically where we were at the close of last year; but while the number of conversions indicates but little progress in this field, without doubt there has been much done that will lead to a large harvest in the no distant future.

Taking lessons from past experience, both Mr. Scott and myself have been slow to receive new members. That fact alone in a great measure accounts for the paucity of results that can be made to appear in black and white. In my own work I have at the present time more who are under instruction, and who to all appearances are earnestly seeking the light, than at any previous time since I came to Osaka. In former years many of them would probably have been received ere now, but although still waiting I am confident that the spirit of God has begun his good work in their hearts. With regard, therefore, to increased numbers at our meetings, getting the ears of the people, and arousing the interest of not a few in the word of God, I am thankful to say much progress has been made.

As an example of how the Holy Spirit has been working, I may mention that three young men of my night-school, after a short period of opposition to the gospel, were so impressed that one after the other they bought Bibles, and commenced a most earnest study of its pages. Finally one of them came and asked if I would not give up one of my English classes and start in its place a Bible class, as he had become very anxious to know the way of salvation. The one did not know that the other was anxious until they all met at the class, when it turned out that each of them had the same feelings about the matter. That spirit of inquiry is spreading, and in a place where indifference is so universal is to us a sign that the spirit of the Lord is working, and that a large harvest is in prospect.

With regard to the believers in the church, I think there has been a marked growth in grace. Some of them have begun to throw their homes open for meetings, inviting their friends, and succeeding in stirring up in their neighborhood opposition on the part of some and deep interest on the part of others.

We have been pushing the question of self-support, and at one time I seriously thought of withdrawing from Shikoku if the believers did not bestir themselves in the matter of giving. I am more and more impressed with the idea that even from the beginning the believers can do much. If they are poor they can at least open their houses for services, and save the rent of preaching places. During the coming year I shall emphasize that more and more, for I believe in these little house-to-house more than in the chapel meetings. Shall we be able to bring the gospel home to their hearts? At the same time the work here is not far enough advanced to dispense with the hearty co-operation of the home churches.

Mr. Scott writes :

While the year under review has not been as fruitful in visible results as was hoped, still we have abundant reason for thanksgiving to the kind Father who has not left us without constant tokens of his presence.

The many changes which have taken place and are still taking place, especially since the Japan-China war, affect very materially mission work, and render frequent changes in mission methods necessary. The people do not come in such numbers to the home of the missionary as in former years. There is now an intense desire for wealth almost unknown



in old Japan, and the self-esteem and self-assertion of the people is now more manifest, perhaps, than ever before.

Osaka being the commercial metropolis of the empire, these unfavorable conditions are severely felt. In the city I have in charge two preaching places, Kogawa Cho and Kiyohori Mura, in each of which an evangelist lives, but also doing work in other places. These places are well situated for work, and during the year we have had good interest and attendance; especially encouraging has been the increase in interest and attendance at these Sunday-schools. At Sakai also we have had an encouraging year; where lives a very faithful evangelist who devotes part of his time to Kishiwida, in which important city the outlook is hopeful. We expect soon to open work in two or more places which we have visited occasionally during the past year. We are especially favored in having evangelists whose wives are capable, devoted and active in the work. Their earnest efforts have been a constant joy. The evangelists themselves have been earnest and faithful; there has been a very commendable spirit of devotion and sacrifice on the part of some of the members, and they made encouraging though small advance toward self-support. The members have not all been free from persecution. Two of them especially because they were faithful to Christ have been turned from home and obliged to suffer great privations, but they remain faithful.

The departures of Mr. Halsey and Miss Walton were occasions of deep regret. However, the health of the other members of the Osaka station has been very good.

We rejoice in the many tokens of encouragement, and realize that the difficulties before us call for more consecration, more zeal, more Christlikeness. We are profoundly grateful to God for the many blessings of the past and for the privilege of being in Japan, called to the Lord's work at this time; and we look forward with hope to the new year, praying that ere long we may see a large ingathering of precious souls.

Mrs. Scott writes of woman's work in Osaka:

The California Society kindly continued to me the appropriation made for the work. The oversight of the Koawacho and Kiyohori Mura Sunday-schools has fallen to me, and I have enjoyed this work very much. The Japanese helpers have been kind and considerate to me and faithful and earnest in their teaching work, the wives of our two evangelists being especially helpful. Attendance upon these two schools, with that on two Japanese preaching services and one foreign service, has given me a full Sabbath's work during the year. A weekly woman's prayer-meeting and two children's meetings have been kept up in the city and the interest well sustained.

Part of the year one afternoon each week has been spent at the chapel in Sakai, where a woman's meeting and a children's meeting were held the same afternoon. These meetings, with an attendance upon three and sometimes four week-night preaching services, with occasional work as required in the night school, constitutes the work attempted.

More work could have been attempted and accomplished could I have secured the services of a consecrated native helper, who would have been able to have given all her time to the work. Only a small part of the year have I been able to secure such an one, and we long for the time when the schools of our own denomination can fully meet the demand and send out earnest, consecrated, educated helpers. The two girls under my care in Himeji have done faithful work during the past year. Their progress intellectually and spiritually has been commendable. The kindness of the Board of the California Society to us during the year, the very substantial gift made to me, and their words of sympathy and cheer, have aided us much in all the work attempted.

We look forward with hopefulness to the year to come. We hope during it to welcome Miss Walton again to her work; but whatever of joy or sorrow is before us, we desire above all things the help and guidance of the loving Father.

## AFRICA

The past year has been one of transition and reorganization in the Congo mission, as will be inferred from the reference already made to the work here. There have not been wanting, however, abundant tokens of the divine favor. Large numbers have put on Christ by baptism at Palabala and Banza Manteke. At the latter station the communicants now number over one thousand, located in more than forty villages. The work is in a large measure self-supporting. The whole surrounding district is being leavened by Christianity, and is assuming more and more the orderly aspect of Christian communities at home. Any who may be tempted to be doubtful or despondent with regard to the Congo mission will do well to consider that in Banza Manteke the Lord has honored our denomination in the gift to us of one of the most prosperous missions in the Dark Continent, and the end is not yet. There have been great sacrifices and large expenditures incident to a strange and pioneer work; but who dare say, with the record of Palabala and Banza Manteke, that they have been in vain. With the introduction of currency in all exchanges, and the completion of the railway to Stanley Pool now in full operation, the painful and costly experiences of the past will not be repeated. A new day is dawning for the Congo mission, full of promise and hope. The time is come to lay aside wavering and to throw the whole force of denominational confidence and sympathy and support into the maintenance of the work. Let this now be done, and it is no rash prediction that ere long no star will shine clearer in our bright missionary constellation than the Congo mission.

### PALABALA — 1878

Rev. C. H. Harvey.

Mr. Harvey resides at Palabala, twelve miles from the port Matadi, but has the oversight of the work at both stations, combined with that of Treasurer of the mission. He reports for Palabala:

This year has been a very eventful one in the history of this work, for it has seen the reestablishment and reorganization of the church. For some years the work here was under a heavy cloud, owing to the want of reality in the profession of those who had been baptized and formed the church. The improved state of things is due under God to the labors of two evangelists from Banza Manteke who were sent there during my absence at home on furlough. God has greatly blessed their testimony, and souls have been brought from darkness into light.

I have been able to visit this place from time to time and have examined and baptized the candidates. Great care had to be (and still has to be) exercised in receiving them, owing to the former state of things when so many were self-deceived. I could easily have baptized hundreds instead of the forty who were enrolled this year had I been contented with a profession of faith merely, but that I cannot be, having so often witnessed

the evil results of want of care in this matter. "Can any forbid water," said Peter, "that these should be baptized who have received the Holy Ghost as well as we?" That is the true test, I take it. But however it may have been in apostolic times, nowadays it is the every-day life that must demonstrate this one way or the other, and that is what we try and find out. Does the life correspond with the profession? If so, in the mouth of the two witnesses (the confession with the mouth and the belief demonstrated by righteousness in the life) the right to baptism and church fellowship is established. But the test of the life has to be waited for. It is best to wait for it, however, for it is surprising how much evil even one unregenerated church member can do; and should there be many such, God help the poor church.

There are nineteen ready to be baptized on Sunday next, and a large number besides are coming on and will, I hope, eventually be received. At Noki, a district some eight miles away, there is a spirit of inquiry. I trust that during the coming year we shall be able to send an evangelist to live there. There are quite a large number of villages in that neighborhood, all of them accessible and many of them anxious for teachers. There are several other places properly in the Palabala district which I hope to visit when my other duties allow. At several of these places they have heard something of the gospel, and would like to hear more. Altogether we have much to thank God for.

#### BANZA MANTEKE — 1879

Rev. H. Richards, Mrs. Richards, W. H. Leslie, M.D. (and Mrs. Leslie in America), Mr. E. T. Welles, Miss Gertrude M. Welles, Miss Catherine L. Mabie, M.D., under appointment, Miss Francis A. Cole (in England).

#### Mr. Richards reports:

All who are interested in the salvation of the Congo people will rejoice with us over the work that has been accomplished at Banza Manteke during the year 1897. Life has been manifested in the growth of Christian living, in preaching, in teaching, and in giving. Our God has blessed the whole work with its many ramifications. An advance has been made on the strongholds of Satan, and hoary heathenism with all its abominations has received its death-blow for many miles around us and is fast disintegrating. Conversions have been reported weekly and often daily. Two new populous districts have been opened, and about seventy profess faith in Christ and suffer for the Name. We hope soon to baptize some of those who were converted early in the year. Three other smaller districts have also welcomed the gospel message, and the preachers report many conversions. We have Christians in more than forty villages and towns, and there are signs of greater blessings to come.

*Baptisms.*—The record has been broken in the number of baptisms by the fact that 250 have been immersed on the profession of their faith in Jesus. The present standing membership connected with this station is 1,005.

*Self-support.*—A great advance has been made in this direction, and I bear testimony to their liberality, considering their poverty. The church contributions, which are chiefly used for paying preachers and teachers, amount to 1,490 francs. Villages supporting their own preachers and teachers paid in value 700 francs; 1,255 francs were given towards the medical work. The amount contributed for all purposes was 3,445 francs, nearly twice as much as the previous year. A number of other small villages pay some one who knows a little more than themselves for a part of his time to teach them. At our outstations the people build their own chapels and schools. Quite a number of good

buildings have been erected during the year. All this has not been accomplished without difficulties. The financial pressure at home was frequently brought before the native Christians, and they seemed quite determined to do what they could to help.

*Bible School.*—The term began March 16 with sixteen students and closed Dec. 13 with fifteen. Eleven are now at work in the villages where they were much needed. One is helping Mr. Welles in the printing-room. The remaining four were not regular students, but they will be able to help the work in their own towns, though I did not deem them sufficiently qualified to be on the regular staff. They are not supported by mission funds. During the term I gave the students an analysis and an exposition of the Epistle to the Romans, and the examination papers of the twelve sent out showed that they had worked hard, and obtained a good grasp of the subject. I also translated and gave them the outlines of the life of Christ. The other subjects were taken by H. M. Stevens. I hope, however, that Mr. and Miss Welles and Dr. Leslie will soon be able to help in this very important branch of the work.

*Medical Work.*—The dispensary and hospital were in Mrs. Richards' charge for nine months of the year, and many thousands of patients were treated. The death-rate was the lowest on record, though the "sleeping sickness" still prevails in some places. Here on this hill we have a membership of about one hundred, and there have been six deaths and twenty-one births among them. The population in the older Christian villages is increasing. Eight years ago this place was considered the worst place for "sleeping sickness." We are glad to have Dr. Leslie back to carry on this work and to help us in other departments. The school and medical work have made the year a hard one for Mrs. Richards. As our God's smile is still upon us we go forward, expecting another year of great blessing. How I wish you could come out, see for yourselves, and get some of the blessing.

This is the barest outline of the year's work, but sufficient to show that God is commanding the light to shine out of darkness, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Dr. Leslie writes:

We reached home about the end of August much refreshed physically, mentally and spiritually from our furlough in America, and ready for a long term of uninterrupted service if such be the Master's will regarding us.

There are but four months of work for us to report, as Mrs. Richards had the medical work in her care during our absence, whose report will appear elsewhere; but that an idea of the magnitude of this branch of the work may be presented, we will take the liberty of quoting some few figures as they appear in that report in connection with those of our own. During the eight months that the work was under the direction of Mrs. Richards there were 10,778 patients registered in the dispensary, and during the latter four months of the year we have recorded 6,800, making a total of 17,578 in twelve months. In a single day we have treated 225 patients. From September to January over sixty patients have been treated for a longer or a shorter time in the hospital, many patients visited at their own homes whose villages are near the station. These statements may be hurriedly read over in a few minutes, but it will need very careful consideration to estimate the lives saved, the sufferings relieved, sorrows averted, the health and with it the usefulness restored that these figures represent. To accomplish all of this only twenty li of the funds of the Union have been used, or about one-half of one cent for each patient; and if we reckon the patients in the hospital, the out-patients and patients that were treated at the dispensary out of the regular hours, and those that were given medicine at the house, we will considerably aug-

ment the total number of patients and lower even this low average. Nor do these figures represent single doses of medicine, for many of the people come from long distances, so must carry back from one to seven days' supply. Do not think that the appropriations from the Union covered the expense of the work; it only paid the extras, while the gifts of the people paid for the medicines, which amounted to nearly three times the amount we received from home. This development of the faculty of self-help among the people is the brightest of the many bright sides of our work at this place. Their growth in this direction must be limited by their extreme poverty, but we wish to bear testimony that to the extent of their ability have they given, and we are expecting they will do quite as well for the year on which we have now entered.

The extension of the gospel work means also an extension of the medical work, even greater than that of the gospel; for when a few people in a district have forsaken their idols and turned to Christ they come to us for medicines when they are sick. The heathen about them, being neither fools nor infants, soon arrive at the conclusion that the treatment of sickness by the white man is somewhat better than that of the native *nganga*, and then they come to us in their trouble (the very time we want them). We win their confidence, disarming them of their prejudice and opposition, thus opening a door for the gospel. Our district has now become so large that there is no possibility of my visiting some parts of it more than once or twice in a year. The only way to reach it will be to train young men to do the more simple things in medical work, supply them with a few of the staple remedies and send them to these places. We have three bright young fellows at work in the dispensary and hospital now, but they are necessary for the work here, and although they altogether do not cost \$10 a month, we do not feel that we could bear the expense of any more at present.

The Sunday-school which we teach numbers — well, as many as can crowd in usually, oftentimes upwards of 125 children from ten to sixteen years of age. Of them we are shaping and seasoning timber for our future church and work.

We are translating every day, and have the Gospel of John nearly finished.

#### MATADI — 1880

Mr. Thomas Hill, Mrs. Hill.

Mr. Hill has moved from place to place, as the exigencies of the transport service required, but has resided chiefly at Lukunga the past year. Mr. Harvey, who has had the oversight of this station, writes:

I need not say much about this place, for there is a great sameness in one's experiences at a depot and transit station such as this. It is the same unromantic plod, month in and month out: Cargoes to receive, goods to store, carriers to load up, accounts to keep, letters to receive and answer, etc. Nevertheless, there have been some attempts even here towards the extension of the Redeemer's kingdom. Besides the daily meetings for the boys for worship and instruction, there have been Sunday services for both natives and English-speaking people. These latter services have been shared in by the other Protestant missions in the neighborhood. One cheering thing in connection with this work has been the building by the colored English-speaking people of a small chapel situated in the immediate vicinity of their quarters. All the work in connection with the erection of the chapel they did themselves, besides contributing almost the entire expense. Considering that most of these men are only out here for two years at the outside, it is very noble of them to work so hard and give so liberally, not so much that they them-

selves but that others similarly situated may be able to hear the gospel and worship in the way that many of them are used to at their own homes. Matadi is a very wicked place, everybody says, but this is a rift in the cloud. May the truth proclaimed in this little sanctuary be the illumination of many!

#### LUKUNGA — 1882

Rev. Thomas Moody, Mrs. Moody, Miss Clara A. Howard (in America).

The work at this station has been greatly broken up since the leaving of Mr. Hoste, and in the absence of a regular missionary Mr. Frederickson of Kifwa has had general oversight of the work during the past year, and now Mr. and Mrs. Moody have come to reside at Lukunga, removing from Irebu on the upper river. The Christians have shown great stability in the trying situation in which they have been placed without a missionary to lead them, and Mr. Frederickson baptized more than thirty.

#### MUKIMVIKA — 1882

F. P. Lynch, M.D., in America, Rev. W. A. Hall, Mrs. Hall in America.

Mr. Hall, who was transferred from Irebu to Mukimvika in August, reports:

During the first quarter of the past year I attended regularly to the services at Irebu when it was my turn, both on Sundays and week-days.

We have had two or three services each Sunday at Irebu and Bosende, and three daily during the week on the station. The evening services were conducted by the Christian young men by turn. The women often took part in prayer, and their childlike faith in Jesus was not only a joy but a help to me.

On Wednesday evenings we had an inquirer's class conducted by Mr. Moody or myself. Two or three of the lads applied for baptism, but Mr. Moody did not think it wise to baptize them.

We had finished a native house for school and services at Bosende, and in January I established a day school there, with two advanced scholars from Irebu school as teachers under my supervision. We began with an enrollment of eighteen, and at the close of the school in September our register showed forty-five names on the roll, with an average daily attendance of twenty-eight. Some of these children had begun to read and write, and the outlook was very encouraging. The Christians at Irebu contributed \$5.00 toward the support of this school and \$5.00 toward the Locakani school.

In April I accompanied Mrs. Hall to Tumba on her way home, and on returning I had a fever which lasted for nearly two months.

In August I was asked to come and relieve Dr. Lynch at this station (Mukimvika). I left Irebu in October and arrived here Nov. 4, since which time I have charge of the services on the station and in the towns around. The outlook at the beginning was not at all inspiring, but the people are beginning to attend the services in the chapel in larger numbers now. I have paid sixteen visits to the more immediate towns since I came, and there is a decided improvement both in attendance and attention.

May the Lord help us to do what we do for him in the best possible way, and so as to be most likely to produce the best results. May we regard souls as infinitely more important than spoils, think more of our Master than ourselves, seeking more the promotion of Messiah's kingdom and glory than our own personal exaltation.

LEOPOLDVILLE — 1883

A. Sims, M.D.

Dr. Sims reports :

There have been candidates for baptism all the year, but I could not conscientiously present them to the church for acceptance. Services have been held twice daily, as usual. The Sunday congregation has been better than in past years: soldiers, policemen, artisans, and young people, not of us, have been frequent attendants, and in some cases communicants. The religious tone and *morale* of Leopoldville has certainly improved. Many are being legally married, and can therefore come without shame.

School has been continued without a break since Mr. Adams' return home. With two or three exceptions all can read simple scripture, and a most touching sight it is to see these Africans reading and enjoying the scriptures. I am much encouraged to go on in this department of the work. Combined with manual labor, it is the true method of doing the African good. I notice that after fifteen years of arduous carrying, and the reception of much money, the carrier remains just the same undeveloped man as before.

I am glad to say that the locomotive will arrive at Kinchassa, on the Pool, in a week from now (9th of March); the end, as it were, of the vast carrying system — one hundred thousand loads a year. It will give the carriers the necessary repose to hear the gospel and the opportunity to put their young people to school. Now is the time for our efforts in their behalf.

The congregation have thoroughly repaired their church, and while other buildings are left alone for want of funds, the church has been taken care of.

I have no medical engagements whatever, and have given all my time to the mission. Sick people from far and near come all day long at all hours. In this department I have been able to do much good. Except the needy poor, they have contributed to paying for the medicines.

The Leopoldville railway station is just fifty yards or so from our ground.

BOLENGI — 1884

Rev. C. B. Banks and Mrs. Banks, Rev. E. V. Sjoblom in Sweden, Miss L. C. Fleming, M.D.

No report has been received of the work at this station during the past year.

BWEMBA — 1889

Rev. A. Billington, Mrs. Billington, Rev. C. B. Glenesk and Mrs. Glenesk in England, Mr. A. Christopher, Mrs. Christopher.

The missionaries at this station have charge of the mission steamer, "Henry Reed," and alternate in running the vessel on its trips to the various stations on the Upper Congo with supplies. The work has gone on as usual, but we are without a report.

KIFWA — 1890

Rev. P. Frederickson, Mrs. Frederickson, Rev. Christian Nelson, and Mrs. Nelson in America.

Mr. Frederickson reports :

I have been out among the villages five months of the year. Out of these seven weeks were spent in visiting Lukunga churches, the other fourteen weeks were used to

visit the Kifwa district. Mrs. Frederickson was with me ten weeks out of the fourteen. We live in our tent, preach in as many villages as we can reach, to carriers on the road, or any others we meet on our way. We stay a day or two on our outposts to encourage the work and baptize any who confess conversion and faith in Jesus. Mrs. Frederickson gives medicine to the sick, speaks to the women, or helps to preach. She gave medicine to fifteen hundred in five months on our station.

The evangelists which I have been able to give sufficient to keep them with food, have done good work. Many villages have been visited, and much people have heard the word of life from their simple way of preaching.

The gospel is spreading and has taken more hold of the people. The villages around us have lost faith in their fetiches. We have calls now and then from places miles away to come to teach them and they will give us a house. Our great difficulty is to get preachers enough to send out to the villages twenty to thirty miles off.

We have a little evangelist school of six young men. They learn to read, write and teach; they can preach, but their knowledge is so limited, and without reading they can do very little when sent out to far-away places.

The school work has been in the care of Mrs. Frederickson, and some good work has been done; 182 are enrolled in the books in our four day schools, but the average attendance is small. It is a great difficulty to get the children to attend regularly, because of their trouble in getting food. Mrs. Frederickson has made a small primer and reading-book; it is modeled after the best and most popular First Reader in Norway.

We have 165 children enrolled in our Sunday-school. The last Sunday in the old year there were 70 children present in the Sunday-school held in our dwelling-house; at the same time I preached to a full house in our chapel. Our meetings are well attended, and many come four to five miles to hear the gospel. In a village twelve miles off, to which we sent an evangelist last June, four have been baptized and the work looks promising. During the year 48 have been baptized, 4 have died; the present membership is 85.

The Christians are doing well and take interest in the work; the contributions during the year were 331 francs, more than double what it was the year before. At Kinjila the little house of worship is too small and the Christians there have decided to build a chapel next dry season; they have a little money in hand and hope to gather more for that purpose. Kifwa Christians in their last church meeting chose two evangelists and decided to pay them themselves; they also agreed to gather money to build a new chapel. They wish if possible to build it of brick and put proper benches in it.

#### IKOKO

Rev. Joseph Clark, Mrs. Clark, Mr. R. R. Milne, Miss G. Milne in Scotland.

Mr. Clark writes :

During the course of last year the subject of baptism was frequently brought before me by a number of our young people. They had for a considerable time been professed followers of Jesus, and so far as I could see were doing well, their lives presenting a great contrast to those of the natives around them. I delayed baptizing them as I was anxious to test, as fully as possible, those to be first received here. After continued teaching and examination I finally accepted five, and baptized them the first Sunday of this year.

For three years we have steadily labored day by day here, often with very much to cast us down, but yet God has been with us and helped us to press on even when all our work has seemed on the point of destruction. War has raged around us, and threats of attack have repeatedly been made, but amid all God has kept us in peace and safety.



And now our hearts are glad that even a few of those young people have for so long a time been enabled to resist the innumerable temptations that surround them. When you consider that they are of a people who can only laugh at immorality, and who can openly and without shame arrange for it and discuss its profits, you can have some idea of what they have to withstand. But no one can truly gauge the trials of natives that would follow Christ among such surroundings, who has not lived among these people.

Another pleasing thing about those who have been received here as church members is that all have pledged themselves to give a tenth of their income to the Lord. Two are sawyers, and they have instructed Mr. Milne to debit their wages account with one-tenth. Both Frank and Vinda, my Lower Congo helpers, do the same, and out of their allowance for rations they also give weekly. One Christian left by Mr. Moody at Irebu has also expressed his desire to give a tenth, as the others are doing. Of course their incomes are small. Wages in some cases are only half a dollar a month, and allowance for rations sixty to eighty cents per month; but so long as they give in proportion to their income they do well. The other day one came to me with ten cents. I asked what it was for, and he replied: "It is God's money. I received a dollar from Mrs. Clark for rearing ducks for her, and this is the portion for God." Another did the same about a shirt he had sold.

During the year our school work has been carried on regularly; but Miss Milne's return to Scotland, after nearly three years' service, lessened our staff. Her school duties were shared by Mrs. Clark and myself, and other parts of her work were taken up by Miss Lena, from whom we have had great help with our school and large family of native girls and boys.

## EUROPEAN MISSIONS

### FRANCE — 1832

Rev. Ruben Saillens of Paris sends the following interesting report:

#### WORK IN THE PROVINCES

The churches of our three Associations (Paris excepted) are the following:

*Western Association:* Rouen, Niort, Chatellerault.

*Eastern Association:* Montbéliard, Valentigney, Tramelan, Neuchatel, Chaux-de-Fonds.

*Southern Association:* Saint Etienne, Lyons, Toulon, la Seyne, Nice, Marseilles, Nimes, Alais.

Of these sixteen churches three belonged originally to the older mission (Saint Etienne, Lyons, Montbéliard); the remainder were founded in the last few years; of these, four are due to the personal efforts of M. Sainton (Niort, Chatellerault, Nimes, Alais).

#### I. OLDER CHURCHES — Saint Etienne, Lyons, Montbéliard.

1. *Saint Etienne.*— The oldest Baptist Church in France, founded about sixty-five years ago by a gentleman of social standing, M. de Joannis. His views were very strict, and in some respects resembling those of the Campbellites. Taken up by our mission in 1868, when Pastor Cretin visited the little flock without a shepherd, a revival took place: eleven were baptized on the same day in the River Loire. It was at first an annex of Lyons, and became a separate church under Pastor Ramseyer. Under M. Philénon Vincent that

church had a time of revival. His brother Samuel succeeded him. M. Habrial, the present pastor, is a convert and a son-in-law of the late M. Ramseyer. We have only one place of meeting, for which we pay only \$80 a year. The city of Saint Etienne is the fastest growing of France. It has gone up from five or six thousand to 125,000 inhabitants in the course of fifty to sixty years. Membership, 35; one baptism lately; average attendance: Sunday morning, 25; Sunday afternoon, 10; communicants, average, 21; collections during the year, 281-10 francs.

2. *Lyons*.—There were a few baptized believers in Lyons previous to M. Cretin's settlement in 1868. Pastor Cretin organized the church. He brought to our views a distinguished Free Church pastor, M. Paul Besson, who is now doing excellent work in Buenos Ayres. Under M. Andree the church made some progress, then under M. Ramseyer. Lyons is a fast-growing city of 450,000 inhabitants. The McAll mission had a large work in Lyons, which was under the management of Pastor Dubus, a Baptist. On account of financial difficulties and also of the fact of Mr. Dubus' ecclesiastical opinions, the McAll mission three years ago decided to withdraw from Lyons. We took up at once M. Dubus, who became the pastor of the church.

Our place of worship, located in a courtyard, is not attractive. We need an evangelistic hall in the center of the city, otherwise there is no hope of progress.

In the distant station of St. Didier meetings are conducted each Sunday by the members themselves; the pastor visits them every third Sunday of the month.

3. *Montbéliard*.—Church founded in 1871 by Pastor Cretin invited by a native, who had become a Baptist in America. A number of baptisms took place, and the church was organized under the late Pastor Boileau, who built a nice chapel. The work extended to all the district; the present pastor, M. Colin, visits twenty-three different places where our members are scattered. The largest of these is Beaucourt, a town of five or six thousand, where fifteen or more of our members live and meet every Sunday. An independent church will have to be organized there. At the general monthly gathering eighty persons attend. From thirty to fifty attend the Lord's table. Membership, 90; collections, about 900 francs.

## II. CHURCHES RECENTLY FOUNDED.

1. *Valentigney*.—A little town in the "Pays de Montbéliard," ten miles from the capital; five thousand inhabitants, all workingmen; chapel built by one of the converts in his own garden; church founded seven years ago by a few members of the Montbéliard Church, with a proper letter of dismissal. Pastor Louijs was baptized in America; is working as clerk in a factory; much respected by his employers and colleagues, and by the Lutheran pastor. A family of that church have just gone to North Africa as missionaries. Membership, 36; communicants, average, 30; average attendance, 30.

2. *Tramelan*.—A thriving Swiss town, all Protestants, of five or six thousand inhabitants. A branch of the Montbéliard Church with fifteen members existed here for many years. An evangelist named M. Juillerat came to Tramelan about ten years ago to do temperance work. He adopted Baptist views, and most of his friends followed him. It was my privilege in January, 1893, to see the large body connected with Brother Juillerat (about one hundred and fifty people) join the small Baptist Church, which for so many years had stood as a forlorn hope.

This church is the jewel of our country churches. It has a fine place of worship, with pastor's residence. It draws a small sum only from our treasury, and will soon be able to do without it.

Sunday-school: scholars, 140; regular attendance, 105; Sunday morning service, average, 120; Sunday evening service, average, 150; Bible class (Tuesday), average, 40; young men's meeting, average, 20; ladies' meeting, average, 12; Temperance Society, members, 70; Singing Society (all members of the church), 25; religious class for children from 14 to 15, 14; baptisms for 14 months, 34; membership, 200; collections, etc., 4,927 francs.

"The present prospects," says the pastor, "are most encouraging, and the future is full of promise. The church has many children; families with twelve children are not scarce among us, so that we may hope in a few years, if the watchmaking trade keeps up, for a great increase from our own children, besides those who will come to us from outside."

3-4. *Toulon and la Seyne*.—Toulon is our largest military port, a city of 105,000 inhabitants. La Seyne, across the bay (four miles), with twelve thousand inhabitants, is a ship-building place, where the largest yards of France are situated. Thousands of French and Italian workmen live there. We own in la Seyne a small chapel, which was built by the founder of the work there, M. Massis, who was working on undenominational lines. He left the work in charge of M. de Robert, who invited me to visit him in 1892, with the result that I baptized him and sixteen others, and that the church was constituted. Eventually the property (with only 3,000 to 4,000 francs) was handed over to us. From la Seyne the work extended to Toulon, where a Christian woman was doing excellent work among the soldiers. When she and her husband became Baptists the reading-rooms became the meeting-place of a small Baptist Church which was then organized in Toulon. Outside the city we have a mission hall at a place called Mourillon.

The work in Toulon and la Seyne is most encouraging. The pastor and his wife, M. and Mme. Jeanneret, were formerly captains in the Salvation Army. They are energetic and hard-working. Madame Martin, in her soldiers' department, is also invaluable. Many Italians converted and baptized at la Seyne have returned to their country and strengthened the hands of our Italian brethren.

Statistics of Toulon and la Seyne: Toulon—membership, 29; regular communicants, 25; average attendance at meetings, 38; average attendance at children's meetings, 20; average attendance at ladies' meetings, 6; average attendance at girl's meetings, 8. La Seyne—membership, 24; communicants, 23; average attendance at meetings, 35; average attendance at children's meetings, 5; average attendance at women's meetings, 9; collections, both churches, 800 francs.

5. *Nice*.—A beautiful city of one hundred thousand inhabitants, on the farthest south-east frontier. The native population, originally Italians and having a language of their own, are difficult to reach. All Protestant work in Nice is among the new population, come from all parts of France, which has trebled the size of the city since its becoming French. The church was founded in 1892, when I was put in correspondence with an evangelist who lived in Nice, M. Long, and who had come to adopt Baptist views. His health had compelled him to settle there with a young family, and his mother-in-law, widow of a well-known reformed pastor. He came to Paris to be baptized and stayed a month with us. We thought much of him. When he returned to Nice he baptized a few converts and organized the church.

He has had to stand against tremendous difficulties. Forty-six baptisms have taken place during those five years, of whom 32 were Roman Catholics. Present membership, 33; average number of communicants, 15; average attendance at worship, 35; average attendance at evening meetings, 30.

"We have learned lately," says the pastor, "that the late C. H. Spurgeon, who spent so many winters in our neighborhood at Mentone, often prayed that a Baptist Church

might one day be established on the Riviera. His prayer has been heard, though we are yet a very feeble church.

6. *Marseilles*.—A growing city of 450,000 inhabitants. Church founded in 1892 by a number of members of the Free Church (seventeen) who left that church on account of its unfaithfulness on the baptism question. To those original seventeen, seventy-three have been added in the course of these five years, mainly by baptism. But Marseilles is a shifting place. Many have left to go to other cities; eleven have died, some have gone back to the other Protestant churches. The present membership, however, is forty-six. The place of worship is a little shop not badly situated and well fitted up; but Pastor Sagnol is crying loud for at least one mission hall in some other part of the city. Average attendance at meetings, fifty. The church gave last year about 800 francs.

7. *Rouen*.—Founded in 1892, with a few members who formerly belonged to the Paris Church. Rouen is a town of 100,000 inhabitants, three hours by railway from Paris. M. de Robert, the present pastor, has had a painful task. Notwithstanding all drawbacks he has held the fort; two genuine conversions of a remarkable type have cheered him lately. Still the soil is hard in Rouen, a city wholly possessed, as it were, by the devil, drink. We have ten members. We have just changed our location, and will make a new trial. If it be shown that Rouen will not yield a harvest, we shall sorrowfully remove from it. Yet is it possible that a large city like this should be barren? I do not believe it.

8. *Neuchâtel*.—Pastor Juillerat's short report: At present for various causes our work meets with much opposition; our name of "Baptists" is a scarecrow to many. However, we are progressing. During the last year we have gained fifteen members, of whom we baptized twelve, three having previously been baptized. Membership, seventy-five, of whom thirteen are living at Landeron, a small Catholic town ten miles from Neuchâtel. We should have the means to hire a hall in that place. Collections last year, 1,600 francs.

9. *Chaux-de-Fonds*.—A place of thirty-five thousand inhabitants, two hours' railway from Neuchâtel, full of watch factories like Tramelan, which it resembles in all respects. The church was founded in 1894, with a few members of Tramelan, who lived here. Now it has grown to forty-one members, with Pastor Bieler. They give about 700 francs per year. Average attendance at worship, 30; average attendance at week meetings, 20; at Couterets (outstation), 25; at Vallenoron (outstation), 20; at Renan (outstation), 20.

The remaining churches were founded by M. Sainton. He reports:

10. *Niort*.—Founded in June, 1893, with five members (including the founder). Since then about thirty have joined the church by baptism. Twenty live in Niort, the others are in villages at a distance. The Sunday service is attended by all the members living in the town and its immediate suburbs. At the evening meetings there are from twenty-five to seventy people. An interesting work is carried on by means of colportage in the country. We have thus established an outstation at Preully, near Poitiers, a village all Catholic. The Free churches of the district—Matha and Moncoutant—have been penetrated by the practice of believer's baptism. Several of their members have been baptized, and there are scarcely any among them who retain the tradition of infant's aspersion. One of their former pastors, now a missionary in Madagascar, was baptized four years ago. Thus at the very start our principles have had an efficacious action, by means of that little church, on all the western region. The church of Niort is as necessary in that district as the star in the night.

11. *Chatellerault*.—There have been in this town ten baptisms so far, but the church

has not been constituted yet. The region for sixty miles around is entirely Roman Catholic. It is therefore an important missionary center; but various causes, especially the poor health of our evangelist there, imposes on us the duty to reduce our activity there, and Chatellerault is only an annex of Niort or Paris. We shall give a stronger impulse when our means allow it and when the time seems more propitious.

12. *Alais*.—Church founded June, 1896. Town of 23,000 inhabitants, of whom 6,000 are Protestants. The environs are full of Protestants. The Cévennes is the French district where there is left the greatest amount of religious life. Fifteen miles from Alais is the large Free Church of St. Leon-on-Gard, where most of the members are immersed. The Alais Church now numbers twenty-six members, of whom fifteen live in the town and eleven in the villages. We have from thirty to eighty at the services. Evangelization is easy in that region. The doors are opened in most villages.

13. *Nîmes*.—Pastor J. Carlier. The Baptist Church in Nîmes was inaugurated June 23, 1895, with four members, including the present pastor. During these two years and four months thirty-three baptisms were celebrated, twenty-nine of whom have remained in the church. Moreover seven believers, already baptized, have joined us. We have a total of thirty-three members. Our audiences vary from fifteen to forty. The Sunday morning worship gathers from twelve to eighteen communicants on an average. The church evangelizes the city and district by colportage work and open-air meetings. We sell about two hundred copies of our evangelistic paper, *La Cloche d'Alarme*; that selling from door to door in the city and suburbs by the pastor and his friends, is a means of opening new doors. We hold familiar meetings in various quarters, in the houses of our friends. Apart from the direct work of our church, we rejoice of our influence on other denominations. The baptism of our dear brother and colleague, Pastor Lorbach of the Free Church of Nîmes, followed by thirteen baptisms of members of his own church, is a striking result of our activity. God has greatly encouraged our church by giving us in the course of the year among our new members, a young schoolmaster, very devoted to the Lord since his baptism, and gifted for the ministry of the word, and a young lady who, without any stipend, gives all her time to the work as Bible-reader. Both are zealous in the management of our Sunday-school.

Professor Passy writes regarding the work at Rue de Lille:

The year 1897 has been for the Baptist Church worshipping at 48 Rue de Lille, one of reorganization, and also deepening of inward life rather than of rapid growth. At the beginning of the year the church was still in a somewhat unsettled state from the recent disruption, and had no regular officials except Brother Sainton as its pastor, and he was obliged very often to answer special calls from the provinces.

In March, 1897, it was felt necessary to organize matters more firmly, especially as Brother Sainton felt himself more and more called to specially evangelistic work in the south and west of France, and to help the newly formed church at Alais. Accordingly the church was called upon to appoint elders, one of them to have more especially the pastoral charge during the absence of Brother Sainton. Brothers Passy, Dez, Vignal and Bentz-Audéoud were appointed; Brother Roman was afterwards added to the number. Brother Passy was to have the specially pastoral charge. No deacons have been appointed as yet; but the elders had the help of Sister Alice Chazot as Bible-woman, and when she was obliged to leave for six months on account of impaired health her place was taken by Sister Emily Gibson.

The plan seems to have worked fairly on the whole, even though Brother Sainton had

to stay away even more than was expected, and indeed has hardly been here at all. The services at the chapel have been held regularly, the attendance increasing gradually. The evangelistic meetings have continued at Neuilly and Rue de l'Ancienne Comédie, as also the little services at Mesnil-Saint Denis and Gare d'Ivry; the hall at Rue Blomet has been closed, and replaced by one at Montrouge, outside Paris.

During the year 1897 there have been nine baptisms, and five members come from other Baptist churches. On the other hand, we lost one member by death; one left us to join another Baptist Church; four were dropped from the list; one was cut off on account of immoral behavior. The net gain was thus eight. The complete number at the end of December was 102.

The receipts during the year were 2,377-95 francs; the expenses, 2,006-10 francs. It must be remembered that three of the elders and Miss Gibson work unpaid, except for their expenses.

Rev. Mr. Vincent reports the work in the north of France :

At Denain we are much encouraged in spite of some failures. We have a large Sunday-school with ten teachers, a Young Men's Union, a Girls' Union, both of which hold meetings for Bible study and prayer. Our audiences number from two hundred to two hundred and fifty persons, sometimes more, every Sunday. It was three hundred last Sunday, when Pastor Cadot paid us a visit. He was astonished at the large number of listeners and the warm welcome he received after the service. May God bless the seeds sown!

At Peruwelz we are also encouraged, the audiences growing. Several neighboring villages are visited by Mr. Rafinesque. They have good meetings; the Sunday-school is encouraging. Six persons have been baptized during the year; several others profess to be converted.

At Preseau there is no increase, but the friends are faithful and have meetings and Sunday-school every Sunday. We walk by faith.

At Doneby several of our brethren hold meetings in the house of one of our sisters.

At Flines a brother renders the same service; the little group maintains itself.

At Roubaix, a town of 120,000 inhabitants, in the hall held by brave Sister Dinoir, we have from sixty to seventy persons every Sunday and from twenty-five to thirty-five in the week. Mlle. Dinoir conducts a Sunday and Thursday school, and beside a working-meeting of about a dozen women every Monday.

At Louches, a village almost entirely Catholic, we have a Sunday-school composed of thirty-five children; most encouraging. Our friends remain firmly attached to the gospel. The audience from forty to fifty persons is constantly changing, so that the good news is spread in many families.

At Anzin, a new station, a town of about nine thousand inhabitants, where I have just hired a house for 450 francs a year, we have there forty persons and have established a Sunday-school.

We still continue at Faubourg, Paris, and at the Bleuse-Borne, in a friend's house during the week. We are full of hope and we rely in God. Our church is a mission. We have eight stations where they have meetings every Sunday.

We have had twelve baptisms during the year. We shall have six or seven next Sunday. We have had two additions and we have other conversions. Although composed of poor workmen, the church has given more than 2,600 francs for different needs, of which 1,000 francs are for the support of the pastor. The church has promised to give 1,200

francs during the year 1897-98. We end the year with 255 members, scattered in twenty towns and villages.

#### GERMANY — 1834

Professor J. G. Fetzer of the Theological Seminary at Hamburg, sends the following condensed report of the extensive work of the Union under the general name of the German Baptist mission:

Concerning the work in general it can be said without in the least boasting, that in spite of the obstacles and hindrances put into the way of many of the workers, not only in the outside German states, the work of the Lord is progressing. The churches are multiplying and growing in ability, so that quite a number are now self-sustaining; the preachers, too, are multiplying and the preaching station increasing. But as the churches increase and the field expands the needs grow, so that though quite a number of churches are maintaining themselves, these are not able to do much besides. Something indeed is being done by them in the way of assisting weaker churches, through the different associations, but that is not sufficient to maintain the brethren at their posts, much less does it enable the churches to extend the work, and here is where your committee is continually called upon to render assistance.

The office of your committee is a twofold one. In the first place it has to help with the means put at its disposal, such churches as are worthy and in need of being helped, and in the second place to try and occupy new places opening to them in different parts of the large and populous but destitute fields. If, however, we are to do anything like this and to carry on the missions in Bohemia, Austria, Hungary, Bulgaria, etc., the committee must be reinforced with money. To attack such cities as München, Nürnberg, Karlsruhe, Mannheim and others is at the present almost entirely out of the question. Your committee will be glad if, no further reductions being made, it will be able to maintain its present position. It would therefore kindly make the following request: that for the present no further reductions in the appropriation be made; rather if possible increase it.

*Missionary Work.*—Your committee now assists twenty-seven brethren in Germany and eleven in other countries, thirty-eight in all. The aid some of them receive is indeed not large, from \$45 up to \$450. This latter sum is given to the brother in Strasburg because the city is as a mission field of the highest importance and the number of members there still quite feeble. Of the eleven last mentioned four are in Switzerland, six in the Austrian empire and one in Bulgaria. The one in Bulgaria is Brother Keusseff at Lampalonka. Each one, especially those in Austria, Bohemia and Galicia, have their own peculiar difficulties to labor under, but they are not left without encouragements. The Lord is blessing them in their efforts in converting sinners and in giving them the necessary endurance, patience and faith to hold fast even under tribulations, trials and persecution.

In Hungary dissensions and strife have, during the last years, greatly hindered the work, hence we are not at all able to report anything definite as to members and churches.

In Austria proper the work of the Lord cannot be carried on so easily as in Hungary, there being so many restrictions put upon the brethren. Still our good Brother Koch at Vienna is holding fast and working hard; the result is, he is permitted to see how the Lord is prospering them in different ways. Their hall which they now occupy is much more adapted to the work; the attendance at the divine service, though restricted, is good, and what is best, sinners are being converted.

In Bohemia the political strife has been hotter than anywhere else in the many-tongued empire; still our brethren, though composed of Slavs and Germans, have been united and working lovingly side by side with each other. There are now three brethren in Bohemia; two of them are aided by your committee, Brethren Nowotny and Kraliçek at Prague and Raudnitz respectively, while a third, Brother Capek, has begun work at Brümm, the chief city of the Markgraviate Moravia. With the exception of the work done by these three brethren among the Slavs and by Brother Keusseff among the Bulgarians, all the mission work is among German-speaking people. This of course does not include the work of our Hungarian brethren, who are working among their people, the Magyars.

In Galicia Brother Massier is working among a population of seven million, the only man. He prays for the time when others may come to his assistance among that benighted people.

Leaving the large empire southeast of Germany and entering Germany we come into Saxony, the land of the Reformation and the land of Luther. One would imagine that here more than anywhere else the workers for Christ should be enjoying as large a liberty as anywhere. But this is in fact not the case. Persecutions, trials, fines, etc., are imposed upon our brethren there. The chief sufferer has been our Brother Mascher, who is stationed at Dresden, the capital.

Fortunately it is not everywhere as it is in Saxony, though our brethren are being molested here and there in one way or another. In most cases the clergy are the (sometimes secret, sometimes open) cause for the molestations imposed upon our brethren. Still as will be seen below, the work does not suffer materially through these experiences; the men learn to look to God for aid, and he has never failed them when trusting him. His word, "According to your faith be it done unto you," has been often proved.

Time fails me to speak of the work done in the different places. May it suffice to say that there is progress made in nearly every direction in the missionary work. The work in Saxony on the whole is advancing; five or six new churches have been organized; in Prussia, especially in Eastern Prussia, the churches are multiplying; in Berlin there are besides the two churches on Schmidt and Gubener streets, several large preaching stations which are about to organize into independent churches. This should have been done long ago, and there would be now no doubt at least half a dozen self-supporting churches. But the brethren did not have courage and faith enough to thus advance. In Western Prussia the cause of the Master is also prospering. Large numbers are being gathered into the fold. The most difficult part of the German field seems to be Southern Germany and the Northwest. While the cause is here also making progress, it is not so rapid as in other parts, but perhaps more firm and constant.

*Publishing Work.*—In our last report mention was made of the fact that at the triennial conference to meet in August, 1897, the question as to the future location of the German Baptist Publishing House should be definitely decided. After considering many questions, *pro* and *con*, the committee in charge of the question previous to the meeting decided to ask the conference to vote for Cassel as the future seat of the publication house. When the matter was brought before the conference it readily assented to the proposal; hence the house for years to come will be located in Cassel. Accordingly, a lot was purchased, and the building has begun. It may be well to let Brother Bickel, the business manager, speak for himself. He writes to some questions proposed to him as follows:

"We have 100,000 marks cash, and hope for some five to ten thousand more from our churches. The building will cost 150,000 marks and the grounds cost 60,000. The



front building will have four stories and a mansard, of which the first two floors will be used as stores and offices; the two upper stories are to be rented, and later on will be used for our own purposes. The factory for printing and binding occupies a main rear building with a wing, each having three floors and a mansard.

"Aside of the amount for grounds and buildings, we need 90,000 marks more to put in an electric plant, heating apparatus, steam engines, and new printing presses and machines for the bindery, a small electrotype outfit, and an elevator. This will fully equip us, and make our establishment a thoroughly modern printing house. By the aid of the rents in the main building we are able to carry our debt, and the plant will cost us no more in running expenses, with all the new and large rooms, than at present, in an altogether unsuitable rented building.

"The building in Cassel, which will be built very durable and nearly fireproof, is progressing rapidly, so that we hope to begin the removal of our factory by the 15th of September of the current year."

From this it will be seen that the Baptists of Germany will ere long have a very respectable publishing house. It would be well if the Union and the Baptist churches in the United States helped in the building of the house. The earlier the debt is lifted, the earlier will the establishment be able to help maintain other missionary enterprises.

Concerning the periodicals published under the chief editorship of our brother, Dr. Bickel, the following may be of interest: *The Wahrheitszeuge* has 8,400 subscribers; *Tagea*, 3,000; *Wort and Werk*, 2,200; *Führer*, 2,000; *Friedensbote*, 33,180; *Morgenstern*, 15,400. The first is a weekly denominational paper; the two following serve the interests of the young men and young women; the fourth is devoted to Sunday-school work. These three appear monthly. The last two named are, the first of a missionary nature adopted to extensive circulation, the second is published in the interest of the "Little Ones."

It is well known that for nearly twenty years Dr. Bickel has been at the head of the Bible work of the National Bible Society of Scotland in Germany. Under his direction there were distributed during the year 1897, 23,105 Bibles, 31,438 copies of the New Testament; in all 54,543 copies. When the question was proposed to the Bible Society, whether it would object to a removal to Cassel with its headquarters, they, desirous of remaining in connection with Dr. Bickel, consented to a removal thither, though they would rather have the main depot at Hamburg.

Much of this work of distributing the word of God is being done by colporters. These are partly in the employ of the Bible Society and partly in the employ of the churches; and it is a real benefit to many of our churches if they can have a colporter assisting the pastor. The latter class of colporters had to be reduced, however, owing to the fact that the financial depression in the United States caused the Executive Committee to cut off the appropriation heretofore given for that purpose. Dr. Bickel writes: "Beg them not to make another reduction in Bible or publishing work, at least not this year. I felt the "cut" more keenly than I let anybody know."

*Educational Work.*—This has been carried on as usual. The seminary has proved to be a blessing to our churches and our work on the whole. The number of students at present attending classes is now as large as ever. While last July eleven graduated and entered the harvest field, fourteen new men entered the following September. These, together with the twenty-nine of the first class, give us the respectable number of forty-three. The nationalities to which they belong are the same as heretofore; we have at present two Dutchmen, two Swiss, one Czech (a son of Brother Nowotny in Prague) and

six from different parts of Russia. The rest are Germans. We trust that those who do not enter a foreign field among the heathen will go back to work among their own people.

The teaching force is the same that it has been. However, one change may become necessary, inasmuch as one of our tutors is about to enter the state schools, and then we are sorry to say will very likely be obliged to give up at least a part, if not a whole of his work at our seminary. In that case we shall be very sorry, for we know that he will not be so easily replaced.

*Benevolent Work.*—In connection with the work in Germany we have several funds for benevolent purposes; namely, a Chapel Building Fund, an Invalid's Fund, a Widow's Fund, and a Jubilee Fund. The latter was collected in the year 1884, when the Baptist churches celebrated their fiftieth anniversary. This amounts to 28,751 marks, while the Invalid's Fund is 23,110 marks, and the Widow's Fund 38,801 marks. These three funds are destined to aid invalids, widows, and orphans. The invalids receive from 225 to 450 marks; widows, 200 marks; and orphans, 50 marks; half orphans, 25 marks, annually. Since the whole fund amounts to scarcely 90,660 marks, the assistance rendered cannot be large, but still it is in some instances quite an efficient help, and it is the endeavor to increase the amount so as to be able to allow invalids, widows, or orphans a greater annuity.

Another fund is doing good service; viz., the Chapel Building Fund. Though not large, it has been helping many a church. The money is loaned to the churches at very low interests. In the course of ten years it is expected that the churches pay back with interest in ten annual payments the entire amount loaned. The fund is not large, only about 74,000 marks; if it were as large again it would be a great help to our work in Germany, for we have so many places where chapels or churches are a great necessity, but the want of the necessary means to begin with hinders them in many ways. As it is they have to pay high rents and still have inadequate and unsuited localities. Sometimes the rent is so high that they could well pay the interest on a sum needed to build a suitable house.

*Some Statistical Notices.*—With these notes concerning the status of our churches numerically we will close this report: In Germany we now have eight associations with 134 churches. In these there were baptized during the year 2,121. After deducting the deaths, the excluded, the withdrawal, the emigrated, there is a net gain of 1,141, making the total number Dec. 31, 27,991. In the Union including the churches outside of Germany, there have been: total baptisms, 2,465; net gain, 1,195; total membership, 32,245. The number of preaching stations: 737 in Germany; 837 in all. Sunday-schools, 397 in Germany; in all 489. (Some of these are necessarily very small, still our people always make an effort to get hold of the young, in spite of the pastors of the state churches.) In these there are 18,034 scholars; in all 21,418. The reported contributions for different purposes are: for Germany, 519,195 marks; in the entire Union, 630,516 marks, equal to about 19½ marks per member, or nearly \$5.00. Surely not quite so bad, after all, considering the wages the people get, especially in those regions where the Baptist cause is numerically the strongest. Still it may safely be assumed that not all that is given goes through the appointed channels, hence a larger sum no doubt has been given than indicated in the numbers given.

For all that is being done and has been done we thank God, and we pray him that in spite of the necessary changes here and there, and the vacancies caused by death or removal, the cause may continue to prosper till the truth as we hold it is known and believed in Germany and the adjacent countries. To bring about this end we ask our friends in the United States to continue to help and to pray for all engaged in this self-denying but glorious work.

Brother Keusseff writes of the work in Bulgaria :

Our church here is very poor. During the last year we have raised 1,250 francs. Out of this sum we have supported partially a colporter at the rate of 50 francs per month, 600 francs per annum ; the rest is for the building of our future chapel. Out of this sum we have also contributed to the German Chapel Building Society, the German Tract Publication Society, the Hamburg Theological School and the Romano-Bulgarian Baptist Union. For a few months we have not had a colporter, but we shall soon have one. A colporter in connection with our church here is an absolute necessity ; and our people being used to having a colporter are very anxious to have one. So they cannot support me.

The number of our membership here for the last year was forty-two, twelve of these residing out of town in six different places. The average of our attendants lingers between thirty-five and forty. In winter season the congregation is much better than in summer. In winter in many cases our present building is not large enough to hold our listeners. It has but sixty seats. In summer the attendants are fewer, because many are out of town in their fields working for months.

We have not yet purchased a lot for our chapel, but we shall soon have one. There is a very good place, one thousand square meters, for which they charge 4,000 francs. We have resolved to have that place, and are ready to give this sum, but are trying to get it cheaper if possible. So that the place is practically ours.

Regarding our church at Kazanlik I have learned the following : There are now ten members, and have been as many for many years. They are very zealous Baptists, and very strict. They have been very active in publishing Baptist literature in Bulgaria. When I was there and visited some houses I found many persons who were deeply interested in religious things. One woman got converted. I believe that if work be begun there seriously by a devoted minister there will be a great success. My impression is also that what is necessary is a special minister, but if that is not possible some good could be done by occasional visits. According to my mind two more preachers we need, one in Sofia and one in Kazanlik. The brethren in Kazanlik have a chapel of their own.

The outlook for the future is very good. They no longer persecute us here. Everybody is calm, and we are gaining influence. There is no danger because of the political situation of these parts of the world. Neither the Bulgarians nor the Bulgarian government are so Rusophil as they are supposed to be from outside. The present political relation between Russia and Bulgaria is not natural, and cannot last long. So we are not afraid of Russian influence.

As for me I am ready to sacrifice everything for the Lord's work here. May he help me and strengthen me.

#### SPAIN — 1870

At the last annual meeting of the Board of Managers of the Union, a vote was passed authorizing the Executive Committee to discontinue the mission in Spain, if in their judgment it seemed to be advisable. This mission has had a checkered history. Established by an eminent scholar from America, it prospered to a considerable extent for several years ; churches were established in Madrid and Valencia, but owing chiefly to defection of native workers the work came to nothing. The present work of the Missionary Union in Spain has no connection with the former mission, and was established and carried on in Barcelona and other regions of

Catalonia, the Rev. Eric Lund of Sweden being the chief figure. With him is associated Rev. Manuel C. Marin, a native of Spain, but educated in America, and a graduate of Colby University and Newton Theological Institution. On learning the decision of the Board of Managers, who referred the matter of the continuance of the mission to the Executive Committee, Mr. Lund came to this country, and after full conference with him, and in consideration of all the circumstances, the committee decided that it did not seem wise, in the providence of God, to abandon the mission in Spain, and made an appropriation for its continuance. This was before the beginning of the troubles which resulted in the war with Spain. Mr. Lund has inaugurated a plan of missionary work which involves the establishment of small churches in country villages, where the people are more ready to listen to the gospel. These little churches have leaders appointed of their own number and conduct services by themselves. There seems to be promise in this movement of an effective and established evangelical mission among the Spanish people.

#### SWEDEN — 1855

Rev. A. Drake, D.D., reports for the work in Sweden :

*Increase.*—With this year we have passed the boundary of another thousand, now counting 39,134. The number of baptized, reaching 2,032, exceeds that of the previous year. In three associations, those of West of Sweden, Jemtland and Bleking, it amounts to about ten per cent of the membership, which gives us great cause for thanksgiving and praise to the Lord of the harvest.

The Sunday-school has continued to grow, scholars keeping their place in number beyond that of members. It exceeds that of the previous year by nine hundred. But the Established Church exerts itself to the utmost to counteract our Sunday-schools. At clerical conferences, hardly any allow even Lutheran Sunday-schools taught by laymen. Some wish to replace them by clerical services for the young once a quarter. But most clergymen want simply to stamp the Sunday-school out of existence, without any substitute, relying altogether on the religious instruction imparted in the day-schools.

*Preachers.*—Up to this time our churches have reported preachers, ordained and unordained, all in one number. This year they have given in a separate column, preachers who give their whole time to the work as 222, while out of the total, 703, there remain 479 lay-preachers. Most of these last named preach only occasionally at outstations; some few, however, do a good deal of work. At all events, our 564 churches are but scantily served in the gospel, several small churches being obliged to have a common preacher, the sparse population in many parts of the country making a great obstacle to anything better.

The total contributions amount to 524,516 crowns, equal to \$141,761, including the local expenses of all our churches, besides missionary contributions of all kinds. The increase for the year is \$14,979, but that includes the cost of erecting seventeen new places of worship. Our 338 places of worship are valued at 5,500,000 crowns, or \$690,000, with a debt, however, resting upon them of \$215,000. It will be a hard pull to pay off that sum while at the same time increasing contributions for evangelization.

#### RUSSIA — 1887

No report has been received from Russia the past year, but the situation is not materially changed from that presented in the report of last year. Severe prose-

cutions continue against the Stundists and Baptists, a number of whom have been banished to the dreary village of Gerusi in the Caucasus, where it is impossible for them to obtain any means for sustaining life. A little help is afforded by contributions of friends, but the sad fact remains that in this desolate spot many brethren and sisters in Christ are slowly dying of hunger and disease for their faith in Jesus. Yet the pure gospel flourishes in Russia amid persecution and repression. Some indications are given that the Emperor has taken decided steps toward greater religious toleration, and it is hoped a brighter day is dawning for dissenters of all classes in Russia.

#### FINLAND—1889

Rev. E. Jansson reports for the work in Finland:

*General Mission Work.*—Though no great revival has occurred here in the year under review, the work has gone forward, and not a few sinners have been saved. Even if our work develops but slowly, every step is still a joyful occurrence.

During the year our seven gospel workers have continued on the field. Besides these there have been twenty-one of our native brethren at work from one to five months during the first part of the winter. In this manner we get many opportunities to carry the gospel into many remote places; but the work is hardly begun. The baptisms have been about the same as the year previous; here at Petalax thirty-nine were baptized. Contributions have increased nearly four thousand marks. Two Finnish-speaking churches have been organized, one at the city of Wiborg, the other one at Ulcaborg. The little church at the last-mentioned place ventured at once to the noble enterprise of buying a house and lot for gospel use. By some alteration the house will be transformed into a respectable chapel. At Wasa (Nikalaistad) where the church has been for many years needing a house of worship, a neat little chapel has been fitted up from a house which the church in that city bought last summer. A third chapel was erected by the church at Hankmo, lying about twenty-five miles north of Wasa.

The prospects seem bright at present. Good news comes mostly from all parts of the field. From our last missionary meeting the brethren started out in different directions of the country. Revivals have broken out both south and north from here. On the 13th inst. eighteen persons were baptized at Jakobstad, and on the 20th inst. five more.

#### DENMARK—1891

Rev. August Broholm sends a report of Baptist progress in Denmark:

In looking over the statistics from our churches for the year 1897 and comparing them with the preceding years it will be seen that we continue to go forward, and the blessing of the Lord has rested upon our mission during the year. I will point out a few facts concerning our Baptist progress in 1897:

*Increased Membership.*—During the year we baptized 256 and had a net increase of 139, or nearly twice the number we gained in 1896. One new church was organized at Svendborg, a city with some of the most beautiful surroundings we have in this country. We have now 28 churches and a membership of 3,588. One reason for our large net increase has been that only five members emigrated through the entire year. Some years more than fifty have emigrated, and though they have gained thereby, our work at home has suffered, as it is the young and strong members who leave us in this way.

*Renewed Combatants.*—Our old Baptist warriors are passing away. It can be seen year by year in the death-list. Sixty passed away last year, and thus it has been for some years. It is the generation from 1840–60 which are being called home from the battle-field. We have had many old members, men and women, who stood firm and fought bravely during the time of persecution at the early part of our history. Now they are going to their reward, but the Lord gives us new combatants. In the last five years we have baptized 1,138, and the greater part of these new members have been as new blood for our denomination. Besides we have a very promising school of recruits, having more than four thousand children in our Sunday-schools, and from this source the Lord is continually giving us new converts who are founded in the word of life and firm in Baptist principles.

*Enlarged Equipments.*—By this I mean more chapels, more money, more educated ministers and more missionary literature.

1. *We have more chapels* to accommodate the people. Last year we dedicated four new chapels. In the last five years we have built fourteen new and handsome chapels; two more are being erected this summer, thereby making thirty-seven Baptist chapels in Denmark.

2. *Our people are giving more liberally* to the mission cause. In 1887 they contributed per member ten kroner, 1892 thirteen, and in 1897 sixteen kroner. The whole amount of our contributions during the past year were \$15,291.79.

3. *In the Missionary Training-school* which was started three years ago ten brethren have been studying this year. Some of them had preached several years, but never had any opportunity for attending a Theological school; now we trust that they are better equipped for their ministerial work.

4. *The Baptist Literature* we publish has been enlarged the past year with some missionary pamphlets by which we seek to interest our countrymen for our Baptist missions at home and abroad. Three have been published; viz., "Three Years in Africa," a sketch of our late brother E. Broholm's work in the Congo mission of the American Baptist Missionary Union. "Life of John Bunyan," and "The Lone Star," or our glorious Baptist mission in Telugu. These have met with success and two more are to follow; viz., "China and the Chinese," and "Life of Andreas Wiberg."

In conclusion I could easily point out some facts about our Baptist opportunities in 1898, but it will suffice to say that open doors are everywhere before us, and we are at present gathering in precious souls in many of our churches.

#### NORWAY—1892

In the absence of a report from Norway, doubtless due to a change in the staff of workers, we will state that there is at present an encouraging outlook on this field just at the present time. Brother Myrland, who was sent to Christiania last year, has assumed charge of the church in that city, and the work is going forward. We are pleased also to note a growing sympathy and interest on the part of the Norwegian brethren in the United States, both in the work for their countrymen and in the general work of the Union. They have recently given material evidence of this latter spirit in their promise of added contributions to send out and support Rev. Christian Nelson in Africa.







## GENERAL TABLES.

A marked increase, notwithstanding a less expenditure, is the result all along the line, in native workers, baptisms and self-support. A slight decrease in members is reported, due to a correction of figures. All the fields we are working are apparently in a healthy condition. The prospects for a rich ingathering the coming year are very bright.

EUROPEAN MISSIONS.	PREACH- ERS.	CHURCHES.	BAPTIZED.	CHURCH MEMBERS.	SUNDAY- SCHOOL SCHOLARS	CONTRIBU- TIONS.
Sweden.....	703	564	2,032	39,134	43,905	\$141,761
Germany *.....	249	169	2,836	34,167	22,482	124,183
Russia.....	399	106	980	19,103	6,244	16,000
Finland *.....	28	28	153	1,570	547	10,765
Denmark.....	79	28	256	3,588	4,013	15,291
Norway *.....	24	26	170	2,171	1,272	6,000
France *.....	30	19	215	2,115	858	4,900
Spain*.....	6	10	26	115	.....	.....
MISSIONS TO NOMINALLY CHRISTIAN LANDS.....	1,518	950	6,668	102,963	79,321	318,900
MISSIONS TO HEATHEN....	1,204	870	6,529	98,904	34,041	71,849
GRAND TOTALS .....	2,722	1,820	13,197	201,867	113,362	\$390,749

## REPORT OF THE TREASURER

## APPROPRIATIONS FOR THE YEAR ENDING MARCH 31, 1898

## MISSIONS IN BURMA

## RANGOON

For salary of Rev. E. W. Kelly.....	\$1,200 00
his mission work, rent and schools.....	2,825 00
passage to United States of Mrs. Kelly and child.....	423 57
salary of Miss E. F. McAllister.....	500 00
her mission work.....	359 56
salary of Mrs. A. T. Rose.....	500 00
her mission work.....	50 00
salary of Miss R. W. Ranney.....	400 00
her mission work.....	50 00
salary of Miss H. Phinney.....	400 00
her mission work, rent and school.....	593 00
salary of Miss E. L. Chapman.....	500 00
her mission work and school.....	950 00
salary of Miss J. G. Crafts.....	500 00
her mission work, including \$4.48 collected in the field last year.....	54 48
salary of Rev. A. E. Seagrave.....	1,200 00
his mission work and rent, including \$7.44 collected in the field last year.....	650 44
salary of Mr. Herbert Vinton.....	500 00
salary of Rev. D. L. Brayton.....	1,200 00
salary of Mrs. Julia H. Vinton.....	500 00
her school work.....	450 00
salary of Miss H. N. Eastman.....	500 00
salary of Rev. W. F. Armstrong.....	1,200 00
his mission work, rent, Telugu and Tamil work.....	2,037 33
salary of Rev. D. A. W. Smith, D.D.....	1,500 00
his mission work and expenses of Theological Seminary, including \$1,182.87 collected in the field last year.....	2,304 68
salary of Rev. F. H. Eveleth.....	1,500 00
his mission work, including \$130.02 collected in the field last year.....	798 42
salary of Rev. W. F. Thomas, estimated, eleven and one-half months.....	1,150 00
special grant.....	125 00
his mission work.....	1,082 00
his allowance in United States to Sept. 1, 1897.....	333 33
passage to Burma of Mr. Thomas and family, estimated.....	700 00
salary of Rev. J. N. Cushing, D.D.....	1,500 00
salary of Rev. H. H. Tilbe.....	1,200 00
his mission work.....	100 00
salary of Prof. L. E. Hicks and additional for 1896-97.....	1,107 17
his mission work and expenses of college.....	2,641 67
salary of Prof. E. B. Roach.....	1,200 00
repairs on house.....	100 00
salary of Rev. W. O. Valentine.....	600 00
his mission work.....	46 67
salary of Rev. J. H. Randall, estimated, seven months.....	466 66
his mission work.....	50 00
his outfit \$150, passage self and wife, estimated \$500.....	650 00
salary of Rev. W. F. Gray.....	1,000 00
his removal expenses from China to Burma, estimated.....	300 00
F. D. Phinney, Mission Treasurer's expenses, repairs on mission property, taxes and legal expenses.....	2,211 16
exchange on miscellaneous appropriations for Burma.....	1,127 00
	\$41,237 14
Less saved in appropriations of last year.....	1,590 95

\$39,646 19

## MOULMEIN

For salary of Rev. E. O. Stevens.....	\$1,500 00
his mission work.....	666 66
salary of Miss S. E. Haswell.....	600 00
her mission work.....	409 89
salary of Miss M. Sheldon.....	500 00
her mission work.....	925 00
salary of Miss E. E. Mitchell.....	500 00
salary of Miss M. E. Carr.....	500 00
her mission work and purchase of property.....	683 34
salary of Miss L. M. Dyer.....	500 00
her school work.....	500 00
Telugu and Tamil school, care Mrs. Armstrong.....	450 00
salary of Rev. W. Bushell.....	1,200 00
his mission work, including \$737.48 collected in the field last year.....	1,432 73
passage to United States, Miss E. J. Taylor, estimated.....	300 00

For allowance in United States, Miss E. J. Taylor.....	\$245 84
her school and mission work .....	551 66
salary of Rev. F. De M. Crawley.....	1,000 00
his mission work .....	130 50
allowance in United States of Miss S. R. Slater .....	300 00
salary of Miss Alice L. Ford.....	500 00
her mission and school work.....	650 00
salary of Miss L. B. Hughes.....	500 00
her school and mission work .....	516 67
allowance in United States, Mrs. C. H. R. Elwell.....	300 00
passage to United States of Miss Annie Hopkins, estimated .....	268 65
allowance in United States of Miss Annie Hopkins, six months to April 1, 1898.....	150 00
passage to Burma, Miss C. E. Putnam, estimated .....	350 00
salary of Miss C. E. Putnam, estimated.....	433 33
	<hr/>
Less saved in appropriations of last year.....	\$16,564 27
	83 59

\$16,480 68

## TAVOY

For salary of Rev. H. W. Hale.....	\$1,200 00
his mission work, including \$49.66 collected in the field last year.....	582 99
salary of Rev. D. Gilmore, estimated, one year .....	1,000 00
his mission work and school .....	1,307 60
his allowance in the United States to Aug. 1, 1897.....	200 00
passage of Mr. Gilmore and family, estimated.....	500 00
passage to United States of Rev. and Mrs. Morrow.....	549 18
allowance in United States of Mr. and Mrs. H. Morrow to April 1, 1898.....	424 42
	<hr/>
	\$5,764 19
Less saved in appropriations of last year .....	200 00

\$5,564 19

## BASSEIN

For salary of Rev. B. P. Cross.....	\$1,200 00
his mission work, schools and repairs, including \$35.96 collected in the field last year.....	1,077 63
five days' salary abroad of Rev. E. Tribolet.....	16 67
allowance in United States of Rev. E. Tribolet.....	800 00
salary of Rev. C. A. Nichols.....	1,200 00
his mission work .....	333 34
the B. S. K. N. Institute supported by income of funds.....	934 56
salary of Miss I. Watson.....	500 00
her mission work.....	25 00
salary of Rev. L. W. Cronkhite.....	1,200 00
his mission work, school and school furniture, including \$148.80 collected in the field last year.....	1,330 30
salary of Miss L. E. Tschirch.....	500 00
her mission work and school, including \$593.03 collected in the field last year.....	1,338 46
passage to United States of Miss M. C. Fowler.....	233 86
	<hr/>
	\$10,679 82
Less saved in appropriations of last year.....	150 94

\$10,528 88

## HENZADA

For salary of Rev. J. E. Cummings.....	\$1,200 00
his mission work and school, including \$46.83 collected in the field last year.....	858 50
passage to United States of Rev. N. D. Reid.....	213 98
collections on the field last year.....	11 61
salary of Rev. W. I. Price.....	1,200 00
his mission work, including \$1,573.89 collected in the field last year.....	2,232 22
salary of Miss M. M. Lalah.....	500 00
her school work.....	133 33
additional cost of passage to United States of Miss J. V. Smith.....	19 00
passage to United States of Mrs. L. Crawley.....	253 48
allowance in United States of Mrs. L. Crawley, six months to April 1, 1898.....	150 00
	<hr/>
	\$6,772 12
Less saved in appropriations of last year.....	597 18

\$6,174 94

## TOUNGOO

For salary of Rev. W. A. Sharp.....	\$1,000 00
his mission and school work and new dormitory, including \$102.23 collected in the field last year.....	1,192 23
passage to United States of Rev. H. P. Cochrane and family, additional.....	75 00
allowance in United States of Rev. H. P. Cochrane.....	800 00
special grant .....	100 00
salary of Rev. E. B. Cross, D.D.....	1,200 00
his mission and school work, including \$1,767 collected in the field last year.....	2,183 67
salary of Rev. A. V. B. Crumb, including three days last year.....	1,210 00
his mission work and repairs, including \$46.50 collected in the field last year.....	652 02
passage of Mrs. Crumb to Burma.....	275 00
passage to United States of Miss E. R. Simons, estimated.....	300 00
allowance in United States of Miss E. R. Simons.....	260 83
salary of Miss Julia A. Parrott.....	500 00
her mission work, school and removal expenses.....	430 15
passage to United States of Rev. A. Bunker, D.D.....	222 95
allowance in United States of Rev. A. Bunker, D.D.....	1,200 00

For salary of Mr. C. H. Heptonstall.....	\$800 00	
his mission work and rent, including \$489.09 collected in the field last year.....	3,086 59	
allowance in the United States of Rev. T. Johnson, M.D.....	800 00	
salary of Rev. E. S. Carson, M.D.....	800 00	
his mission work.....	116 67	
passage to United States of Miss J. Anderson, estimated.....	300 00	
allowance in United States of Miss J. Anderson.....	233 33	
salary of Miss Thora M. Thompson.....	500 00	
her mission work and school.....	545 45	
	<u>\$18,783 89</u>	
Less saved in appropriations of last year.....	1,372 13	\$17,411 76

**SHWEYGYIN**

For salary of Rev. E. W. Harris.....	\$1,000 00	
his mission work and repairs, including \$9.81 collected in the field last year.....	1,245 14	
salary of Miss H. E. Hawkes.....	500 00	
her mission work.....	16 67	
salary of Miss Kate Knight.....	500 00	
her mission work.....	111 67	
	<u>\$3,373 48</u>	
Less saved in appropriations of last year.....	129 71	\$3,243 77

**PROME**

For salary of Rev. L. H. Mosier.....	\$1,000 00	
his mission work and school, including \$81.26 collected in the field last year.....	647 93	
	<u>\$1,647 93</u>	
Less saved in appropriations of last year.....	70 92	\$1,577 01

**THONGZE**

For salary of Mrs. M. B. Ingalls.....	\$600 00	
her mission work, including \$62 collected in the field last year.....	443 67	
salary of Miss Kate F. Evans.....	500 00	
her mission and school work, including \$89.45 collected in the field last year.....	476 05	
	<u>\$2,019 72</u>	

**ZIGON**

For salary of Miss Z. A. Bunn.....	\$500 00	
her mission and school work, including \$27.09 collected in the field last year.....	662 09	
	<u>\$1,162 09</u>	

**THARRAWADDY**

For salary of Miss S. J. Higby.....	\$500 00	
her mission and school work.....	429 36	
mission work, care Rev. W. F. Thomas.....	166 67	
	<u>\$1,096 03</u>	

**BHAMO**

For salary of Rev. W. H. Roberts.....	\$1,200 00	
his mission work, repairs and schools.....	1,168 33	
salary of Rev. Ola Hanson.....	1,000 00	
his mission work and printing, including \$15.78 collected in the field last year.....	253 77	
salary of W. C. Griggs, M.D.....	1,000 00	
his school, medical and mission work, and buildings.....	1,856 67	
allowance in United States of Miss E. C. Stark.....	300 00	
salary of Miss M. M. Sutherland, estimated, ten months.....	416 66	
her mission work.....	50 00	
her passage, estimated.....	330 00	
salary of Miss L. Eastman, estimated, ten months.....	416 66	
her mission work.....	50 00	
her passage, estimated.....	350 00	
	<u>\$8,412 09</u>	
Less saved in appropriations of last year.....	172 17	\$8,239 92

**MAUBIN**

For salary of Rev. M. E. Fletcher.....	\$1,000 00	
his mission work.....	385 00	
Miss C. E. Putnam's allowance to Oct. 15.....	162 50	
	<u>\$1,547 50</u>	
Less saved in appropriations of last year.....	117 58	\$1,429 92

**THATONE**

For allowance in United States of Miss E. Lawrence.....	300 00	
passage to United States of Miss S. B. Barrows.....	240 24	
allowance in United States of Miss S. B. Barrows.....	300 00	
	<u>\$840 24</u>	
Less saved in appropriations of last year.....	306 81	\$533 43

**MANDALAY**

For salary of Rev. J. McGuire.....	\$1,000 00	
his mission work, repairs and school, including \$57.35 collected in the field last year.....	1,520 69	
salary of Mrs. H. W. Hancock, and balance of 1896-97.....	553 77	
her mission work, including \$18.00 collected in the field last year.....	218 00	
salary of G. H. Richardson, M.D.....	800 00	
his mission, medical work, and new buildings.....	1,200 00	
allowance in United States of Miss E. E. Fay.....	300 00	
salary in United States of Miss A. E. Frederickson.....	500 00	
her mission and school work.....	805 80	
allowance in United States of Miss F. E. Ayers, six months.....	150 00	
salary of Miss Cora M. Spear, estimated, ten months.....	416 66	
her mission work.....	50 00	
her outfit, \$150, passage estimated, \$300.....	450 00	
		\$7,964 92

**THAYETMYO**

For salary of Rev. B. A. Baldwin.....	\$800 00	
his mission work and school, including \$210.34 collected in the field last year.....	1,139 92	
allowance in the United States of Rev. A. E. Carson.....	800 00	
		\$2,739 92

**MYINGYAN**

For salary of Rev. J. E. Case.....	\$1,200 00	
his mission and school work, including \$47.56 collected in the field last year.....	486 23	
		\$1,686 23

**PEGU**

For salary of Miss E. H. Payne.....	\$500 00	
special grant.....	50 00	
her mission work.....	776 73	
		\$1,326 73

**SAGAING**

For salary of Rev. F. P. Sutherland.....	\$1,200 00	
his mission work.....	309 40	
		\$1,509 40

**SANDOWAY**

For salary of Rev. C. L. Davenport.....	\$800 00	
his mission work and repairs, including \$8.38 collected in the field last year.....	2,280 01	
salary of Miss A. M. Lemon.....	500 00	
her mission work and school.....	456 67	
passage to United States of Miss M. Carr, estimated.....	350 00	
allowance in United States of Miss M. Carr, four months, to April 1.....	100 00	
her mission work, collected in the field last year.....	36 67	
	\$4,523 35	
Less saved in appropriations of last year.....	40 91	
		\$4,482 44

**MEIKTILA**

For salary of Rev. J. Packer, D.D.....	\$1,200 00	
his mission work and school, including \$46.50 collected in the field last year.....	333 17	
	\$1,533 17	
Less saved in appropriations of last year.....	231 65	
		\$1,301 52

**THIBAW**

For salary of Rev. W. M. Young.....	\$1,000 00	
his mission and school, including \$410.14 collected in the field last year.....	2,212 31	
salary of Rev. George T. Leeds, M.D., estimated, seven months.....	466 66	
his mission work, \$50; medical outfit, \$50.....	100 00	
passage of Dr. and Mrs. Leeds, estimated.....	600 00	
outfit of Dr. and Mrs. Leeds.....	300 00	
		\$4,678 97

**MONE**

For salary of A. H. Henderson, M.D.....	\$1,000 00	
his mission work, transport and medical work, including \$31 received in the field last year.....	1,070 17	
salary of Robert Harper, M.D.....	500 00	
his mission work.....	100 00	
his outfit \$150, passage estimated \$450.....	400 00	
salary of Mrs. H. W. Mix.....	500 00	
her mission work, transport and medical work.....	505 00	
		\$4,075 17

**NAMKHAM**

For salary of Rev. M. B. Kirkpatrick, M.D.....	\$1,200 00	
his mission work, building and transport, including \$1,048.11 collected in the field last year.....	3,431 45	
passage to Burma of Mrs. Kirkpatrick.....	300 00	
salary of Rev. W. W. Cochrane.....	1,000 00	
his mission work, school and transport.....	883 34	
		\$6,814 79

## MYITKYINA

For salary of Rev. Geo. J. Geis, fourteen months.....	\$1,166 66	
his mission and school work, including \$37.36 collected in the field last year.....	334 03	
his allowance in United States April 1 to June 14.....	164 41	
allowance for family during passage.....	50 00	
his passage to Burma, estimated.....	300 00	
	\$2,015 10	
Less saved in appropriations of last year.....	21 16	
		\$1,993 94
Total appropriations for Burma.....		\$153,682 56

## ASSAM MISSION

For salary of Rev. C. E. Petrick.....	\$1,200 00	
his mission and school work.....	791 00	
salary of Rev. A. K. Gurney.....	1,200 00	
his mission work and repairs.....	533 34	
salary of Rev. P. H. Moore.....	1,200 00	
his mission work, and printing New Testaments.....	1,115 62	
expenses connected with treasury department.....	334 32	
salary of Rev. P. E. Moore.....	1,000 00	
his mission work.....	116 67	
salary of Rev. J. M. Carvell.....	800 00	
his mission work.....	100 00	
salary of Miss A. Sumner, and balance 1896-97.....	508 34	
her mission work and school.....	330 30	
additional cost of her passage to Assam.....	44 07	
salary of Miss L. Daniels, and balance 1896-97.....	508 34	
her mission work.....	30 30	
additional cost of her passage to Assam.....	4 82	
salary of Rev. C. D. King.....	1,200 00	
his mission work, including \$55.52 collected in the field last year.....	227 19	
salary of Rev. C. E. Burdette.....	1,200 00	
his mission work.....	383 33	
salary of Miss H. F. Morgan.....	500 00	
her mission work.....	78 33	
salary of Miss I. Wilson.....	500 00	
her mission work.....	103 34	
salary of Rev. A. E. Stephen.....	1,000 00	
his mission work, including \$66.67 collected in the field last year.....	340 00	
salary of Rev. S. A. D. Boggs.....	1,000 00	
his mission work and new buildings.....	473 16	
salary of Rev. M. C. Mason, and balance of 1896-97.....	1,220 00	
his mission work, including \$11.55 collected in the field last year.....	949 55	
additional passage expenses to Assam of Rev. M. C. Mason and family.....	72 62	
salary of Rev. E. G. Phillips.....	1,200 00	
his mission work and school, including \$9.30 collected in the field last year.....	790 88	
salary of Rev. William Dring.....	1,000 00	
his mission work, including \$8.00 collected in the field last year.....	224 73	
salary of Miss A. J. Rood.....	500 00	
her mission work and school.....	340 00	
salary of Rev. I. E. Munger, and balance 1896-97.....	813 33	
his mission work and school, including \$3.49 collected in the field last year.....	566 83	
additional passage expenses to Assam of Mr. Munger.....	188 19	
allowance in the United States of Miss Stella Mason.....	300 00	
salary of Rev. E. W. Clark.....	1,200 00	
his mission work, repairs and printing.....	483 33	
salary of Rev. S. A. Perrine.....	1,000 00	
his mission work, schools and transport.....	960 00	
salary of Rev. S. W. Rivenburg.....	1,200 00	
his mission work, including \$166.22 collected in the field last year.....	499 55	
salary of Rev. J. Firth.....	1,000 00	
his mission work, including \$418.50 collected in the field last year.....	597 50	
salary of Rev. O. L. Swanson.....	1,000 00	
his mission work.....	346 17	
salary of Rev. F. P. Haggard.....	1,000 00	
his mission work and buildings.....	871 67	
salary of Rev. J. Paul.....	939 62	
his mission work.....	171 00	
salary of Rev. W. Pettigrew.....	800 00	
his mission work, transport and buildings.....	416 66	
additional passage expenses to Assam of Mrs. Pettigrew.....	163 17	
additional for exchange on miscellaneous appropriations.....	277 00	
	\$37,914 27	
Less saved in appropriations of last year.....	464 90	
		\$37,449 37

## TELUGU MISSION

For salary of Rev. D. Downie, D.D.	\$1,500 00
his mission work and schools	1,316 83
sundry expenses on general mission business	490 11
salary of Rev. F. H. Levering	1,000 00
his mission work, and Mrs. Levering's medical and mission work	1,194 67
salary of Miss Kate Darmstadt	500 00
her mission work and schools, including \$31 collected in the field last year	1,446 00
salary of Miss Mary Faye	500 00
her mission work	227 67
salary of Rev. J. E. Clough, D.D.	1,500 00
his mission work, including \$3,375.59 collected in the field last year	5,002 31
salary of Mrs. Ellen Kelly	500 00
her mission work and schools	371 67
salary of Miss Sarah Kelly	500 00
her mission work	1,896 43
salary of Miss A. E. Dessa	450 00
her mission work and schools	1,586 84
salary of Miss Bertha Kublen	500 00
her mission work	62 00
salary of Prof. L. E. Martin	1,000 00
his mission work, college expenses and new buildings	6,611 67
salary of Rev. J. M. Baker	800 00
his mission work	83 33
salary of Rev. J. Heinrichs	1,200 00
his mission work and expenses of theological seminary and new buildings, including \$463.22 collected in the field last year	2,927 37
salary of Rev. W. L. Ferguson	800 00
his mission work	66 67
salary of Rev. W. S. Davis	1,000 00
his mission work	715 67
salary of Rev. W. B. Boggs, D.D.	1,200 00
special grant	200 00
his mission work, including \$10.70 collected in the field last year	623 20
salary of Miss R. E. Pinney	500 00
her mission work and schools	585 45
salary of Rev. W. A. Stanton	1,000 00
his mission work, schools and building	1,339 17
allowance in United States of Mrs. A. T. Morgan	400 00
salary of Rev. A. H. Curtis	1,000 00
his mission and school work	1,694 99
salary of Rev. T. P. Dudley	1,000 00
his mission work and rent	558 34
allowance in the United States of Mrs. L. M. Hadley	400 00
allowance in the United States of Mrs. L. Jewett, fifteen months	500 00
salary of Miss M. M. Day	500 00
her mission work and schools	1,170 00
salary of Miss S. I. Kurtz	500 00
her mission and school work	325 00
salary of Rev. J. S. Timpany	1,000 00
his mission and school work, including \$24.24 collected in the field last year	1,282 58
allowance in the United States of Rev. W. H. Beeby to March 1, 1898	550 00
salary of Rev. J. Newcomb	1,200 00
his mission and school work, including \$67.10 collected in the field last year	1,780 15
salary of Rev. F. Kurtz	966 66
his mission and school work, including \$9.31 collected in the field last year	975 98
salary of Miss E. Bergman	500 00
her mission work	162 50
salary of Rev. W. Powell	1,200 00
his mission work, schools and buildings, including \$69.21 collected in the field last year	1,702 54
allowance in the United States of Mrs. C. A. Burditt	400 00
salary of Rev. W. C. Owen	1,000 00
his mission work and schools	1,988 54
salary of Rev. W. R. Manley	1,200 00
special grant for children	200 00
his mission and school work	2,447 81
salary of Rev. E. Chute, estimated, ten months	1,000 00
his mission and school work	1,141 66
his allowance in United States to Aug. 25, 1897	320 00
special grant for children	100 00
passage to India of Mr. and Mrs. Chute, estimated	700 00
salary of Rev. W. E. Hopkins	1,000 00
his mission work, including \$130.02 collected in the field last year	1,641 98
mission work of Rev. A. Friesen, including \$1,702.08 collected in the field last year	3,635 41
salary of Miss L. M. Breed, M.D.	500 00
her mission, school and medical work	965 00
salary of Miss E. F. Edgerton	500 00
her mission work	55 00
salary of Rev. G. H. Brock	1,000 00
his mission work and school, including \$24.24 collected in the field last year	2,464 77
salary of Rev. J. McLaurin	1,200 00
his mission work and rent	760 00
salary of Rev. E. Bullard	1,200 00
his mission work	633 33
salary of Rev. W. Bogges	1,000 00
his mission work	166 67

For salary of Rev. I. S. Hankins.....	\$1,000 00	
his mission work, including \$139.00 collected in the field last year.....	521 00	
salary of Rev. A. C. Fuller.....	800 00	
his mission work, including \$541.38 collected in the field last year.....	2,342 71	
salary of F. W. Stait, estimated, ten months.....	666 66	
his mission work.....	133 33	
outfit of Mr. and Mrs. Stait, \$300. Passage, estimated, \$600.....	900 00	
salary of Rev. W. E. Boggs.....	1,000 00	
his mission work, including \$51.33 collected in the field last year.....	484 56	
salary of Miss L. P. Pearce.....	380 00	
her mission and school work, including \$9.30 collected in the field last year.....	602 01	
salary of Rev. C. R. Marsh.....	1,000 00	
his mission work, school, well and buildings, including \$37.32 collected in the field last year.....	986 64	
salary of Rev. J. Dussman.....	1,000 00	
his mission work.....	404 49	
allowance in the United States of Miss I. A. Skinner.....	400 00	
passage to the United States of Miss L. H. Booker, estimated.....	300 00	
allowance in the United States of Miss L. H. Booker.....	195 00	
allowance in the United States of Miss H. D. Newcomb.....	195 00	
passage to the United States of Miss H. D. Newcomb.....	291 39	
donations for famine sufferers.....	959 82	
exchange on miscellaneous appropriations.....	386 00	
	\$103,834 58	
Less saved in appropriations of last year.....	2,018 81	
	\$101,815 77	

## SOUTHERN CHINA MISSION

For salary of Rev. Wm. Ashmore, D.D.....	\$1,500 00	
his mission work.....	1,096 67	
allowance in the United States of Rev. S. B. Partridge.....	800 00	
salary of Rev. W. K. McKibben.....	1,200 00	
his mission work, including \$163.72 for care of property.....	1,223 06	
salary of Rev. W. Ashmore, Jr.....	1,200 00	
his mission work, including \$313.25 collected in the field last year.....	1,732 92	
salary of Rev. J. M. Foster, eighteen months.....	1,800 00	
his mission work, including \$4.06 collected in the field last year.....	395 72	
his passage expenses in part to Swatow.....	58 50	
allowance for his family in the United States.....	66 66	
salary of Dr. A. K. Scott, seven months.....	291 67	
her mission work, including \$108.60 collected in the field last year.....	750 92	
salary of Miss M. K. Scott, seven months.....	291 67	
her mission work, including \$18.77 collected in the field last year.....	293 77	
allowance in the United States of Miss M. E. Magee.....	400 00	
salary of Miss H. E. St. John.....	500 00	
her mission work.....	315 00	
salary of Rev. Geo. Campbell.....	1,200 00	
his mission work, rent and land.....	753 34	
salary of Rev. G. E. Whitman.....	1,000 00	
his mission work and rent.....	427 67	
passage to China of Mrs. Whitman.....	256 32	
passage to United States of Edward Bailey, M.D.....	506 89	
allowance in United States of Edward Bailey, M.D., six months.....	400 00	
allowance in United States of Miss Elia Campbell.....	170 83	
passage to United States of Miss Elia Campbell.....	229 11	
salary of Rev. J. W. Carlin.....	1,200 00	
his mission work, including \$362.74 collected in the field last year.....	1,497 54	
salary of Rev. A. F. Groesbeck, ten months.....	666 66	
his mission work.....	66 67	
his outfit \$300, and passage, estimated, \$500.....	800 00	
salary of Rev. H. A. Kemp.....	1,000 00	
his mission work, rent and schools, including \$17.39 collected in the field last year.....	408 06	
salary of Rev. J. Spetcher.....	800 00	
his mission work and buildings.....	3,094 66	
salary of Miss J. M. Bixby.....	500 00	
her mission work and building.....	545 59	
	\$29,439 90	
Less saved in appropriations of last year, including exchange.....	2,243 68	
	\$27,196 22	

## EASTERN CHINA MISSION.

For salary of Rev. J. R. Goddard.....	\$1,500 00	
his mission work, schools and printing.....	1,017 99	
passage to China of Miss Goddard.....	205 00	
allowance in the United States of J. S. Grant, M.D.....	800 00	
salary abroad to April 30, 1896, J. S. Grant, M.D.....	690 00	
salary of Rev. C. F. Viking.....	1,000 00	
his mission work.....	833 34	
passage to China of Mr. Geo. Warner, estimated.....	175 00	
salary of Mr. Geo. Warner.....	800 00	
his mission work.....	83 32	
allowance in the United States of Mrs. L. A. Knowlton.....	400 00	
passage to the United States of Rev. W. H. Cossum.....	206 00	



For allowance in the United States of Rev. W. H. Cossum, five months .....	\$333 34
salary of Miss H. L. Corbin .....	500 00
her school work .....	443 33
salary of Miss E. Stewart .....	500 00
her mission work, including \$130.72 collected in the field last year .....	360 72
salary of Miss Ella M. Boynton .....	500 00
her mission work .....	90 00
salary of Rev. H. Jenkins .....	1,500 00
his mission work and Theological Seminary .....	480 00
salary of Rev. W. S. Sweet .....	1,000 00
special grant .....	100 00
his mission work, rent, taxes, schools and buildings, including \$35.50 collected in the field last year .....	938 59
salary of Miss L. Snowden .....	500 00
her mission work .....	80 00
salary of S. P. Barchet, M.D. ....	1,300 00
his mission work .....	500 00
salary of Rev. T. D. Holmes .....	1,000 00
his mission work .....	376 68
salary of Miss C. E. Righter .....	500 00
her mission work, including \$5.43 collected in the field last year .....	172 10
salary of Miss L. Verne Minness, estimated .....	433 33
her mission work .....	66 67
her passage estimated .....	350 00
salary of Miss Stella Relyea, estimated .....	433 33
her mission work .....	66 67
her passage, estimated .....	350 00
salary of Rev. G. L. Mason .....	1,300 00
his mission work, including \$30 collected in the field last year .....	631 66
salary of Rev. C. H. Finch .....	1,000 00
his mission work .....	260 00
salary of Rev. R. Wellwood .....	1,000 00
his mission work .....	200 00
salary of Rev. C. A. Salquist and balance, 96-97 .....	950 00
his mission work, including \$7.57 collected in the field last year .....	107 57
outfit of Miss Erickson .....	150 00
passage of Miss Erickson to China, estimated .....	250 00
salary of Rev. J. S. Adams .....	1,300 00
special grant for children .....	300 00
his mission work and buildings .....	838 28
passage of Miss Adams to England .....	106 18
salary of Rev. G. A. Huntley, M.D. ....	800 00
his mission and medical work .....	117 00
his outfit \$200, and passage, estimated, \$500 .....	800 00
salary of Miss A. L. Crowl .....	433 33
her mission work .....	66 67
her passage, estimated .....	350 00
salary of Rev. W. F. Beaman .....	1,000 00
his mission work and repairs, including \$34.67 collected in the field last year .....	837 34
salary of Rev. F. J. Bradshaw and balance, 96-97 .....	950 00
his mission work .....	100 00
salary of Rev. W. M. Upcraft and balance, 96-97 .....	900 00
his mission work and building, including \$41.74 collected in the field last year .....	679 65
salary of Mr. H. J. Openshaw .....	600 00
his mission work .....	100 00
outfit of Miss Vanvalkenburg .....	150 00
passage of Miss Vanvalkenburg, estimated .....	250 00
Rev. W. F. Gray's mission work .....	1 50
Miss L. J. Wyckoff's mission work .....	6 25
salary of Rev. H. Copp, one-half month .....	41 67
his mission work .....	75 26
salary of Rev. J. T. Proctor, estimated, eight months .....	533 33
his mission work .....	50 00
his outfit \$300, passage, estimated, \$600 .....	900 00
Less saved in appropriations of last year, including exchange .....	\$38,511 10
	<u>2,880 04</u>
	\$35,631 06

## JAPAN MISSION

For salary of Rev. A. A. Bennett .....	\$1,200 00
his mission work and rent .....	745 33
salary of Rev. C. K. Harrington .....	1,200 00
his mission work .....	200 00
salary of Rev. J. L. Dearing .....	1,200 00
his mission work, theological seminary and rent, including \$22.33 collected in the field last year, taxes on mission property and treasury expenses .....	1,600 66
salary of Rev. F. G. Harrington .....	84 45
his mission work and rent .....	11,200 00
passage to United States of Rev. W. B. Parshley .....	706 66
allowance in United States of Rev. W. B. Parshley to April 1 .....	434 62
salary of Miss M. A. Hawley .....	622 22
her mission work and school, including \$5.06 collected in the field last year .....	500 00
passage to United States of Miss C. A. Converse .....	1,590 71
allowance in United States of Miss C. A. Converse .....	229 37
salary of Rev. C. H. D. Fisher .....	300 00
	<u>1,200 00</u>

For his mission work.....	\$585 00
salary of Rev. J. C. Brand.....	1,200 00
his mission work and rent.....	1,208 67
salary of Prof. E. W. Clement.....	1 000 00
his school rent and mission work.....	2,666 66
school and mission work, care Mrs. W. J. White.....	276 69
salary of Prof. H. Topping.....	800 00
special grant.....	250 00
his mission work and rent.....	450 00
salary of Miss A. H. Kidder.....	800 00
her school and mission work.....	965 78
salary of Miss M. A. Whitman to Oct. 12, 1897.....	15 24
passage to United States of Miss M. A. Whitman, estimated.....	300 00
allowance in United States to Miss M. A. Whitman to April 1, 1898.....	114 11
salary of Miss A. M. Clagett.....	500 00
her mission work.....	229 34
salary of Miss E. L. Rolman.....	500 00
her mission work, rent and school.....	666 00
salary of Miss N. E. Fife.....	500 00
her mission work, school and buildings.....	716 66
salary of Rev. E. H. Jones.....	1,200 00
his mission work, including \$5.09 collected in the field last year.....	371 76
salary of Rev. S. W. Hamblen.....	1,200 00
his mission work and rent.....	859 90
salary of Miss L. Mead.....	500 00
her mission work and schools, including \$80.63 collected in the field last year.....	920 63
salary of Miss Annie Buzzell.....	500 00
her mission work.....	340 00
Miss H. M. Wetherbee's mission work.....	30 00
	<u>\$32,380 46</u>
Less saved in appropriations of last year, including exchange.....	<u>3,825 10</u>

\$28,555 36

## WEST JAPAN

For salary of Rev. H. H. Rhees D.D.....	\$1,200 00
his mission work and rent, including \$174.75 collected in the field last year.....	2,108 08
salary of Rev. R. A. Thomson.....	1,200 00
his mission work.....	2,627 67
passage to the United States of Rev. G. W. Taft.....	681 39
allowance in the United States of Rev. G. W. Taft.....	800 00
special grant to Oct. 1, 1898.....	265 00
salary of Miss Ella R. Church.....	500 00
her mission work and school.....	663 33
her passage expenses, additional.....	36 68
salary of Miss D. Barlow.....	500 00
her mission work.....	115 00
passage to the United States of Rev. W. E. Story and family.....	661 61
allowance in the United States of Rev. W. E. Story and family.....	466 67
salary of Rev. G. W. Hill.....	1,000 00
his mission work.....	933 33
allowance in the United States of Miss H. M. Browne.....	150 00
passage to the United States of Miss O. M. Blunt.....	283 59
allowance in the United States of Miss O. M. Blunt.....	260 00
salary of Miss L. Cummings.....	500 00
her mission work and school.....	632 80
passage to the United States of Rev. R. L. Halsey.....	303 47
allowance in the United States of Rev. R. L. Halsey.....	400 00
salary of Rev. W. Wynd.....	1,000 00
his mission work and rent.....	781 67
salary of Rev. J. H. Scott.....	1,000 00
special grant.....	200 00
his mission work and rent.....	1,186 66
passage to the United States of Miss Ora Scott.....	187 84
salary of Miss F. A. Duffield.....	500 00
her mission work and rent.....	408 32
passage to the United States of Miss M. Walton.....	181 47
allowance in the United States of Miss M. Walton.....	375 00
	<u>\$22,109 58</u>
Less saved in appropriations of last year, including exchange.....	<u>3,785 02</u>

\$18,324 56

## FRENCH MISSION

For Rue de Lille. Salary of Pastor Sainton.....	\$772 00
general mission work.....	1,495 75
Rue St. Denis. Salary of Pastor Saillens.....	1,042 20
general mission work.....	2,846 75
special donation for Mr. Saillens' work.....	250 00
Rouen. Salary of Pastor de Roberts.....	434 25
general mission work.....	270 20
Niort and Châtellerault. General mission work.....	743 05
Lyons. Salary of Pastor Dubus.....	694 80
general mission work.....	628 66
Marseilles. Salary of Pastor Saynol.....	868 50
general mission work.....	497 94

For St. Etienne. Evangelist Habrial .....	\$463 20
general mission work .....	86 85
Nîmes. Salary of Pastor Carlier .....	521 10
general mission work .....	57 90
Alais. General mission work .....	250 90
Toulon la Seyne. Salary of Pastor Jeanneret .....	260 55
general mission work .....	550 05
Nice. Salary of Pastor Long .....	463 20
general mission work .....	193 00
Neuchatel. Salary of Pastor Guilleret .....	434 25
Cramelau. Salary of Pastor Revel .....	173 70
Valentigney. Salary of Pastor Louis .....	77 20
Montbelliard. Salary of Pastor Collin .....	405 30
La Chaux de Fonds. Salary of Pastor Beller .....	414 95
salary of mission treasurer, publications, and general expenses .....	916 75
general mission work in the north of France .....	4,367 00
	<hr/> \$20,250 00

## GERMAN MISSION

For salary of Rev. P. Bickel, D.D. ....	\$1,000 00
salary of Rev. J. Fetzer, D.D. ....	1,050 00
salary of Rev. Mr. Myer .....	400 00
Theological School .....	1,050 00
translation and travelling expenses .....	150 00
salaries under direction of German committee .....	5,350 00
	<hr/> 9,000 00
donations received for the Cameroon mission .....	3,333 85
	<hr/> \$12,333 85

## SWEDISH MISSION

For salary of Rev. K. O Broady D.D. ....	\$1,200 00
salary of Rev. T. Truve .....	300 00
salary of Rev. A. Drake .....	600 00
salaries of evangelists and preachers .....	1,100 00
salary of Rev. E. Jansson and assistant .....	1,800 00
salary of Miss Askerland .....	200 00
	<hr/> 5,200 00
Less saved in exchange last year .....	35 68
	<hr/> \$5,164 32

## SPANISH MISSION

For salary of Rev. Eric Lund .....	\$1,000 00
salary of Rev. M. C. Marin .....	900 00
general mission work, including \$9.68 collected in the field last year .....	719 78
	<hr/> \$2,619.78

## CONGO MISSION

For salary of Rev. H. Richards .....	1,050 00
support of children .....	300 00
his mission work .....	1,250 00
salary of W. H. Leslie, M.D. ....	1,050 00
passage to Congo of Dr. and Mrs. Leslie, estimated .....	500 00
passage to United States, Rev. A. L. Bain and wife, estimated .....	500 00
allowance in United States, Rev. A. L. Bain and wife, to April 1, 1898 .....	367 50
passage to England of Miss F. A. Cole, estimated .....	300 00
allowance in England of Miss F. A. Cole .....	300 00
salary of Rev. Thomas P. Hill .....	1,050 00
his mission work .....	200 00
salary of Rev. C. H. Harvey .....	700 00
general mission purposes, estimated .....	1,062 35
allowance in United States of Miss Clara Howard .....	150 00
salary of F. P. Lynch, M.D. ....	700 00
passage to United States of F. P. Lynch, M.D., estimated .....	250 00
salary of Rev. A. Sims, M.D. ....	700 00
passage to United States of Rev. Thomas Adams, estimated .....	250 00
allowance in United States of Rev. Thomas Adams .....	490 00
salary of Rev. C. B. Banks .....	1,050 00
support of children .....	400 00
allowance of Rev. E. Sjöblom .....	490 00
salary of Rev. A. Billington .....	1,050 00
salary of Rev. C. B. Glenesk .....	1,050 00
support of children .....	400 00
expenses of steamer "Henry Read" .....	700 00
salary of Mr. A. Christopher .....	1,050 00
passage to Congo of Miss Vigor, estimated .....	156 80
salary of Rev. P. Frederickson .....	1,050 00
support of children .....	300 00
his mission work .....	200 00
salary of Rev. C. Nelson in United States .....	735 00
salary of Rev. Thomas Moody .....	1,050 00

For salary of Rev. W. A. Hall.....	\$1,050 00	
school work.....	75 00	
passage to United States of Mrs. Hall.....	250 00	
salary of Rev. J. Clark.....	1,050 00	
support of children.....	500 00	
his mission work.....	330 00	
salary of Rev. R. Milne.....	700 00	
school and missionary work of Miss G. Milne.....	140 00	
passage to England of Miss G. Milne, estimated....	300 00	
allowance in England of Miss G. Milne.....	300 00	
additional passage expenses to United States of Rev. W. M. Biggs.....	14 95	
salary of Miss L. C. Fleming, six months to April 1.....	125 00	
allowance in United States of Mrs. B. C. Gleichman.....	300 00	
balance of salary of Rev. and Miss Wells.....	120 00	
	<hr/>	
Less appropriation for sanitarium cancelled .....	26,106 60	
	2,000 00	
	<hr/>	\$24,106 60

**DANISH MISSION**

For salaries and mission work.....	1,500 00
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**RUSSIAN MISSION**

For salaries and mission work.....	1,500 00
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**NORWAY MISSION**

For salaries and mission work.....	1,600 00
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**GREECE**

For mission work.....	200 00
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**PUBLICATIONS**

For 1,100 copies of Eighty-third Annual Report, and extra expense of July magazine containing it, missionary tracts, leaflets, and the Hand-Book.....	\$1,278 70	
	<hr/>	1,748 55
		3,027 25

**ANNUITIES**

Paid sundry annuitants who have given money on condition that a specified sum shall be paid during their lives or the lives of others.....	\$4,459 37
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**DISTRICT SECRETARIES AND AGENCIES**

For salary of Rev. W. E. Witter.....	\$2,000 00
his office and travelling expenses.....	576 52
salary of Rev. C. L. Rhoades.....	972 21
his office and travelling expenses, including \$300 for rent of office.....	714 23
salary of Rev. A. H. Burlingham, D.D., thirteen months.....	866 70
salary of Rev. O. O. Fletcher, D.D.....	2,000 00
his office and travelling expenses.....	706 30
salary of Rev. F. S. Dobbins.....	2,000 00
his office and travelling expenses.....	1,607 81
salary of Rev. T. G. Field.....	1,700 00
his office and travelling expenses.....	490 70
salary of Rev. J. S. Boyden.....	1,200 00
his office and travelling expenses.....	669 86
salary of Rev. C. F. Tolman, D.D.....	2,000 00
his office and travelling expenses.....	1,103 67
salary of Rev. I. N. Clark, D.D.....	1,600 00
his office and travelling expenses.....	698 52
salary of Rev. F. Peterson.....	1,500 00
his office and travelling expenses.....	624 90
salary of Rev. J. Sunderland, D.D.....	1,800 00
his office and travelling expenses.....	511 11
salary of Miss Ella D. MacLaurin.....	600 00
her travelling expenses.....	378 29
travelling expenses of executive officers, and others in agency work.....	447 36
	<hr/>
	\$26,788 12

**EXECUTIVE OFFICERS**

For salary of Rev. S. W. Duncan, D.D., Foreign Secretary.....	\$4,000 00
salary of Rev. H. C. Mable, D.D., Home Secretary.....	4,000 00
salary of Rev. E. F. Merriam, Editorial Secretary.....	2,500 00
salary of Mr. E. P. Coleman, Treasurer.....	3,000 00
clerk-hire in Secretaries' departments.....	3,386 19
clerk-hire in Treasurer's department and shipping department.....	3,415 00
	<hr/>
	20,241 19

## GENERAL EXPENSES

For rent of rooms and electric lights.....	\$1,973	80
porter and care of rooms.....	782	34
postage, telegrams, cables, express and exchange.....	1,258	81
printing, books, stationery and office supplies.....	482	41
insurance, taxes and legal expenses.....	350	94
library, furniture, and fixtures.....	282	91
telephone, packing and shipping department.....	194	73
collection boxes, circulars and envelopes.....	556	73
expenses of honorary life membership certificates.....	17	43
travelling expenses of executive officers and others, under direction of Executive Committee,.....	1,608	34
miscellaneous.....	204	40
	<b>\$7,712</b>	<b>10</b>
Balance of interest account.....		<b>3,716</b> 10
Total appropriations.....	<b>\$557,273</b>	<b>70</b>
Debt April 1, 1897.....	<b>292,721</b>	<b>32</b>
	<b>\$850,595</b>	<b>02</b>

## RECEIPTS FOR THE YEAR ENDING MARCH 31, 1898

Donations reported in the Missionary Magazine.....	\$287,353	09
Legacies.....	42,445	24
Woman's Baptist Foreign Missionary Society.....	70,094	17
"    "    "    "    "    of the West.....	26,253	33
"    "    "    "    "    of California.....	3,466	92
"    "    "    "    "    of Oregon.....	400	00
Bible day collection.....	1,312	83
Donations for joint debt.....	293,828	95
"    "    Union debt.....	7,824	79
"    "    for missionary reinforcement.....	1,075	40
	<b>\$734,058</b>	<b>72</b>

## Income of funds:

Axtell.....	\$10	75
Alpha.....	647	30
Ambler memorial.....	680	00
Abbott endowment.....	682	08
Allen memorial.....	6	00
Ambler scholarship.....	30	00
Angus scholarship.....	30	00
Ambler, A. T.....	91	97
African Medical.....	155	96
Bradford.....	41	32
Harney.....	469	20
Brownson.....	1,179	34
Bucknell.....	22	00
Bishop.....	1,837	58
Bostwick.....	4,010	00
Baile.....	26	66
Crozer.....	165	00
Carpenter scholarship.....	491	92
Colby, M. L.....	100	00
Cheney.....	65	85
Dean.....	22	00
Dunbar.....	35	00
Davis.....	300	00
Eldredge.....	7	00
Eastburn.....	5	80
Eldredge.....	60	00
Fiske.....	30	67
Glover.....	234	49
Hoyt.....	1,376	72
John.....	30	00
James.....	45	50
Karen S. B.....	463	18
Kelly scholarship.....	30	00
Kimball.....	1,590	00
Lees.....	28	40
Lewis.....	22	84
Logan.....	3	34
Merrill.....	20	00
Merrick.....	2,182	60
Nason.....	136	05
Native preachers.....	36	04
Norcross.....	27	50
Ongole.....	5,977	16
Owen.....	613	50
Putnam.....	158	75
Permanent.....	3,469	73
Pease.....	35	88
Roberts.....	350	00
Rangoon.....	65	00
Rockwall.....	23	08

## Income of funds—continued.

Rogers .....	\$590 00
Robinson .....	95
Ruth .....	181 87
Sheldon .....	13 50
Swain .....	381 68
Sweet .....	184 00
A friend .....	60 00
Sheldon .....	12 50
Toungoo .....	108 53
Thomas .....	78 75
Van Huseu .....	130 00
Whiting .....	57 53
Warne .....	605 13
Ward .....	200 00
Wade scholarship .....	82 34
Wormsley .....	273 67
William .....	30 00
Woolverton .....	172 50
Wells .....	14 70

Income sundry annuity bonds..... \$51,350 84  
9,753 51

Sale of Bolarum property in Telugu mission..... \$41,104 35  
Sale of Rev. J. Clark's mission boat, Congo..... 1,000 53  
Indemnity paid by Chinese government..... 1,000 00  
5,290 53

Debt of the A. B. M. Union, April 1, 1898 .. \$782,474 17  
66,130 85

\$850,595 02

In addition to the \$782,474.17 there has been added to the permanent funds and those on which annuities are paid \$67,003.49, making the gross receipts of the year \$849,477.66

## FUNDS

Axtell .....	\$911 11
Alpha .....	15,000 00
Ambler memorial .....	13,000 00
Abbott endowment .....	13,000 50
Allen memorial .....	500 00
Ambler scholarship .....	600 00
Angus scholarship .....	500 00
Ambler, A. T. .....	3,500 00
African medical .....	3,007 58
Bradford .....	1,000 00
Barney .....	5,000 00
Brownson Telugu Theological School .....	35,000 46
Bucknell .....	1,000 00
Bishop .....	34,184 00
Bryant .....	476 25
Boswick .....	12,500 00
Butler .....	1,000 00
Baillie, added during year .....	1,000 00
Crozer .....	3,000 00
Colby .....	500 00
Carpenter, C. H. ....	2,169 68
Carpenter scholarship .....	7,000 22
Colby, M. L. ....	2,000 00
Cheney .....	2,740 00
Dean .....	1,000 00
Dunbar .....	500 00
Davis .....	5,000 00
Eldredge .....	100 00
Eastburn .....	167 72
Eldredge .....	1,000 00
Fox .....	500 00
Fiske .....	2,404 73
Fry .....	2,189 61
Flint, added during year .....	5,000 00
Gale .....	5,000 00
Glover .....	5,000 00
Ham .....	94 00
Hoyt .....	25,000 00
Judson scholarship .....	538 75
John .....	500 00
James .....	800 00
Karen, school book .....	7,085 40
Kelly scholarship .....	600 00
Kimball .....	25,000 00
Lees .....	475 00
Lewis .....	456 70
Logan .....	100 00
Merrill .....	523 40
Merrick .....	34,172 50

Nason	\$7,093 96
Native preachers	738 75
Norcross	500 00
Nowland, added during year	11 42
Ongole college	50,000 00
Owen	12,000 17
Prescott	500 00
Putnam	3,400 00
Permanent	71,015 00
Pierson	1,000 00
Pease	717 41
Parker	1,528 00
Price scholarship	538 75
Quincy	95 00
Rangoon	1,000 00
Roberts	4,000 00
Rockwell	461 80
Rowland	263 95
Rogers	11,000 00
Robinson	100 00
Ruth, added during year	5,242 68
Sheldon	1,000 00
Swain	10,000 00
Sweet	10,000 00
A friend	1,000 00
Sheldon	500 00
Tripp	1,226 05
Tage	829 66
Thompson	1,000 00
Toungoo	3,308 95
Thomas	3,500 00
Van Husen	2,000 00
Whiting	1,167 50
Warne	23,310 13
Ward trust	4,000 00
Wade scholarship	1,638 75
Wormsley	5,000 00
William	500 00
Woolverton, added during year	5,000 00
Wells, added during year	2,000 00

Sundry annuity bond accounts..... \$532,184 54  
 309,438 93

\$841,623 47

E. P. COLEMAN,

*Treasurer of the American Baptist Missionary Union.*

MISSIONARY ROOMS, TREMONT TEMPLE, BOSTON, May 11, 1898.

The Auditing Committee hereby certify that they have examined the cash-book of the Treasurer each month during the past year and have found the balances correct, the payments being properly vouched for. They have also examined the securities belonging to the American Baptist Missionary Union, and find the same in hand or properly accounted for.

DANIEL C. LINSBOTT, }  
 SIDNEY A. WILBUR, } *Auditing Committee.*

# OFFICERS OF THE AMERICAN BAPTIST MISSIONARY UNION

## PRESIDENT

HON. ROBERT O. FULLER, Mass.

## VICE-PRESIDENTS

HON. CHESTER W. KINGSLEY, Mass.

HON. H. KIRKE PORTER, Pa.

## RECORDING SECRETARY

REV. HENRY S. BURRAGE, D.D., Portland, Me.

## BOARD OF MANAGERS

REV. WILLIAM N. CLARKE, D.D., *Chairman*.

REV. MOSES H. BIXBY, D.D., *Recording Secretary*

## CLASS I. TERM EXPIRES 1899

### MINISTERS

W. T. Stott, D.D., Franklin, Ind.  
H. M. King, D.D., Providence, R. I.  
W. T. Chase, D.D., Philadelphia, Pa.  
George C. Lorimer, D.D., Boston, Mass.  
E. M. Poteat, D.D., New Haven, Conn.  
Wayland Hoyt, D.D., Philadelphia, Pa.  
John Humpstone, D.D., Brooklyn, N. Y.  
B. L. Whitman, L.L.D., Washington, D. C.  
Edward Judson, D.D., New York, N. Y.  
Rev. C. H. Hobart, Oakland, Cal.  
W. P. Walker, D.D., Huntington, W. Va.  
J. S. Holmes, D.D., Terra Haute, Ind.

### LAYMEN

P. Bonney, Portland, Me.  
W. W. Keen, M.D., Philadelphia, Pa.  
E. J. Davis, Detroit, Mich.  
Churchill H. Cutting, Brooklyn, N. Y.  
W. A. Stevens, L.L.D., Rochester, N. Y.  
O. M. Wentworth, Boston, Mass.  
Richard M. Colgate, Orange, N. J.  
B. F. Jacobs, Chicago, Ill.

### WOMEN

Mrs. Horace A. Noble, Buffalo, N. Y.  
Mrs. Caleb Van Huse, Detroit, Mich.  
Mrs. William H. Spencer, Waterville, Me.  
Mrs. E. W. Buckner, Philadelphia, Pa.  
Mrs. J. K. Stickney, Washington, D. C.

## CLASS II. TERM EXPIRES 1900

### MINISTERS

W. N. Clarke, D.D., Hamilton, N. Y.  
Rev. E. P. Tuller, Lawrence, Mass.  
C. R. Henderson, D.D., Chicago, Ill.  
J. F. Elder, D.D., Albany, N. Y.  
Kerr B. Tupper, D.D., Philadelphia, Pa.  
Rev. C. A. Cook, Bloomfield, N. J.  
M. H. Bixby, D.D., Providence, R. I.  
Wm. M. Lawrence, D.D., Chicago, Ill.  
E. E. Chivers, D.D., Chicago, Ill.  
Rev. C. A. Hobbs, Delavan, Wis.  
H. L. Stetson, D.D., Des Moines, Ia.

### LAYMEN

Hon. Julius J. Estey, Brattleboro, Vt.  
Hon. R. O. Fuller, Cambridge, Mass.  
William M. Isaacs, New York, N. Y.  
Hon. J. Buchanan, Trenton, N. J.  
S. W. Woodward, Washington, D. C.  
J. B. Thresher, Dayton, Ohio.  
I. J. Dunn, Keene, N. H.  
George G. Dutcher, Brooklyn, N. Y.  
G. W. E. Barrows, Bangor, Me.

### WOMEN

Mrs. J. E. Scott, Evanston, Ill.  
Mrs. D. R. Wolf, St. Louis, Mo.  
Mrs. Wm. Lindsay, Milwaukee, Wis.  
Mrs. J. B. Hoyt, Stamford, Conn.  
Mrs. W. R. Brooks, Morristown, N. J.

## CLASS III. TERM EXPIRES 1901

### MINISTERS

P. S. Henson, D.D., Chicago, Ill.  
Lemuel C. Barnes, D.D., Pittsburg, Pa.  
Rev. E. R. Bennett, Los Angeles, Cal.  
Jacob S. Gubelmann, D.D., Rochester, N. Y.  
Sylvester Burnham, D.D., Hamilton, N. Y.  
Wallace Buttrick, Albany, N. Y.  
Albert G. Lawson, D.D., Camden, N. J.  
W. C. P. Rhoades, D.D., Brooklyn, N. Y.  
R. M. Luther, D.D., Newark, N. J.  
Claiborne A. Wooddy, Portland, Ore.  
D. W. Faunce, D.D., Pawtucket, R. I.  
Z. Grenell, D.D., Chicago, Ill.

### LAYMEN

George A. Pillsbury, Minneapolis, Minn.  
A. D. Brown, St. Louis, Mo.  
James L. Howard, Hartford, Conn.  
Samuel A. Crozer, Upland, Pa.  
Edwin O. Sage, Rochester, N. Y.  
Edward Goodman, Chicago, Ill.  
Roger S. Greene, Seattle, Wash.  
Isaac Carpenter, Omaha, Neb.

### WOMEN

Mrs. E. R. Stillwell, Dayton, Ohio.  
Mrs. James B. Colgate, Yonkers, N. Y.  
Mrs. Henry R. Glover, Cambridge, Mass.  
Mrs. Charles H. Banes, Philadelphia, Pa.  
Mrs. James S. Dickerson, Chicago, Ill.

## EX OFFICIO

The President, Vice-Presidents and Recording Secretary of the Missionary Union and the Presidents of the four Women's Societies; also three members of the Executive Committee to be chosen by the Committee.

## EXECUTIVE OFFICERS AT THE ROOMS

### EXECUTIVE COMMITTEE

#### CLASS I. EXPIRING 1899

George Bullen, D.D.  
D. B. Jutten, D.D.  
Hon. J. J. Estey.  
John Carr, Esq.  
Dudley P. Bailey, Esq.

#### CLASS II. EXPIRING 1900

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N. E. Wood, D.D.  
George E. Merrill, D.D.  
Charles W. Perkins, Esq.  
George C. Whitney, Esq.

#### CLASS III. EXPIRING 1901

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J. F. Elder, D.D.  
T. S. Barbour, D.D.  
George W. Chipman, Esq.  
Ray Greene Huling, D. Sc.

## CORRESPONDING SECRETARIES

REV. SAMUEL W. DUNCAN, D.D.

REV. HENRY C. MASIE, D.D.

## TREASURER

E. P. COLEMAN, Esq.

## AUDITING COMMITTEE

D. C. LINSKOTT, Esq.

SIDNEY A. WILBUR, Esq.



# TRIENNIAL AND ANNUAL MEETINGS

YEARS	PLACES	PREACHERS	TEXTS	RECEIPTS
1814	Philadelphia, Pa.	Richard Furman, D.D., S. C.	Matt. xxviii. 20	\$2,099 25
1817	Philadelphia, Pa.	Thomas Baldwin, D.D., Mass.	John iv. 35, 36	26,052 01†
1820	Philadelphia, Pa.	O. B. Brown, D. C.		46,929 28†
1823	Washington, D. C.	William Staughton, D.D., D. C.	Acts xxviii. 15	65,956 02†
1826	New York, N. Y.	Jesse Mercer, Ga.	Matt. xxviii. 10	49,692 17†
1827*	Boston, Mass.	William Yates, India		11,463 39
1828*	New York, N. Y.	William T. Brantley, Pa.	Phil. ii. 16	14,603 38
1829	Philadelphia, Pa.	Daniel Sharp, D.D., Mass.	Mark xvi. 15	6,704 27
1830*	Hartford, Conn.	Charles G. Sommers, N. Y.	An address	29,204 84
1831*	Providence, R. I.	R. Babcock, Jr., Mass.	Ps. lxxvii. 1, 3	22,825 10
1832*	New York, N. Y.	F. Wayland, D.D., R. I.	Rom. vii. 13	27,306 25
1833*	Salem, Mass.	Baron Stow, Mass.	1 John ii. 6.	
1834*	New York, N. Y.	William R. Williams, N. Y.	2 Cor. x. 15, 16	61,032 04†
1835	Richmond, Va.	S. H. Cone, N. Y.	Acts ix. 6	58,057 85
1836*	Hartford, Conn.	Elon Galusha, N. Y.	Luke x. 2	56,107 33
1837	Philadelphia, Pa.	Charles G. Sommers, N. Y.	Ps. lxxii. 19	72,010 06
1838	New York, N. Y.	Baron Stow, D.D., Mass.	Acts xii. 24	80,420 19
1839*	Philadelphia, Pa.	James B. Taylor, D.D., Va.	Luke xxiv. 46, 47	109,135 21
1840*	New York, N. Y.	B. T. Welch, D. D., N. Y.	John iii. 8	65,761 55
1841	Baltimore, Md.	Richard Fuller, D.D., S. C.	John xii. 32	83,841 62
1842*	New York, N. Y.	R. E. Pattison, D.D., R. I.	Ps. lxxxvii. 7	52,137 10
1843*	Albany, N. Y.	Pharcellus Church, N. Y.	Col. i. 21	59,751 06
1844	Philadelphia, Pa.	S. W. Lynd, D.D., Ohio	1 Cor. i. 21	76,948 00
1845*	Providence, R. I.	G. B. Ide, Pa.	Isa. xl. 9.	82,302 95
1846	Brooklyn, N. Y.	G. W. Eaton, D.D., N. Y.	1 Tim. . . .	100,219 94
1847	Cincinnati, Ohio	Baron Stow, D.D., Mass.	Matt. xxvii. 45, 51—53	85,487 24
1848	Troy, N. Y.	J. N. Granger, R. I.	Gal. ii. 9.	86,226 36
1849	Philadelphia, Pa.	M. J. Rhees, Del.	Phil. ii. 5	90,826 20
1850	Buffalo, N. Y.	E. L. Magoon, N. Y.	Matt. xx. 26-28	87,537 20
1851	Boston, Mass.	William Hague, D.D., N. J.	Acts xiii. 36	118,726 35
1852	Pittsburg, Pa.	Velona R. Hotchkiss, N. Y.	2 Thess. iii. 1	122,111 94
1853	Albany, N. Y.	Robert Turnbull, D.D., Conn.	Isa. xxxii. 20	132,762 17
1854	Philadelphia, Pa.	Ezekiel G. Robinson, D.D., N. Y.	John xiv. 12	135,377 42
1855	Chicago, Ill.	Edward Lathrop, D.D., N. Y.	Eph. iii. 8, and 2 Cor. v. 14	113,527 58
1856	New York, N. Y.	Robert W. Cushman, D.D., Mass.	Heb. xii. 28, 29	127,128 81
1857	Boston, Mass.	Nathaniel Colver, Ohio	Col. i. 28	111,283 27
1858	Philadelphia, Pa.	William H. Shailer, D.D., Me.	Rom. v. 3, 4	97,808 77
1859	New York, N. Y.	Silas Bailey, D.D., Ind.	John iv. 38	102,140 76
1860	Cincinnati, Ohio	E. E. L. Taylor, D.D., N. Y.	Acts. iv. 31, 32	132,426 22
1861	Brooklyn, N. Y.	S. D. Phelps, D.D., Conn.	1 Pet. ii. 17	84,333 93
1862	Providence, R. I.	C. W. Flanders, D.D., N. H.	1 Tim. iii. 16	85,192 26
1863	Cleveland, Ohio	J. C. Burroughs, D.D., Ill.	Matt. xvii. 16	103,956 96
1864	Philadelphia, Pa.	S. L. Caldwell, D.D., R. I.	Luke xvi. 31	135,012 61
1865	St. Louis, Mo.	H. C. Fish, D.D., N. J.	Rev. xii. 16	152,685 00
1866	Boston, Mass.	H. G. Weston, D.D., N. Y.	2 Cor. v. 14	169,792 59
1867	Chicago, Ill.	D. Read, L.L.D., Ill.	Mark ix. 22, 23	186,844 25
1868	New York, N. Y.	T. Armitage, D.D., N. Y.	Luke xxiv. 49	191,637 58
1869	Boston, Mass.	G. D. Boardman, D.D., Pa.	Eph. ii. 21	196,897 57
1870	Philadelphia, Pa.	W. W. Everts, D.D., Ill.	Matt. xix. 28	200,953 80
1871	Chicago, Ill.	S. R. Mason, D.D., Mass.	1 Cor. i. 22 and Rom. x. 14, 15	202,416 56
1872	New York, N. Y.			210,199 10
1873	Albany, N. Y.	J. B. Thomas, D.D., Ill.	Rev. xii. 11	216,100 70
1874	Washington, D. C.	E. Dodge, D.D., N. Y.	1 Cor. xv. 25	261,530 91
1875	Philadelphia, Pa.	G. W. Northrup, D.D., Ill.	1 Cor. xv. 25	241,970 64
1876	Buffalo, N. Y.	Wayland Hoyt, Mass.	Num. xxiii. 23	245,997 23
1877	Providence, R. I.	Lemuel Moss, D.D., Ind.	John x. 10	225,723 97
1878	Cleveland, Ohio	Wayland Hoyt, D.D., N. Y.	Matt. xvi. 17, 18	265,679 10
1879	Saratoga, N. Y.	S. Graves, D.D., Mich.	Ps. xc. 17	235,430 34
1880	Saratoga, N. Y.	Addresses by Rev. E. J. Haynes, Rev. John McLaurin and Rev. Edward Johnson		290,851 63
1881	Indianapolis, Ind.	A. H. Strong, D.D., N. Y.	Luke xv. 4	288,802 84
1882	New York, N. Y.	A. J. Gordon, D.D., Mass.	Luke ii. 32	302,584 19
1883	Saratoga, N. Y.	S. Haskell, D. D., Mich.	1 Cor. xv. 28	307,195 04
1884	Detroit, Mich.	F. W. Bakeman, Mass.	John xvii. 13	328,527 21
1885	Saratoga, N. Y.	F. M. Ellis, D.D., Md.	Matt. xxviii. 18, 19, 20	362,026 50
1886	Asbury Park, N. J.	E. H. Johnson, D.D., Pa.	1 Tim. i. 15	384,996 73
1887	Minneapolis, Minn.	H. F. Colby, D.D., Ohio	Rom. x. 12	353,109 46
1888	Washington, D. C.	Henry M. King, D.D., N. Y.	John xiv. 12	390,835 39
1889	Boston, Mass.	W. T. Chase, D.D., Mass.	Luke x. 22	398,145 86
1890	Chicago, Ill.	T. Edwin Brown, D.D., R. I.	2 Cor. v. 14, 15	440,788 07
1891	Cincinnati, Ohio	Galusha Anderson, D.D., Ill.	Luke xix. 10	472,174 21
1892	Philadelphia, Pa.	George Dana Boardman, D.D., Pa.	Eph. ii. 15	569,172 93
1893	Denver, Col.	Rev. C. J. Baldwin, Ohio	1 Cor. xii. 6	766,782 95
1894	Saratoga, N. Y.	Kerr B. Tupper, D.D., Col.	Matt. xxvi. 5	465,943 73
1895	Saratoga, N. Y.	Rev. O. P. Gifford, N. Y.	2 Cor. iv. 6	568,465 33
1896	Asbury Park, N. J.	George Bullen, D.D., Mass.	Heb. x. 13	632,954 32
1897	Pittsburg, Pa.	Nathan E. Wood, D.D., Mass.	1 a. ii. 2	467,201 89
1898	Rochester, N. Y.	L. A. Crandall, D.D., Ill.	Matt. vi. 10	782,474 17

\* Board of Managers.

† Three years' receipts.

‡ Part of two years.

# HONORARY MEMBERS FOR LIFE

OF THE

## AMERICAN BAPTIST MISSIONARY UNION

BY THE PAYMENT OF ONE HUNDRED DOLLARS.

*Constituted during the year ending March 31, 1898.*

Allen, Edmund T.

Benton, Edward R.  
Bingham, Rev. F. C.  
Bailey, Mrs. Maria A.  
Blewett, Howard Barnes  
Barker, Clara Evelyn  
Barnes, Fannie Bryant  
Beals, O. C.  
Bullen, Mrs. Maria J.  
Brown, Mrs. Clarissa L. D.  
Benton, Mrs. Annie C.  
Brimson, William G.  
Burdette, John W.  
Buck, Francis M.  
Burr, Rev. C. E.

Clausen, Alfred J.  
Carr, Mrs. Martha F.  
Colburn, Erastus T.  
Chase, Hezekiah G.  
Clafin, Daniel B.  
Colman, Rev. Charles  
Corlies, Rev. W. H. R.  
Corlies, Mrs. W. H. R.  
Conard, W. H., D.D.  
Crannell, Rev. Philip Wendell

Denison, Jeptha C.  
Damerel, Mary Wright

English, Mrs. Fannie D.  
Edmond, Mrs. Mary A.  
Eccles, Rev. Robert Kerr, M.D.

Foss, Mrs. Alice N.  
Forbes, Mrs. Louisa F.  
Fetter, Rev. N. C.  
Fuller, C. M.  
Fairbanks, Caroline M.

Gibbs, Mrs. Helen Frances  
Greene, Mrs. Natalia L.

Harris, Mary Jane  
Haynes, J. Paul  
Hartshorn, Mrs. Mary T.  
Haskell, Edward H.  
Hodges, Arthur  
Hyde, Josephine A.  
Hutson, Rev. J. S.  
Hunsicker, Rev. R. M.  
Hayes, Mrs. M. G.  
Hobbs, Charles A.

Jackson, M. Alice  
Jewett, Finnette C.  
Johnson, Julius A.  
James, R. H.  
Johnson, E. Adeline  
Jensen, H. P.  
Johansen, P.

Kendall, Henry H.

Lathrop, Grace Coleman  
Lindroth, Alfred

Moulton, Mrs. Nancy G.  
Manley, Mrs. Augusta  
McNiven, Mary E.  
Mason, Mrs. Lelia S.  
Mathews, Jonathan B.  
Mills, Mrs. Mary S.  
Montague, Mrs. Mabel S.  
McClure, Mrs. Lester

Ottesen, Mrs. Jens  
Ottesen, Jens

Prior, Mrs. Matilda B.

Parmenter, Chas. Edward  
Pierce, Louisa  
Patten, Christopher C.  
Phelps, Dryden Linsley  
Phelps, Miss Celeste  
Phelps, Mrs. Annabel Hubbard  
Patton, Anna

Russell, Henry  
Ring, Mrs. Eliza F.  
Robinson, Alice M.  
Redmond, Clarence Howard

Sharp, Rev. W. A.  
Stantial, Mrs. Charlotte  
Smith, Mrs. Mary White  
Smith, Appleton W.  
Stevens, Edward F.  
Smith, Albert L.

Thompson, Mrs. Lucretia V.

Very, Alpha O.  
Vinal, Mrs. Helen F.

White, Rev. Chas. L.  
Williams, Rev. Henry  
Wilkins, Lewis N.  
Woodside, Mrs. Wm. A.  
Woodworth, Marguerite R.  
Whittemore, Samson D.  
Whittemore, Mrs. Annie G.  
Walworth, Mrs. Mary F.  
Warren, Mrs. George  
White, Charles L.  
West, Rev. William Ward  
Williams, Rev. C. W.

York, A. Maude  
Young, Charles S.

# CONSTITUTION.

## 1. OF THE UNION.

1. This Association shall be styled the American Baptist Missionary Union.
2. The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ by means of missions throughout the world.
3. The Union shall be composed as follows:  
All missionaries of the Union during their term of service.  
All life members and honorary life members.  
Any regular Baptist church contributing to the funds of the Union may appoint one annual member. If the sum contributed in the year amounts to more than one hundred dollars, the church may appoint an additional member for every additional one hundred dollars.
- Any individual or local association of the Baptist denomination that may supply the funds for the support of a missionary or missionaries, may appoint one annual member for every one hundred dollars paid during the preceding year through the Treasurer of the Union.
- Any individual may become an honorary life member by the payment, during one financial year, of not less than one hundred dollars; and every honorary life member shall have a vote in the meetings of the Union so long as he continues to be an annual contributor to the treasury.
- But no person shall vote in the Union who is not a member in good standing of a regular Baptist church.
4. The Union shall meet annually on the fourth Tuesday of May, or at such other time and at such place as it may appoint. On the first day of every such annual meeting the Union shall elect by ballot a President, two Vice-Presidents, a Recording Secretary and members of a Board of Managers as hereinafter provided.
5. The President, or in his absence one of the Vice-Presidents, shall preside at all meetings of the Union.
6. All the officers of the Union and its Board of Managers shall continue to discharge the duties assigned to them respectively until superseded by a new election.

## 2. OF THE BOARD OF MANAGERS.

7. The Board of Managers shall be composed as follows:  
Seventy-five elective members, of whom not more than three-fifths shall be ministers of the gospel, and not less than one-fifth shall be women; these members to be elected in three equal classes; one class to go out of office at each annual meeting, and its place to be supplied by a new election, the same proportionate limitations to be applied to the several classes.  
The President, the two Vice-Presidents and the Recording Secretary of the Union, *ex-officio*.  
Three members of the Executive Committee, to be chosen as hereinafter provided.  
The Presidents *ex-officio* of the following societies: The Woman's Baptist Foreign Missionary Society; the Woman's Baptist Foreign Missionary Society of the West; the Woman's Baptist Foreign Missionary Society of California, and the Woman's Baptist Foreign Missionary Society of Oregon.
8. Immediately after the adoption of this amended Constitution and each year thereafter on the evening of the first day of the annual meeting of the Union the Board shall meet and elect by ballot a Chairman, a Recording Secretary, one or more Corresponding Secretaries, a Treasurer and an Auditing Committee of two laymen. At this first meeting it shall elect by ballot an Executive Committee of fifteen persons, not more than eight of whom shall be ministers of the gospel, and two-thirds of whom shall be residents of Boston or vicinity, and shall divide the committee into three classes of five members each, the first class to serve for a term of one year, the second class for the term of two years, and the third class for the term of three years. Subsequently one class shall be elected annually to serve for the term of three years. At the annual meeting the Board shall determine the salaries of the Corresponding Secretaries and Treasurer, and give such instructions to the Executive Committee as may be necessary to regulate its plans of action for the ensuing year.
9. At all meetings of the Board fifteen shall be a quorum for the transaction of business.
10. Special meetings of the Board may be called by the Executive Committee whenever in its judgment such meetings are required, or by the Chairman of the Board upon the written request of fifteen members. A printed notice of the time, place and object of meetings shall be sent, at least thirty days prior, to every member of the Board.

## 3. OF THE EXECUTIVE COMMITTEE.

11. The Executive Committee shall hold its meetings at such times and places as it may appoint; shall choose its own Chairman and Recording Secretary, and fill any vacancy that may occur in its own number. It shall also choose annually three of its own members, one from each class, to serve on the Board of Managers. Seven members shall be a quorum for the transaction of business. The Corresponding Secretaries and Treasurer shall not be members of the Committee, but they shall attend its meetings and furnish any information required appertaining to their respective departments, and aid the Committee in its deliberations.
12. It shall be the duty of the Executive Committee to carry into effect the votes of the Union and the instructions of the Board of Managers, to designate, by advice of the Board, the places where missions shall be attempted, to establish and superintend the same; to appoint and station the missionaries of the Union, and fix their compensation; to give any needful directions to the agents, missionaries, Secretaries and Treasurer, in the discharge of their duties; to make all appropriations to be paid out of the treasury; to employ all needful agencies for the collection of

( See third page of cover.)

funds; and, in general, to perform all duties necessary to promote the objects of the Union, subject always to the limitations of this Constitution and the instructions of the Board and the Union.

The Executive Committee shall also have power and authority to sell any real estate owned by the American Baptist Missionary Union, at public or private sale at its discretion; to make good and sufficient deeds for the same in such form as it shall deem expedient; to collect the purchase money, and to authorize the Treasurer, or such other officer of the corporation as it may select, to sign the same and affix the corporate seal thereto, which authorization shall be duly attested by the Recording Secretary of the Executive Committee; and the Executive Committee shall also have power to authorize the Treasurer, or such other officer of the corporation as it may select, to execute all papers necessary to release and discharge of record any mortgages given to or held by the said American Baptist Missionary Union.

13. The Executive Committee shall present to the Union at the annual meeting a report, giving a full account of its doings during the preceding year; of the condition and prospects of every mission station; of its plans for the enlargement or contraction of its sphere of operations; and shall give all such information as will enable the Union or the Board to decide correctly respecting the various subjects on which it is their duty to act; and shall have present the records of its proceedings and copies of its official correspondence during the year.

14. The Executive Committee shall have power by a vote of a majority of its number to suspend and by a vote of twelve of its whole number, to dismiss or remove for any sufficient cause, any Corresponding Secretary, Treasurer, Auditor or missionary, being always responsible for such exercise of power to the Board and to the Union.

15. In case of the death or resignation of a Secretary, the Treasurer or either member of the Auditing Committee, the Executive Committee may supply the vacancy until the next meeting of the Board of Managers.

16. The Executive Committee shall afford such aid and encouragement as may be suitable to such individuals, churches or local associations of Baptist churches as may prefer to support missionaries of their own appointment, especially by affording to their missionaries facilities to enter the field of labor, and in the transmission of funds.

#### **4. OF THE CORRESPONDING SECRETARIES.**

17. The Corresponding Secretaries shall, with the approval of the Executive Committee, divide and apportion their respective official duties. They shall conduct the correspondence of the Board and of the Executive Committee, excepting such as shall relate to the Treasurer's department, and perform such other duties as the Board or the Executive Committee may require. They shall preserve copies of all their official correspondence, which shall at all times be accessible to any member of the Board or the Executive Committee.

#### **5. OF THE TREASURER.**

18. It shall be the duty of the Treasurer to take charge of all money and other property contributed to the treasury of the Union, and to give receipts therefor; to keep safely all the money and funds of the Union, and all its evidences of property; to keep fair and accurate accounts of all the sums received and expended; to invest and deposit money, and make payments and remittances according to the direction of the Executive Committee; to exhibit his books, accounts, vouchers and evidences of property whenever required to the Executive and Auditing Committees or to the Board; to make an annual statement of receipts and payments, and of the condition of the permanent funds and other property, for the information of the Union; and to perform all such other acts as may be required for the full and faithful discharge of the duties of his office.

#### **6. OF THE AUDITING COMMITTEE.**

19. The Auditing Committee shall not be members of the Executive Committee, but shall, when requested, attend its meetings to give information respecting the state of the treasury. It shall be their duty, once each month, to examine the books of the Treasurer particularly and thoroughly, with all the vouchers and evidences of property thereto belonging. A certificate of the result of every such examination shall be entered on the books of the Treasurer, with their signatures, and a copy of the same furnished to the Executive Committee to be entered on its records. They shall also examine the annual statement of the Treasurer, and give a written certificate of the result, to be entered on the records of the Union.

#### **MISCELLANEOUS.**

20. The President, Vice-Presidents, and the Recording Secretary of the Union, the members of the Board of Managers, the Executive Committee, the Corresponding Secretaries, the Treasurer, the Auditing Committee, and all the missionaries of the Union shall be members in good standing of regular Baptist churches.

21. All moneys contributed to the treasury of the Union shall be expended at the discretion of the Executive Committee, except such sums as may be appropriated for the salaries of the Corresponding Secretaries and the Treasurer; but money or other property given for specified objects shall be appropriated according to the will of the donors, provided such an application shall not be contrary to the provisions of this Constitution or the instructions of the Board or Union, in which case it shall be returned to the donors or their lawful agents.

22. The Union, the Board of Managers and Executive Committee may each adopt such By-Laws or Rules of Order for the government of their own proceedings as they deem needful, if not contrary to the Constitution.

23. Alterations of this Constitution, proposed in writing at a previous annual meeting, or recommended by the Board of Managers, may be made at the annual meeting of the Union by a vote of two-thirds of the members present and voting.

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**Horsford's Acid Phosphate** with water and sugar only, makes a delicious, healthful and invigorating drink.

Allays the thirst, aids digestion, and relieves the lassitude so common in midsummer.

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RUGGLES HALL, RANGOON BAPTIST COLLEGE



# The Baptist

## Missionary



## Magazine

Vol. LXXVIII No. 9

SEPTEMBER, 1898

### MISSIONS IN OUR NEW POSSESSIONS



THE conference of missionary officials on missions in the West India and Pacific Islands opened to the gospel by the war with Spain, met July 13 at the Presbyterian House, New York. Rev. S. W. Duncan, D.D., of the Missionary Union, was made chairman, and after full discussion the various Boards represented were requested to appoint a committee of two to confer as to a division of the fields. Dr. G. H. Richardson, recently missionary in Burma, having gone to the Philippines as military surgeon, may be available at the conclusion of the war to open work there under the Missionary Union. A former colporter of the British and Foreign Bible Society at Manila is also ready to serve the Union as missionary on the Philippines. The American Board wishes to resume its work on the Caroline Islands, which has been interrupted by the Spanish occupation. The Southern Baptist Home Mission Board proposes to resume its grand work in Cuba under A. J. Diaz, and other territories will be apportioned among various societies desiring to embrace the large opportunities for advance mission work offered to the Christians of this country.

The judgment of the Conference will meet with a general response when it declares that "the political and military relations into which the United States has been so strangely forced with reference to Cuba, Porto Rico, and the Philippine and Ladrone Islands involve certain moral and religious responsibilities which are quite independent of the precise character of the political relationship which may hereafter be fixed, and that the Christian people of America should immediately and prayerfully consider the duty of entering the door which God in his providence is thus opening."

## THE "POLICY OF FAITH"



SEVERAL times attention has been called in this MAGAZINE to the policy of the committee of the Church Missionary Society of England, the organization of the evangelical branch of that church, in sending out every clearly qualified missionary who applied for appointment, depending upon the Lord to furnish the means for his support. It now appears that this policy was first enunciated by the committee of the society forty-five years ago in these words :

"It is the work of Christ to call and send forth laborers. The committee still wait for the exercise of this divine prerogative. They will send out any number, trusting to the Lord of the harvest, whose is the silver and the gold, to supply their treasury with the funds for this blessed and glorious undertaking."

In the five years following, twenty university graduates offered their services for the missionary work. This was unprecedented at that time. There were occasional deficits, but they were regularly cleared off in response to the appeals of the committee. No men were kept back, and in twelve years 233 new missionaries were sent out. In 1865 the Society seemed to be in financial straits, and a hint was given that unless special contributions came in some men must be kept from the field. The money, however, came in and the men were not kept back, but in 1870 there was a deficit of £15,000, larger than ever was known before. Several men were held back and heavy retréncnements abroad were ordered. The supply of men then failed. In 1872 not one university graduate offered, and the Missionary College had only half as many students as in 1864. In twelve years only 172 new missionaries were sent out, or 61 less than the preceding twelve years, and the total number of missionaries fell from 242 to 230. In the language of Mr. Eugene Stock, the Editorial Secretary: "The inference seems plain, that so long as the policy of faith was boldly followed the Lord honored the Society, raising up the men and providing the means. But so soon as the committee were frightened by deficits and began to retrench in one way or another, the blessing was withheld, and both the men and money failed."

The revival came through united and definite prayer, not for money but for men. A day of intercession was appointed, and the next few months the Society received more offers of service than it had in as many years previously. The next year the income of the Society reached the largest amount ever known up to that time, and the succeeding years witnessed great enlargement.

Again in 1878-80 there were fresh financial troubles, and men were held back from the field, but this policy did not continue long. In 1887, without apparent knowledge of the preceding resolve of the committee of the Society, the present policy was entered upon, to send out every well-qualified and accredited missionary applicant. The number of missionaries has arisen from 230 in 1872 and 309 in 1887 to 777 at the present time.

We present this remarkable record as a series of facts worthy of the careful study of all who are interested in the fundamental principles which underlie the progress of God's kingdom.



## DR. DUNCAN'S VISIT TO ASIA

FOR more than a year a visit of the Foreign Secretary to the Asiatic Missions of the American Baptist Missionary Union has been in contemplation, but various complications and the pressure of other duties have deferred the date of departure. We are now able to announce, however, that Dr. Duncan



expects to sail Aug. 27. He will go first to Burma, in order to be present at the conference of the missionaries which meets at Toungoo in October, and will return across the Bay of Bengal to attend the annual conference of the missionaries to the Telugus, near the close of the year. After visiting these two important missions Dr. Duncan proposes to go to Assam, and then return to the United States by way of China and Japan, visiting the missions in those countries as he may be able, and reaching San Francisco in time for the annual meeting of

the Missionary Union in May, 1899.

Let the earnest and heartfelt prayers of all follow Dr. Duncan in this long journey which he is about to take in the interest of the kingdom of our Redeemer. Let us pray that his life and health may be preserved, and that peculiar grace and wisdom from above may be given him, that he rightly discern the signs of the times in the vast and needy mission fields which he will visit, and return richly laden with precious stores of knowledge fruitful for the future advancement of the work of God.

**THE BAPTIST CHURCH AT JAMESTOWN, ST. HELENA**, is the only church on this famous but remote and isolated island except those of the established Church of England. It has ninety-nine members and four outstations, covering the principal points on the island with its services. Its nearest Baptist neighbors are the Baptist churches in South Africa, and it is in relations with the South African Baptist Union.

# EDITORIAL NOTES

**THE SOUTHERN BAPTIST FOREIGN MISSION BOARD** gives the following tabulated statement of its work for the past year. The headquarters of the Board are at Richmond, Va., and Rev. R. J. Willingham, D.D., is Corresponding Secretary, with Rev. A. J. Barton as Assistant Secretary. The missions in China, Mexico and Brazil are specially prosperous.

Countries.	Date of Organization.	Missionaries.	Native Assistants.	Churches.	Baptized in 1897.	Members.
China . . . .	1845	40	43	21	208	1,499
Africa . . . .	1850	3	10	6	43	313
Italy . . . .	1870	1	25	21	55	481
Mexico . . . .	1880	13	17	32	101	1,132
Brazil . . . .	1882	13	15	21	283	1,274
Japan . . . .	1889	6	7	1	11	61
Total . . .		76	117	102	701	4,760

**THE SOUTH AFRICAN BAPTIST UNION** has two Associations and includes the churches in Cape Colony, Natal, the Orange Free State and the South African Republic. The English Association reports 23 churches, 22 pastors, 1,884 members and 2,165 scholars in Sunday-schools; the German Association has 6 churches, 6 pastors, 1,111 members and 661 Sunday-school scholars, making 29 churches, 28 pastors, 2,995 church members and 2,826 attendants at Sunday-school. We are glad to note a growth in all lines of work. Cape Town has the largest English Baptist church, with 241 members, but Port Elizabeth follows close after with 228. The German churches at King Williams Town and Stutterheim have 328 and 314 members respectively. An excellent little paper, "The South African Baptist," is published monthly, which is now issued from Port Elizabeth. President Paul Kruger's troubles with the British government have not checked the onward course of the Baptist church in Pretoria, the capital of the South Africa Republic, which has grown in a year from 40 to 66 members. Kimberly and Johannesburg, known to Americans chiefly for their diamond and gold mines, have flourishing Baptist churches. South Africa is one of the most progressive and prosperous regions of the earth at the present time. Less than 3,000 Baptists contributed more than \$50,000 for the support of their churches and missions among the natives the past year.

**SELF-SUPPORT NOT ENOUGH.** This MAGAZINE has never ceased for the last fifteen years to urge the importance, and even necessity, of self-support by the native churches on the mission fields. We are deeply impressed that without it they can never become the vigorous, self-propagating forces they are desired to be. But it is a mistake to infer that self-support is to be advocated as a relief to the calls upon Christians in the home land. It is only that they may advance to more needy fields. As Rev. S. A. Perrine of the Assam mission puts it :

“Self-support is entirely inadequate to do what the people and perhaps many missionaries are hoping it will do. It will not lessen but rather increase the demand for money, just as the introduction of machinery increases the demand for labor. The missionaries ought to do their duty and put the churches on their mettle, not only because it is right, but because it is foolish to try to carry them; but let it be known that ‘Self-support’ is not a Revised Version of ‘Go into all the world.’ Obedience to Christ’s last command is better than all the self-support in the world. And if this agitation about self-support leads, as I am afraid it is leading, the people of America to think that it will take the place of contributions and obedience to Christ and dependence on God, it will come far short of doing the good that many hope for it.”

**“TRIUMPH OF THE SUPERNATURAL.”**—The editorial under this title in this MAGAZINE for November, 1897, has attracted wide attention. It urged more reliance on the divine forces in Christianity to overcome obstacles and surmount difficulties in Christian work, and especially in foreign missions. It is not necessary to fear for the defeat of the religion of Jesus Christ by apparently insuperable foes as if it were a merely human institution. The power of the Son of God often sets to naught all human calculations and triumphs over his enemies to the amazement of his fearing friends. An admirable illustration of this has recently come to our knowledge. The missionaries in the Naga Hills, Assam, decided to cast a certain church upon its own resources and leave it to its own management. The church straightway chose a pastor who had been converted from heathenism only a few months. The natural conclusion of the missionaries was that a mistake had been committed in leaving the church to independent action, and grave results were feared. But lo! the church prospered and contributed more per member than any other church in Assam, and converts were multiplied. The divine Spirit guided in ways contrary to human reason, and wrought wonders. Our God is a great God. Let us have more confidence that he will put the finishing touches on our imperfect work.

**THE BAPTIST UNION OF ITALY** is made up of about twenty-five churches organized under the missions of the English Baptist Society and the Southern Baptist Board of the United States. The Union has a publication society and a journal, *Il Testimonio*. The annual meeting was held in Turin in June, and was an occasion of great interest.

**LOSS OF MAILS FOR BURMA.** By the sinking of the "Mecca" off the mouth of the Hugli, May 22, all the mails for Burma leaving New York and Boston between April 18 and 28, were lost. Those who mailed letters or papers to friends in Burma between those dates, and publishers of papers mailed at that time, are requested to send duplicates. We understand that the supply of this MAGAZINE for May on its way to Burma was in the ill-fated ship. We very much regret that the stock of that number is so low we cannot duplicate the Burma mailing list for that month.

**THE WORK OF OUR TELUGU MISSION** will be greatly facilitated by the recent completion of the railway from Nellore to Bezwada. The line passes through or near Ongole, Bapatla, Kundakur, Ramapatam, Kavali, Allur, and Nellore. Nellore has had railway connection with Madras for many years, but by a roundabout way. A direct line is soon to be constructed, and the new line will bring the most of the stations in the Telugu mission within a few hours of Madras, instead of several days' uncomfortable travel by ox-cart or canal-boat. The locomotive becomes the messenger of the Lord.



MISSIONARY TENT AND CART IN TELUGULAND

**BAPTIST PROGRESS IN SWEDEN** has been among the marvels of our missions, and is perhaps more marked than any other Baptist work in Europe. No complete account of this work has ever been published. We hail with great satisfaction a "History of the Swedish Baptists," in Sweden and America, by Gustavus W. Schroeder. Captain Schroeder was converted as a Swedish sailor in the Mariner's Church in New York, and was the first Baptist convert properly belonging in Sweden. He has given us a vivid, forceful and accurate account of the progress of the Baptist movement among the Swedes both in their own land and in this country, and which must be read by all interested in the subject. We presume the book can be obtained from Captain Schroeder, 393½ Fourteenth Street, Brooklyn, N. Y.

**THE REBELLION IN UGANDA** is over, the Soudanese troupes who rose against their English officers having been dispersed or killed. Great injury has been inflicted on the country and mission work by the war. Improvement in the condition of the Waganda and the progress of Christianity were brought to a standstill, but with the return of peace and tranquility religious labors are resumed with every prospect of continued success.

**PROHIBITION IN CONGO.** We are glad to notice that a new law has been promulgated in the Congo Free State by which a further restriction is put on the drink traffic. It can no longer be taken into the interior beyond the river Mpozo, which is only two or three miles from Matadi. This is a great gain to the cause of the protection of the natives from the drink evil. We trust the time may yet come when there will be total prohibition throughout the Congo Independent State, but this could only come about by an agreement joined in and adhered to by the Portuguese, as their territory is separated from the other only by an artificial boundary.

**THE SWEDISH BAPTIST CHURCHES** of Nebraska at their annual conference passed the following vote of confidence in the Missionary Union. We are always glad to welcome their coöperation, which it is now proposed to make more close and effective than ever:

Believing that the American Baptist Missionary Union is doing a blessed work in an excellent way, we, the Swedish Baptist churches of Nebraska, are glad to fulfill Christ's last command through the said body, with which we are and will be in hearty sympathy and practical coöperation.

The Swedish churches of Western Washington also adopted a similar resolution which we as cordially acknowledge:

That we thank God for the mission work being done by the American Baptist Missionary Union, and that we with our prayers, as well as with our means, contribute to the society's missionary work.

**A MISSIONARY IN BOLIVIA.**—We are happy to print this note from the Secretary of the Baptist Foreign Mission Board of Ontario, and congratulate our Baptist brethren of Ontario on the privilege of giving the pure gospel to the people of the "neglected continent." May their efforts be greatly prospered in the upbuilding of the kingdom of our Redeemer.

I am happy to be able to state that the remark that Bolivia "has no resident missionary" is no longer accurate. (See *MAGAZINE*, August, p. 484.) The Rev. A. B. Reekie of our Board located himself in Oruro in April last, and he is to be joined by Rev. Robert Routledge and wife in a few weeks. Mr. Reekie is quite encouraged with the prospects for work. Appreciating very highly the *MAGAZINE* with its marked improvements,

Yours sincerely,

A. P. McDIARMID.

**THE INTERNATIONAL MISSIONARY UNION** held one of its most successful meetings at Clifton Springs, N. Y., in June of this year. The attendance was large and representative, and the subjects considered were of great interest and importance. The discussions of missionary questions and problems at these meetings by those who have a practical experience of the difficulties and trials of labor on the fields, is of special value and helpfulness.

**“THE STUDENT MISSIONARY APPEAL.”** This volume just issued by the Student Volunteer Movement for Foreign Missions, New York, contains the addresses at the Third International Convention of the Student Volunteer Movement for Foreign Missions, held at Cleveland, Ohio, Feb. 23-27. This convention was confessedly one of the greatest missionary conventions ever gathered, and many of the addresses were of the highest character. Beginning with Rev. F. B. Meyer's inspiring address on “Preparation for Christian Service,” they took up the whole range of missionary topics, including the problems of missions on the field, the qualifications of missionary candidates, the character of non-Christian religions, the financial problem of missions, together with a large number of addresses on special aspects of the work on the various mission fields. No other volume has been published which comes so near to covering the whole range of missions in every aspect as this, and we recommend it to every pastor and every student and worker for missions as a thesaurus of information on the subject.

**BOOK NOTICES.** Rev. A. C. Chute of Halifax has issued a paper edition of his excellent sketch of John Thomas, the forerunner of William Carey. Too little attention has been devoted to Dr. Thomas, by whose influence Dr. Carey was led to turn his missionary enterprise from the Pacific Islands to India. We recommend this sketch as covering in a compact form all the information which will be needed by most readers of missionary literature. The prices are, in cloth, twenty-five cents, and in paper, fifteen cents, to be had of the author at Halifax, N. S. “Missionary Methods for Missionary Committees,” by David Park, just published by the Fleming H. Revell Company, will be found a convenient manual for chairmen and members of missionary committees in our churches. Many of the suggestions will be needless, but many, especially beginners in missionary work, will find the little volume useful. The price is only twenty-five cents. “The Heathen Lost Without the Gospel,” by W. W. Gardner, D.D., published by the Baptist Book Concern, Louisville, Ky., at five cents, is a scriptural treatment of the subject which will be useful. “The Story of Christian Missions,” by Robert N. Barrett, Ph.D., Waxahachie, Texas, is a handbook of missionary history for societies and bands. It may be obtained of the author for twenty-five cents.







THE THOMAS MEMORIAL, HENZADA, BURMA

## FOUR ASSOCIATIONS IN BURMA

PROF. WILLIS F. THOMAS, INSEIN



**H**ERE in mission fields an Association conveys quite another idea from that which we experienced on our late visit to America. Instead of being a place to be scrupulously avoided by the rank and file of the laity, with the bulk of our native Christians an Association is the one event of the year not to be missed on any account. Not only is it a time of spiritual refreshment to missionary and other workers, but other attractions are furnished by the choirs of the various mission schools connected with the Association, whose young people thus emulate each other in the effort to entertain the assembled multitudes. As we of the

seminary are not as a rule in exclusive charge of any one field, but are rather brought into intimate relation with every mission field in the country, it is frequently our privilege to attend more than one of these delightful annual meetings.

### HENZADA

Of the four visited by me this year, the first was especially interesting to us, as it was that of the Henzada mission with which we were connected during our first term of service. Our visit to this mission was still more grateful as it furnished us the opportunity of revisiting my birthplace in Henzada as well as meeting again with the church of Byinya where we met for



INTERIOR OF SEMINARY CHAPEL AT INSEIN, WHERE  
THE PEGU ASSOCIATION WAS HELD

the first Association after I took charge of the field seventeen years ago. Nothing could be more cheering than the evidence of steady progress made by this Association since Brother Price took charge ten years ago, not only in numbers but also in contributions, they having in the meantime put up the magnificent Thomas Memorial in memory of my father in Henzada town. A better evidence of the prosperous condition of the mission under its present able leadership could not be furnished than the splendid gathering of nearly four thousand people in Byinya, where grand opportunities were furnished for preaching not only in Karen, but in Burmese as well, a public discussion with a number of Buddhist priests, affording a rare opportunity of proclaiming the gospel to the heathen.

#### THARRAWADDY

Hastening home from the Henzada I was barely in season for the opening session of the Tharrawaddy, a child of the Henzada Association, and at present a ward of the seminary in the absence of a resident male missionary. This Association this year labored under the disadvantage of meeting with one of its hill churches, all huddled together in one long house, in a malarious region where the few people who come from the plains could hardly be induced to stay over night; while, therefore, we were glad of the privilege of meeting these mountain people, whose invitation coming through their heathen chief we could hardly decline, we were obliged to hurry through the business of the Association in a single day. In spite, however, of these drawbacks, more than five hundred were reported in attendance, including large numbers of heathen from the surrounding hills who thus got a glimpse of the Christianity of the plains.

#### PEGU

Instead of our going to the next Association it came to us on our very premises, which were borrowed for the nonce by the little Burman church in the neighborhood for the meetings of the Pegu Burman Association. With twenty-five missionaries and seven hundred Burman Christians in attendance, it was altogether one of the most unique assemblies we ever witnessed in Burma. While we have been accustomed to witness thousands of Christians gathered in our larger Karen associations and in our mass meetings of all races in connection with the Burma Baptist Convention, it was a new sight to us to see so many hundreds of Burman Christians gathered in our seminary chapel, representing twice their

number of communicants, and reporting more than a hundred baptisms from their numerous churches scattered over the whole delta of the Irrawaddy River. And yet this is only one of several Burman or non-Karen Associations in the province, which would certainly be a splendid showing for seventy-five or eighty years of missionary labor, had the work begun by Judson never extended beyond Burman-speaking races. It is to supply the crying need of pastors and preachers among these races that the Burmese Theological Seminary exists by the side of the Karen institution, for the former of which these self-supporting churches bring in their annual contributions, which for all purposes from this Association alone amount to over six rupees a member, which can hardly be surpassed even by the Karens.

#### RANGOON

We had time for only the brief visit of a day at our fourth and last Association, that

of the Rangoon Sgaw Karens with which the Karen Theological Seminary Church is connected, where we again found evidence that "the little one" had already "become a thousand" many times over. For although the attendance at this Association may not always be as large as at some of its sister Associations, the reason is rather in its unwieldy proportions than in its lack of numbers. For wherever its meetings may fall, a large portion of the Association is unable to attend in great numbers, owing to the immense distance to be traversed by them. This year the meeting labored under the additional disadvantage of not being so centrally located as usual, and yet the magnificent representative assembly that welcomed us bore eloquent testimony to the spiritual leadership of our beloved Brother Seagrave, who hopes soon to be reinforced by the much-looked-for grandson of the pioneer Vinton, who founded the mission so nobly many years ago.

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## ENGLISH BAPTIST STATISTICS

THE annual statistics of the churches comprised in the Baptist Union of Great Britain, and officially returned to the Rev. Dr. Booth, editor of the denominational "Handbook," have now been published. They give a total of 3,842 places of worship (an increase of twenty), while the church membership is given at 364,779, as compared with 360,112, a net increase of 4,667. The Sunday-schools report an increase of 1,079 teachers and 8,390 scholars, the totals being 51,800 teachers and 527,616 scholars. In addition to those engaged in professional and secretarial work, there are 2,606 ministers holding pastorates and 5,021 local preachers recognized by their county associations, while in the colonial and foreign fields 147 ordained mission-

aries are laboring under the auspices of the Baptist Missionary Society. The sum of £42,976 has this year been expended on new buildings and £56,806 in enlargements and improvements, while a further sum of £56,418 has been devoted to the liquidation of chapel debts. The Metropolitan Tabernacle is the largest church in Great Britain, with a membership of 4,487; there are no less than twenty-seven Sunday-schools connected with it, in which there are 7,478 children and 380 teachers. The statistics for the whole world give 50,978 churches, 33,236 pastors and missionaries, 4,705,953 members, and 2,251,022 scholars. Seven years ago the churches numbered 42,650, and their membership 3,780,603.



THE PORT, RANGOON, BURMA

## EDUCATION IN AMERICA AND IN BURMA

PROF. J. HARVEY RANDALL, RANGOON BAPTIST COLLEGE

**H**AVING just finished seven years' work in America, during which time I came in daily contact with college men and educational questions, and now facing the educational question in an antipodal land, meeting college students and seeing the educational conditions, I feel that I am in a position from which I can discuss the interests in the two countries without prejudice to either.

It is a pleasure to me to read of the interest and advance in our denominational schools and colleges at home. We realize the importance of this work, and we know what it means to our denomination. We rejoice with you at home to know of the rapid and continued growth of Chicago University; of the efforts for Colby; for Denison, Newton, and so many of our denominational institutions. As a son of "Old Brown," I am especially pleased to hear

of the efforts being made to increase her endowment, and when the time comes we want to help, be it ever so little. And yet I want to speak of another Baptist institution which is in as great need of an endowment as any of our institutions in America. The Baptist College of Rangoon is making an effort to raise an endowment fund, and I want to compare its needs with the needs of home institutions.

I take it for granted that the first object in endowing our denominational schools is to increase educational and civilizing, and through them Christianizing agencies; and second, to do this through the Baptist denomination, and thus to teach the gospel of Christ as we understand it. If this be the object, and advancement of humanity the end sought, then it is one great work, regardless of the location of the colleges

endowed. The question is, will a given amount of money bring greater results toward this end in one place or another.

In America you have, in addition to all the governmental, private and other denominational colleges, a Baptist institution in almost every state, and in some states several. These schools have millions of dollars in endowments, and we are glad that millions more are being added. There are facilities at home by which not only every Baptist youth, but every other youth in America who desires an education, can have the opportunity to obtain it.

In Burma, where we have thirty-six thousand members in Baptist churches, we have one theological seminary and one college, with no endowment fund whatever. In this one college last year there were 472 students, and the number was not larger simply because more could not be accommodated.

These young men, both Christian and non-Christian, are seeking an education, and if the Baptists do not give it to them the Catholics, Buddhists, or some other body will. Burma is distinctively a Baptist field, and we should not allow the fruits of the pioneer work of the Judsons and others to fall to the ground or be gathered by others through the lack of a few thousand dollars, when so many millions are in our hands in America.

It is comparatively easy to lead a young mind during the process of education to see the truths of Christianity, but there is little hope after the mind has been formed and some other system of belief thoroughly instilled. Hence the vital importance of drawing in as many as possible of these

young men and surrounding them with Christian influence.


The Baptist College of Rangoon asks for a very small sum in comparison to what is being given to other colleges, but it has no large body of wealthy alumni to call upon for help in time of need. An endowment of fifty thousand dollars would enable it to very greatly increase its work; and while millions are being given for Baptist endowments in America, who will give this twentieth part of one million to the only Baptist college in Burma? If you think you are giving all that you can to missions, do not think of this as giving to missions, for it is no more so than the endowing of any other college. It is simply giving of the wealth entrusted to us by the Master for the good of humanity and the advancement of His kingdom, and I believe this amount given here under present conditions will do more toward the end sought than an equal sum given to American colleges.

The faculty of the Baptist College is composed entirely of graduates of Baptist colleges in America, and they are doing all they can for Christian education in Burma. I believe there are some graduates of those same colleges in business in America who want to help in this work by providing the fifty thousand dollars needed for endowment; and it is to reach such that I have written this article. I send it with the prayer that it may not detract from any of the home work or any other branch of the foreign work, but that it may reach money which would not otherwise be used for the Master's service.



## EVANGELIST PO TOO

REV. L. W. CRONKHITE, BASSEIN, BURMA

 HERE is a common impression that the missionary looks for his reward wholly in the world to come. A mistake could hardly be greater. There are lukewarm, and even false, brethren among his adopted people, as in the home land. But there are also many who show the spirit of Christ, and some in an exceeding high degree. To know and to associate with these is ample compensation for all the trials of a missionary life.

There is a peculiar fascination for me in the life of my singular brother, Po Too, who was called higher in 1893. This man had absolutely nothing save the spirit of Christ. His face was plain and his manner naturally unprepossessing to excess. His mental equipment, either natural or acquired, was of the slenderest kind; so much so that he was regarded as removed from feeble-mindedness by but a hair's breadth, if removed at all. Of worldly goods he had none; nor had he wife, children or home. A Sgaw Karen by birth, the condition of the vast mass of Pwo heathen lay on his heart, and he spent three years in the Pwo School in Bassein in order to acquire the Pwo dialect, and especially to learn how to read the Pwo Bible and hymn-book, after which he gave the fifteen years that he had yet to live to almost or quite continuous work among the heathen Pwos.

Everything within him was consecrated to his Master. He was not simply a young man, slenderly endowed, to be sure, but hard at work, and so accomplishing results. There was a simplicity of mystery, or a mysterious simplicity, about him that witnessed of communion with another world. He was not demonstrative, no hurrah, not the faintest echo of noise, in his work. He seemed rather a devoted, and accepted, channel of

divine influence in its simpler forms, those specially adapted to the lowly class among whom he worked. He always chose raw heathen communities, and while he preached, started a little school of the rudest pattern. As soon as a few converts had been made he left the field to others, and moved on to some other village in which Christian work had not yet been carried on. His course was steadily to the "regions beyond." In this way he became widely known in various parts of our field. In addition to that influence which cannot be stated in any numerical estimate, several of our churches owe their formation chiefly to him.

We draw near reverently to the jungle hut from which he was translated. For some months consumption had been busy, and he had at last to lay by his work and go to his parents' home to die. One morning about two o'clock he called all the family, saying:

"My earthly fellowship with you is finished. Please tell teacher and mama, and all my friends in the city. The angels have come now with sweet songs to take me. I am to stay no longer; I must go."

When his father asked him if his mind was not wandering, he replied:

"No, my father, my mind is quite clear. The singing of the angels who are here to take me; can none of you hear it? I must go, and must sing in response."

He then sang in Karen one verse of a hymn, "Dawn is near and darkness flees," and went away with the angels.

A little later one who had often heard him preach in life and had hardened his heart, heard once more, in a dream, Po Too preaching and singing a hymn of entreaty, one that he had often used. That same day Shway In sought out a company of disciples, told them his dream, and was soon after numbered with them.



HOME OF A TELUGU CHRISTIAN AT SATTANAPALLI

## LIFE AMONG THE TELUGUS. IV

REV. A. A. NEWHALL, NEW ORLEANS, LA

NEAR Hanamakonda there were thirty-two socially separate groups in a village of five thousand inhabitants. No family of the thirty-two would eat with or intermarry with any other family in all the thirty-one others, nor would any individual visit socially any family outside of his own group. They must all patronize the merchants in the bazaar, but after the packages are tied up they are tossed into the hands of the purchaser or laid down for him to pick up, as is also the money which is to pay for them. Hands must not meet hands with parcels or money between them, much less come into direct contact. In the jostling crowd clothes will sometimes touch, but this is always avoided if possible, by gathering up the skirts and stepping about cautiously as if shunning fire. The accidental defilements incurred in public must all be removed on returning home by baths and purifications. In selling or distributing books I have often tried ineffectually to get a Hindu to receive one from my hand; I must lay it down for him to pick up or toss it to him, or he would not take it at all.

Once in making the :  
heathen family a little tw  
father's hand and walke  
my knees. I returned t  
put my hand on his sho  
moments he went back, '  
the mother, hurried into  
his little calico shirt was  
thrown aside as if it ha  
with poison. His body  
vigorous purification, and  
was never worn again.

While I was at Ramap:  
moonshi fell slightly ill ar  
cine. I brought out a po  
with it a glass of water  
with. He took the pov  
the water. I urged it up  
than any other he could g  
it being beautifully clea  
from my filter, but he res  
on the ground that it an  
been in charge of my low-  
taking the powder in ha  
watched him. I saw hi  
pound tank, filled from tl  
trampled earth, from whi

water in vessels none too clean, whose water at this time was yellow with mud, and there he took his medicine and drank without defilement.

"But do you feel quite safe living among them?" Quite so. The Telugus are naturally mild tempered, peaceably disposed and not vindictive. To be sure they have their personal enmities and quarrels, but these seldom go beyond words or a beating with the sandal, which is the greatest indignity one Hindu can offer to another. Even in the Nizam's dominions where there is quite a Mohammedan and other foreign elements, British influence is so far respected that a European is seldom insulted in any way. The only annoyances that the writer ever experienced was the loss of one or two books by theft and a nocturnal visit from a poor maniac, who after giving us all quite a fright, at length composed himself on the veranda, where we found him next morning rolled up in a loose mat.

This part of the Telugu country, however, is not as safe for natives as the other; justice has never been as promptly and carefully executed as under direct British rule, and yet during our seven years of residence there a great improvement was perceptible. Twice we saw murderers (not Telugus) led past our gate from the jail to their place of execution, a stream outside the town, where they were beheaded. The local prison was kept well supplied with inmates, who were made to work for their support at several industries within the walls, as well as upon the roads of the town.

I happened along one noon just as this gang of road convicts came in for dinner, and got a picture. The venerable bearded guards were Sikhs from North India. The criminals were of several nationalities; those wearing badges on their right arms being in for life, guilty of manslaughter. The others were mostly thieves.

#### THE OCCUPATIONS OF TELUGUS

What do they do for a living? The

answer to this question has been partly anticipated in the previous remarks upon caste, but more needs to be said. We have seen that the trades and occupations of the Telugus are quite like our own, though their tools and implements are fewer and less perfect, and consequently the products of their industry are ruder and less varied. Nevertheless, some of their metal and wood work, their handkerchiefs, rugs and silks are beautifully and finely wrought.

To begin with the principal occupation of the country, *farming*. This is far from being what it is in our own country. The fashion of plowing with an upright, sharp-pointed stick fastened to the end of a horizontal pole, of sowing by hand and reaping with a sickle, seem to the foreigner very awkward and laborious. Then, too, the long rains and long droughts must be taken into account, with regard both to the time of sowing and the methods of cultivating. For instance, some of the grains, like millet, oil-seed and "jónualu" (or "chólam")—a small kind of maize but growing in heads some like "cat-tails," or some like broom-corn;—if they are sown at the right time do not require much water except what they derive from the heavy dews. These are called "dry crops." Rice, on the contrary, must be grown in fields that are kept flooded until it is nearly ripe, and as the showers of heaven cannot be depended upon for any length of time, artificial irrigation is necessary, and for this India is famous.

All over the country, but especially in the Deccan, the surface rain-water is caught and stored up in artificial ponds or "tanks," as they are called, made by walling up the lower edge of some natural slope, leaving sluices and gates at convenient intervals. Some of these tanks cover only a few acres, and after two or three months run dry, leaving their beds covered with rich pasture for cattle during the dry season. Others are as large as good-sized lakes and last throughout the year, getting low and



then filling up again, but never failing entirely. Such a tank lies between Hyderabad and Secunderabad, five miles in length and half as wide, upon which yachts and fishing-boats are frequently to be seen when it is fullest. These tanks usually lie in lines or series, from the upper water-courses to the ocean. Multitudes of them entirely absorb the drainage of these water-courses for miles; others shed their surplus into an overflow channel, and if this is not all taken up by another dependent tank it flows on gathering strength from other similar streams until it becomes a veritable river while the rain lasts, only to disappear entirely afterwards. Only rivers which are well fed by springs have a perennial flow, and these are not navigable for many miles from the ocean. The water of the tanks soaks into the soil as it is used, and very little of it finds its way into the rivers. Who can measure the oceans of water thus arrested each year on its way to the sea? Who can estimate the extent of the calamity to the country that would result from the absence of this water supply?

Such calamities do come every few years to some section or other from the failure of the storehouses of the heavens to shed their usual showers upon the earth, but never over all the country at once. Such failures often mean a famine like the drought in Madras Presidency during 1876 followed by drought and famine in 1877, reference to which is made farther on. Farming is not only the employment of the proper farming castes, "carpus," "ryots," "reddis," but it seems to be an honorable occupation for all castes when not otherwise employed. Even Brahmans engage in it, taking up land and personally superintending and helping in the operations. Although cultivation is very extensive in India the country is not over-cultivated any more truly than it is over-populated. There is plenty of waste land yet that might be brought into the service of man, and that which is now cultivated might, with better

appliances and methods, be made more productive. As it is, rice is the staple wet crop and the small grains I have described are the staples among dry crops. Wheat has been introduced into India, and is now extensively cultivated. Cotton, too, especially since the Civil War in the United States, has been successfully cultivated and largely exported. Sugar-cane is much raised in some parts, and so are bananas (called "plantains" in India). Some of the more enterprising natives are quite successful in raising European vegetables for markets where there is a demand for them, such as cabbages, beets, squashes, tomatoes, sweet and Irish potatoes, cucumbers and pumpkins.

The processes of cultivation though rude are some of them quite interesting. Look at that rice-field near the Hanamakonda mission house, of say thirty acres. It has a gentle slope away from us. Advantage is taken of this and it is all cut up into beds of a few yards square, separated by ridges of earth a few inches high, so arranged that they are really a series of terraces with scarcely perceptible differences of level. From the roof of the house it looks now like a vast checkerboard. In a few weeks it will be changed to a sheet of green velvet. Later on the stiff, bristling spires, when caught by a passing breeze will remind you of the rippling surface of water. Still later its waving heads of grain become a billowy sea. Then after harvest the checkerboard appears again, covered with unsightly stubble.

For this crop a heavy sticky soil is needed together with a good supply of water from a neighboring tank. First the fertilizer is spread on the land, then it is flooded with all the water it can hold. When soft enough it is plowed (or more correctly, scratched with a sharp stick). Then it is flooded again, and this time plowed deeper, round and round each bed, over and over, with a string of plows, sometimes a half dozen following one after the other, a little to right

or left. Sometimes I have imagined I could see just how Elisha looked plowing (in company) with twelve yoke of oxen, when he was called and anointed. When the beds thus plowed and harrowed and trodden by men and animals become pans of mud-pudding a foot deep, the seed rice, previously sprouted in similar beds and allowed to grow thick together for a short time, is transplanted into them by coolies, mostly women and children who, using the forefinger as an awl, insert two or three sprigs at a time into the soft mud. Then the plants are left to grow. Nothing needs to be done to them now except to give them plenty of water every second day and guard them well from cattle. The former is done by using the foot for opening or closing the connections between the beds, and the latter by watchmen, for whom watch-towers are needed to protect them from sun and rain and to give them a clear view of the field. As the grain begins to fill out, thieves also must be guarded against.

In time of harvest persons of nearly all

castes who are unemployed turn out and work in the fields. After the grain is cut, bound and partly dried, it is carried to the threshing-floor, which is simply some elevated portion of the field made smooth and hard. Upon this some of the sheaves are thrown in a circle, and then the grain is trampled out by the feet of oxen. One portion after another is thus threshed and thrown into the centre until all is finished. The winnowing is done with fans or great wooden shovels, with which they toss up the mixed grain and chaff against the wind or with wicker dustpans from which they pour it out, all in true oriental style. Then there is the master, who by day sits in venerable dignity under a little booth and takes his turn in watching or overseeing by night, to see that everything is faithfully and honestly done. He would be a Boaz if he had a beard and had not the front of his head shaven and his hair tied up in a pug behind and a religious mark on his forehead. But his surroundings are quite similar to those of three thousand years ago.

## THE POPE AND SPAIN

THERE is no doubt that in the Vatican there is no little anxiety about the present war. Spain is the most thoroughly going Romish power, her armies have the Papal benediction, and it will not be helpful to the Pope to see once again that his benediction ends in defeat. Then if the outcome be freedom in the Spanish colonies, that will be a severe loss to Roman Catholicism. The developments of the war may probably open the eyes of some American Catholics to the real nature of their apostate religion. Spain is a fair sample of what Romanism can do for a country. There it has had practically undisputed sway for centuries, and the people have been remarkably submissive to the priests. Their bull fights and their brutalities, their bad government, their rapid decline in the scale of nations, brand the Spanish people as be-

longing to a low grade of civilization, and the distinctive feature of the people is their subjection to their largely endowed priesthood. Then the Pope is a very large owner of Spanish bonds. In 1859 a large amount of church property in Spain was sold off by the government, and several hundreds of millions of bonds were issued therefor to the Vatican. The establishment had absorbed through the centuries most of the property in Spain, and now there are between thirty and forty thousand priests. Compare Papal South America with Protestant North America! Compare the forces of the Protestant United States with those of Papal Spain! Compare Romanism and Protestant in whatever way you will, the difference in civilization in the best interests of men, and even in religiousness is exceedingly apparent.— *The (London) Freeman*.



PREACHING IN THE BAZAR AT VINUKONDA

## FAMINE RELIEF WORK

REV. J. E. CLOUGH, D.D., ONGOLE, INDIA

**W**E here at Ongole have the famine pretty well under control. Today there are about two thousand people, mostly Christians, some from villages as far as thirty miles away, at work at the quarries on the Ongole hills. Almost all of these are in the charge of their pastors and assistant pastors who have come with their people and are over them as foremen, who also have the general oversight over them in all matters, spiritual as well as temporal. Our quarry is about half a mile in length and about one hundred yards in width, and it is a sight long to be remembered to have a bird's-eye view of these two thousand people at work happily and enthusiastically to earn food enough not only for themselves, but also enough to send a portion to their families every two or three days. My contract here was to furnish 450,000 cubic feet of broken stone ballast and to stack it alongside of the branch railway line. This contract will be completed now within a few days. We cannot hope for normal times until about the first of August, when we trust the southwest monsoon rains will

come and all branches of agricultural work will be commenced. This will mean to me that my efforts to furnish food for the poor people need be continued no longer.

To meet the prospective necessities of the poorer Christians and other poor people, I on the 23d inst. (Telugu New Year's day) signed another agreement, and this time to furnish 1,500,000 cubic feet of ballast near the railway station ten miles northeast of Ongole. This contract will furnish sufficient work for all who will be likely to come to us until the first of August. But it also means a good deal of responsibility, a lot of hard work, and much exposure to the sun in the fearful heat of May and June, for I shall have to go up there and live in my tent for at least three or four days out of each week. I should shrink from this did I not fully believe that this is God's ordained plan to save his people. Personally I shall make no money, but I shall hope to come out of it by the first of August no poorer than I am now, and with my health unimpaired.

I need not tell you that I shall be glad to know that many in the home-land kindly

remember in their daily prayers and ask for a blessing on the missionary at Camp Annabrole, where they may imagine him with the pastors and evangelists of the Ongole Mission with a crowd of from two to five thousand people, teaching them to dig and prepare ballast that they and their dear ones may live and neither become demoralized nor die. To this end, if it please God to use us for the salvation of thousands who may come to us, we commence this large contract, and intend to make as good a fight as in us lies. The Darsi Christians, however, are so far away that not many of them will come to Camp Annabrole.

Last Sunday at a place some twelve miles from Ongole, where I was camped, I baptized a Mala priest and thirty-eight others, mostly his relatives and friends. This priest is a man of considerable influence, and by the by, for a Hindu he has considerable wealth. He proposes to build a schoolhouse and to keep a teacher there in

his village also, all at his own expense. When he saw that I doubted about his ability to do all that he intimated he wanted to do, he took out a bag of a hundred rupees and asked me to take it and keep it as security, and if he did not build the schoolhouse not to return it to him. Of course I declined his offer, but no longer doubted him. He also proposes to travel among his former disciples and to preach Jesus to them at his own expense. When the Lord Jesus gives us a few hundred real, live Christians of this type, the problem which now worries so many good, but faint-hearted people among missionaries and in America, will have been solved. Our God can give us these any day. When the fullness of time comes they will appear, and like the priest of Razorepaud, they will volunteer to build schoolhouses, support teachers, and themselves preach the gospel of the Son of God at their own expense.

## A HEATHEN OPINION OF MISSIONS

A HINDU newspaper, the *Indian Social Reformer*, has the following: "One thing which the Christian missionaries have done to us we have reason to be thankful for, and that is the social elevation of those whom it is defilement for the caste Hindus to touch. If it is possible for any religion as a religion to make the whole world kin, it seems to us that this universal kinship can be realized by Christianity." Another newspaper, the *Hindu*, candidly, but not cheerfully, accords credit to Christianity as the patronizing force among the low-caste people. It says: "Between the Hindu community proper and the pariahs there is little love. Indeed, of the lower castes of the Hindu society and of the outcast population the Christian missionary seems to be the only and the most willing and competent protector and regenerator. That this should be so reflects no credit on

Hindu society; yet it is a fact, and no reasonable Hindu can ignore the great work that these ministers of a foreign religion did in elevating a large class of people who are supposed to be attached to our social system, but whom the leading classes of our society have done their best to degrade and sink."

The *Hindu* at another time discussing the influence of the education of girls and absence of caste restrictions among a native Christian community, declares that this "will eventually give them an advantage which no amount of intellectual precocity can compensate the Brahmans for." This remark was provoked by the fact that it appeared, from the matriculation examinations of that year, that of nineteen female candidates who were successful seven were native Christians, and of the Hindus there were none.

# MEDICAL WORK AMONG THE SHANS

A. H. HENDERSON, M.D., MONGNAI, BURMA

EVERY year reveals fresh difficulties and reminds us that we "must fight if we would win." I take them up in the order in which we have met them.

*The fear of the knife.* This is especially prominent in the Southern Shans, not being found so much among those bordering on China. We have had but few operations and those have done well, but it seemed to spread like wildfire that we cut people. Again and again, in visiting as I have fitted my stethoscope have I heard a horrified whisper: "See, he's going to stab him." This is being overcome, but has been made the most of.

*The false stories of the Shan doctors* (so called). They threaten patients who are coming that we will dig their eyes out, or cut them up or do some other bloodthirsty thing. Of course the war is waging between us, and there are dozens of their crafty tongues wagging to one of mine. Their nonsense, quackery and deceit will kill thousands of victims before it ceases.

*The superstition of the Shans.* When a person dies in any house, offerings have to be made to keep the spirit from coming back. Of course we can follow no such custom, and when a patient dies, unless there are a good number in the hospital, the others want to leave, or imagine they are being troubled by these spirits.

*Our two-story hospital.* In the simplicity of my heart I imagined a two-story hospital a good thing, cheaper and more roomy for the money. I used the upper story for a class-room, with the Bible class, which included women one year. Now one of the first things you notice in looking over a Shan man's body is a number of round, hard, black spots, about one-half the size of a cent, on his arms or chest. They turn out on inquiry to be bits of silver imbedded under the skin as charms. If these are

"good" they are said to be a sure preventative of bullet wound, and I can quite believe it, on the explanation of a Shan whom I questioned about them. If you have these charms and are ever shot, they are not "good." This superstition is quite opposed to the plan of our hospital. We have learned, for every man who comes into



A SHAN GIRL.

the hospital has the power of his charms destroyed, because he has gone under a floor upon which a woman has been. This has kept some from coming, but others risk their chances for the medicine, and I can hardly feel sorry for running contrary to such a custom, since we have happened so to do.

*The land on which we are situated.* In olden times a large number of Burmans were butchered on our present compound. Lately we inquired of one woman why she

did not come to have her arm dressed. "Ah!" she replied, "That compound is *keôm nā* (of poor quality). Last time I came the hpeas were so bad that I got fever as soon as I returned home."

And yet what are all these but the cries of a wounded enemy. Yes, wounded and retiring, for I believe it no exaggeration to say that we have stolen the hearts of many people with our medical work.

## WAS IT A MIRACLE?

REV. WALTER BUSHELL, MOULMEIN, BURMA

**I** AM not going to say! I shall simply tell you the facts as they were related to me, and then leave you to decide for yourselves.

Turn to page 108 in the MAGAZINE for November, 1897, and you will read there of the building of a chapel in the village of Cron-quay.

If your readers could see it, they would laugh at such a pretentious name being given to such a building. Less than twenty feet square, composed entirely of bamboo and mat, with a roof of leaves, it would cost perhaps eight dollars all told, in addition to the labor bestowed on it. Nevertheless, it is a building put up especially for religious and educational purposes, is used for that and that only, and is quite as good as one-half the houses you meet with on a jungle tour.

It was my privilege to spend a couple of days in this village last month, and a very interesting time I had there, too. It was then I learned the facts given below.

In the article above referred to I speak of the baptism of a middle-aged man and his wife. This couple had a daughter married, living with her husband at Porhane. Word was brought to them that their daughter's little boy (a child about five years old) was very ill. She wanted her father to come over at once. He went in his canoe and found upon his arrival the child to be so sick that it could not hold its head up. They all thought it near to death. The mother of the child wished to take him over to her own

mother's house, so they all got into the boat again and came over to Cron-quay. There the grandfather said:

"Now, before we go into the house, we will take the child up into our chapel and pray."

This they did, presenting the child before the Lord, with no one present but themselves; this poor, ignorant Karen cultivator, but recently converted from heathenism, just simply made known their trouble and asked the Lord to help them. At once signs of improvement were visible, and two or three hours later the child was running around the village as well as ever.

Now this is the story I learned while I was there. I heard it not only from the lips of the parents and grandparents, but the heathen around them all told the same thing. The whole village believes today that a wonderful thing happened in their midst. A great change has come over them as a result, for whereas last year scarcely anyone attended the Sabbath service, this year more than eighty were present at our morning service, and many of them profess to be interested in the gospel message. In the afternoon the mother of the child, together with another married sister, were baptized, their husbands being present and saying they would follow later.

Now I have told you the story just as I learned it, without any explanation, without even disclosing my own belief. I close with the question with which I commenced: Was it a miracle?

## A TRIP IN BULGARIA

REV. BASIL S. KEUSSEFF, LOM-POLANKA

ON the 18th of January I started for Kazanlik. I had to travel one hundred kilometers by carriage, and on the 20th at 5 P.M. arrived in Vratza-Mezdra. From there I started on the next day at 4.30 P.M. by railroad, and the same night at 8 o'clock arrived in Sofia. I purposed to proceed straight to Kazanlik, but the brethren in Sofia begged me most earnestly to stay with them over the Sunday and preach for them. So I consented, and remained there three days. It was my privilege then to preach twice on Sunday to crowded audiences. In Sofia we have a station with seven members. We have no chapel and no worker. The brethren have hired a room which would hold from thirty-five to forty persons, and are conducting their meetings themselves. It was very cheering to find that those who found the Savior during 1895, when I was a soldier there, are standing faithful for the Lord. Six persons expressed their desire to be baptized. I replied that when I returned from Kazanlik we will see about it.

Sofia is the capital of Bulgaria and the centre of the religious, political and literary life of the Bulgarians. There I think we should have some serious work done. There is already a good beginning, and I believe that some very successful work could be done. Near Sofia we have another station in a large village called Kostenetz, where we have six members. The brethren there have a chapel of their own, but have no worker. If there be settled in Sofia a minister he could very nicely work up Kostenetz as well.

On Jan. 24 I started at 12 at noon by railroad, and arrived in Philipopolis at 7 P.M. On the next day at 11 A.M. I started by carriage and arrived on the 26th in Kazanlik, at 5 P.M. The brethren were very glad to welcome me. I remained six days in Kaz-

anlik. The brethren requested me to stay longer with them, but I could not, for much work was waiting for me here in Lom-Polanka. It was my great privilege to preach twice, to address a Sunday-school of thirty-five children, to hold a communion service and to conduct a prayer-meeting in Kazanlik. Poor church! for many years they



REV. BASIL S. KEUSSEFF, BULGARIA

have had no Lord's Supper. On the 1st of February I started from Kazanlik at 10.30 by carriage for Chirpan. From there next morning at 9 A.M. I started by railroad, and at 4.30 P.M. arrived in Sofia. I had the desire to visit our brethren in Kostenetz, but as I was busy for some important church work in Lom-Polanka, I did not stop in that place. Before I left Kazanlik the brethren asked me to come and settle there and work. I

would not refuse them and so grieve them, but said to them to pray; that if the Lord wishes it to be, that he would let it be.

When I arrived in Sofia the brethren asked me to remain two weeks and preach for them. At last I could not resist their earnest appeals, and remained six days, in order that I might be there on Sunday. During this time I conducted six services, which were as well crowded as before. We had also the Lord's Supper. The brethren there thought it wise to postpone the baptism of the candidates till the spring.

On Feb. 7 I started from Sofia at 7.40 A.M. and arrived in Vratza-Mezdra at noon. The next morning I started by carriage, and on the 9th at 11 P.M. arrived in Lom-Polanka again. This last journey was very unpleasant, for the most time it was raining and snowing and the carriage was not covered.

Our church here is very poor. During the last year we have raised 1,250 francs. Out of this sum we have supported partially a colporter at the rate of fifty francs per month,—six hundred francs per annum. The rest is for the building of our future chapel. Out of this sum we have also contributed to the German Chapel Building Society, the German Tract Publication Society, the Hamburg Theological School and the Romano-Bulgarian Baptist Union.

The number of our membership here for the last year was forty-two, twelve out of these residing out of town in six different places. The average of our attendance is between thirty-five and forty. In winter season the congregation is much better than in summer. In winter in many cases our present building is not large enough to hold our listeners; it has but sixty seats. In summer the attendants are fewer, because many are out of town in their fields, working for months.

Regarding our church at Kazanlik I have learned the following: It was a Congregational Church twenty years ago. About that

time they were visited by a Russian Baptist, who informed them about the principles and practices of the Baptist Church. This led them to declare themselves as a Baptist Church, and they were baptized by Brother Kargel, who had then come from Russia and settled as a Baptist minister in Rustchuk. I was amazed how they have stood so long a time without having had any minister, and was led to praise God for his little flock in Kazanlik. They have now ten members. They are very zealous Baptists, and very strict. They have been very active in publishing Baptist literature in Bulgaria. One woman was converted. I believe that if work be begun there seriously by a devoted minister, there will be great success. My impression is also that what is necessary is a special minister; but if that is not possible, some good could be done by occasional visits. According to my mind two more preachers we need, one in Sofia and one in Kazanlik; but as this cannot be expected under the present financial state of our Missionary Union I have another plan, and that is to appoint two colporters, one for Kazanlik and one for Sofia; men who are capable of conducting meetings fairly well. Such men we have here among our members, and my business would be to visit them occasionally. This would be a cheap way, and an effectual one of working.

The outlook for the future is very good. They no longer persecute us here. Everybody is calm, and we are gaining influence. There is no danger because of the political situation of these parts of the world. Neither the Bulgarians nor the Bulgarian government are so Russophile as they are supposed to be from outside. The present political relation between Russia and Bulgaria is not natural, and cannot last long. So we are not afraid of Russian influence. As for me, I am ready to sacrifice everything for the Lord's work here. May he help me and strengthen me.



# BAPTIST ACHIEVEMENTS IN FOREIGN MISSIONS

REV. JAMES SUNDERLAND, D.D., DISTRICT SECRETARY, OAKLAND, CALIFORNIA

**A** TRIUMPHANT army of conquest, led by a triumphant commander; this was Paul's conception of missions in his day. And this is just what Christian missions are today. As we consider what they involve, we catch the spirit of the great Apostle, and join in his jubilant note: "Thanks be unto God who always leadeth us in triumph in Christ, and maketh manifest through us the savor of his knowledge in every place."

The story of Baptist Achievements in Foreign Missions is a large and most inspiring one. To Him who has led us in triumph in Christ, in it all, let us give the honor.

This survey will not be limited to the work of the American Baptist Missionary Union, nor even to that of American Baptists.

Our study of these achievements will be along four lines:

1. *In Pioneering.*
2. *In Evangelization.*
3. *In Organization.*
4. *In Co-operation.*

## *1. Achievements as Pioneers*

We have little conception of what it meant for Mission Boards, half the circumference of the earth from their fields of operation, with no experience, and with little knowledge of the fields, the people or the work, to begin and manage wisely so great an enterprise! or what it meant for Carey to become the pioneer missionary in Bengal, or Judson in Burma, or Day among the Telugus, or Brown and Bronson in Assam, or Richards and Clark on the Congo, or Saker in the Cameroons, or Upcraft in Western China, or for the scores of others who have gone in advance to tell the story where no other tongue had ever spoken it. What unknown hardships, difficulties and discouragements they were compelled to

endure, from inhospitable climate, the absence of comforts, the prejudices and superstitions, not to say the persecutions of the people.

## THE FIRST FOREIGN MISSIONARY SOCIETY

That Baptists organized the first missionary society of modern times for the purpose of giving the gospel to the heathen, is a familiar fact. The difficulties under which they organized may not be so familiar. It cost something to be pioneers when nearly the whole church were either indifferent or hostile to the enterprise. Our great Andrew Fuller, the first Foreign Mission Secretary, whose writings and labors formed an epoch in Baptist history, turning aside into a dark alley in the city to relieve his heart burdens in a flow of tears, after a day of toil and rebuffs in soliciting aid for this grand enterprise, is a sample of what many of the fathers endured in those pioneering days.

When our Baptist fathers formed their society in England in 1793, and looked out toward the world they desired to save, they found it closed to them. Not a government, heathen or Christian, outside of England and the United States, would give their missionaries protection.

Carey would evidently have been driven home from India had he not found shelter in Serampore, a little spot owned by the King of Denmark.

But thanks be to God, He led our fathers in triumph in Christ, into this work, often over their own opposition. Only His leading can account for the change which was wrought in their attitude towards this enterprise. He gave them the faith which wrought victory, and they successfully began to sow the seed of the Kingdom in the virgin-soil of many dark lands.

Carey and Thomas were the first to go

out sent by a strictly Foreign Missionary Society. Our own Judson was the first to establish a mission under a purely heathen government. All other missions, at that time, had the protection of nominally Christian governments.

#### UPON THE SCRIPTURAL BASIS

Baptists were pioneers in so organizing Foreign Mission work, that it should prove permanent. Other missionaries went to India before Carey, some of them most noble and spiritual men, like Zeigenbalg, Plutschau and Schwartz. But they were not sent by churches, but by the King of Denmark, Frederick the IV. Their work was not perpetuated. They had no churches behind them. "Their enterprise was personal, not organic." It was rooted in no Christian hearts and convictions and purses at home. In the minds of the missionaries it was Christian, but in the minds of its promoters at home, it was little more than patriotic.

Carey saw that if the movement was successful, the whole church at home must feel the responsibility equally with the missionary at the front. He expressed this scriptural principle to his friend Andrew Fuller, as we have it in the oft repeated story: "There is a gold mine in India. I will go down and explore it if you will hold the ropes." He gave a picture of true gospel missions. Look at it. Here is the missionary at the front exploring these unexplored lands, and the church at home holding the ropes that let the missionary down into these rich mines of unsaved souls, both with hands clasped fast to it, he at one end, they at the other; they ready for every signal from the front, and he sending up words of cheer; he by prayer and holy living, by the preaching of the word, and by every agency of instruction and persuasion, gathering out the precious nuggets, more valuable than any found at Klondyke, souls redeemed by the blood of Christ, and saved by his grace; and the

church at home standing by him, by prayer, by love, by study and advocacy, by liberal contributions, and by supplies of laborers; these forces together forming one great united force, led in triumph by Christ for the conquest of the world. This is the gospel theory of missions, making every church, every Christian, to "go," to belong to the going force, by which the world is to be evangelized. It was given to Carey and to our Baptist fathers to discover this idea in the word of God, and to form the first missionary society of modern times upon this basis, a basis which has been the model for all societies from that time to this. We can scarcely overestimate the value of this principle. It is vital to the whole missionary movement. It has made it a great movement, stable and permanent, and ensured its perpetuity, and, with God's blessing, its triumph.

It has also been of immeasurable benefit to the churches at home in quickening their life, developing their benevolence and general activity, and opening up abundant avenues for the use of all their surplus resources and forces.

#### BIBLE TRANSLATION

Baptists were pioneers also in the translation and publication of the Bible in the vernaculars of the people. They believed that Pentecost furnished a model in this respect, that every one should hear the gospel in the "tongue wherein he was born." So the missionaries set themselves to learn the languages of the people, not only that they might speak to them, but that they might give them the Holy Scriptures likewise. This was emphasized from the beginning. Carey, Marshman and Ward, the "Serampore trio," put into the agreement by which their labors were governed, that "we will labor with all our might in forwarding the translation of the Sacred Scriptures into the languages of India." The Bible translated and published in forty of the languages and dialects of

Asia during Carey's lifetime, shows how deep were their convictions about this matter. Dr. Murdock says: "The impulse thus given to Bible translation clearly differentiated the movement of Carey from all preceding enterprises for the publication of the gospel among the nations." It is but natural that those who emphasize the Bible as the sole authority in religion, should thus emphasize the importance of its translation.

What was begun so well by Carey was carried on with equal zeal by those who followed after him. Dr. Judson's translation into Burmese will always stand as a monumental achievement. Dr. Mason's translation into the Sgaw Karen, Dr. Brayton's into the Pwo Karen, Dr. Cushing's into the Shan, Drs. Brown's and Gurney's into the Assamese, Dr. Jewett's Telugu New Testament, with the work of Marshman, the Goddards, the Ashmores and others upon the Chinese, of Dr. Brown upon the Japanese, of Mason and Phillips upon the Garo, of Clark upon the Naga, and of several of our missionaries upon the languages of the Congo, form achievements of vast magnitude.

There remains little more to be done in our present missions along this line; only some of the tribes on the Congo, in Northern Burma, and in Assam being inadequately provided with the word of God in their own tongues.

#### OTHER FIRST THINGS

Many other first things have come from our Baptist missionaries.

The Serampore missionaries not only gave the first translation of the Bible in many languages, but also the first vernacular newspaper in the Bengali, the language of forty millions of people. Also the first large printing press, paper mill, steam engine, the first savings bank, the first account of the flora of India, and the first efforts for the education of girls and women. They were largely instrumental in the abolition of the suttee, and in the introduction into the renewed charter of the East India Company, in 1813, of a clause for the protection of missionaries, a protection which they have ever since enjoyed.

It is impossible to present the pioneer work of Baptists in exploration, scientific research, the reducing of languages to written form, and in the preparation of primary educational works, grammars, dictionaries, etc., and in the opening up of hitherto closed sections of countries to commerce. Yet these are all matters of immense value, and all helpful to the gospel and in preparing the way for that higher and more intelligent and happier social condition into which the gospel is surely bringing the people of heathen lands.



## EVANGELISTIC WORK IN PAS DE CALAIS. II

REV. P. A. HUGON

I HAVE conversed with a great number of workmen from one end to the other of the colliery basin of the Pas de Calais, but have rarely met any one who professed any respect for the religion in which they were brought up. However, they do not generally fall into absolute unbelief; they arrange in harmony with their carnal tastes a religion of their own. They retain a vague belief in a God surrounded by mysteries and utterly careless about the events of human existence, from whom no help is to be expected, but to whom, nevertheless, we must not neglect from time to time to offer certain prayers learnt by us in our infancy. As to worship and the ceremonies of the church they entirely desert them, except, indeed, submitting to them in obedience to custom and fashion, in the important occasions of their lives. So the most desolating plague, the malady most difficult to cure, is not religious prejudices, but religious indifference, the absence of spiritual feeling which prevails.

On the other side superstition has taken deep root in these uncultivated minds, which are like a neglected garden, allowed to be overrun with weeds and noxious herbs. These poor creatures accord the most implicit confidence in the scapulars, medals, amulets and relics. If one of them be taken ill, away go the friends to a long distance to offer candles and repeat prayers to a saint held in renown. The worship of the Virgin Mary has everywhere taken the place of the worship of the true God. In the smallest village there is hardly a public square where one cannot find a little chapel erected in her honor. Many proprietors of houses have made a little niche for Mary's shrine in the houses, and even in the barns. There is not a house to be seen where the Virgin is not represented by a statuette; she is in fact the Diana of the Catholics.

Woe to the persons who should dare to touch these shrines. "Your religion is good," has been said to me many times, "but it is a sad thing you do not worship the Holy Virgin."

The worship of idols is inseparable from the worship of demons, by which I mean the belief in sorcerers, witches, and the evil eye. Romish priests, instead of combatting these superstitions, on the contrary encourage them, because by means of these things they find a source of gain. In fact when a disease is obstinate or presents any strange symptoms, Roman Catholics to obtain a cure reckon less upon the skill of the doctor than upon the efficacy of a medal blessed by the Pope, or upon the intervention and ceremonies of the priest, who multiplies or pretends to multiply masses and signs of the cross, so as to put to flight the evil spirit, and, in the meantime, pockets large fees.

When it is believed that the priest has exhausted in vain all his powers of exorcising, recourse is had to a stronger than he—to the Protestant pastor! I have had applications from many persons who said they were under the power of a sorcerer, or came to supplicate me to go and see a relative of theirs tormented by the evil eye. In vain have I tried to excuse myself, explaining that diseases come under the doctor's domains; in vain have I tried to prove that sorcerers do not exist. I found I was contending against prejudices hard as granite. After reflection I determined in such cases to seize the opportunity to visit the families who otherwise would have remained strangers to the gospel. Then I commence their education in true religion, and several have in consequence come to the service of God on Sundays.

In 1881 the work of Pas de Calais numbered four missionary stations: Bruay,

Auchel, Lens and Haifnes. There were immense difficulties to be overcome. The spirit of tolerance, which at this time was entirely absent from the colliery directors, has only made its appearance lately. Meetings in the workmen's cities were vigorously forbidden; the workman who offered his home for any evangelistic meeting was immediately and pitilessly dismissed from his employment; much less than this brought down upon the workman the displeasure of his superiors; the simple fact of having attended at a meeting, the refusal to allow their children to take their first communion, the neglect to adorn their houses in honor of a procession, the reception and lodging of a pastor, exposed the workman and his family to the utmost severity of the directors.

The priests greatly fear the consequences of our work, and are incessantly on the watch to raise up fresh obstacles for us. Preachings, visits, menaces, promises, calumnies, lies, everything possible was set to work to set employers and employed against us and our work, but God was with us. The wonderful change of character manifested in the followers of the gospel was in itself an evident proof of the untruth of the accusations made against them, so that, in spite of all, the comrades of the disciples said among themselves in an undertone: "After all, the religion of the Protestants is better than that of the Catholics."

The interments, above all, provoked to the utmost the opposition of the clergy. Often the admission to cemeteries was denied to us, and we had to invoke the aid of the law authorities. Protestants were considered by the clergy to be apostates, heretics and damned persons, and only fit for the devil and eternal fire; and every effort was made to prevent the dead Protestants from being buried in the cemetery by the side of the Catholics. The priests resorted to all kinds of violence. When they could not succeed in persuading the mayors to

refuse the authorization to Protestants to interring their dead in the cemetery, they managed to obtain from them an order that the grave should be dug in the most infamous corner, that reserved for suicides. Several times on arriving at the cemetery with the funeral cortege, we found the door locked up; thus we were obliged to make a passage by breaking down the hedge.

Now making use of the laws passed under the Republic we use all possible means, distribution of little books and tracts, sales of the holy scriptures, public lectures in ball-rooms and music-halls, open-air preaching and street preaching, when we are assured of the consent of the authorities. Many absurd prejudices against the gospel and its disciples have disappeared, giving place to confidence and sympathy. In winter, open-air-meetings being impossible, we replace them by meetings in workmen's cities, in the houses of some of our friends. Neighbors, comrades and fellow-workmen are invited, also mothers of families, who, not having to make any preparations of toilet, come, and bring their children. Thus we are able to preach salvation by grace to thousands of souls, who listen with deep attention. From time to time we have the joy of seeing souls awakened from the sleep of death, and pass "from the power of Satan to the kingdom of God," "from death unto life."

Nearly all the new converts from Catholicism have experienced severe trials throughout France; it is the principal obstacle to evangelization almost everywhere. But, glory be to God, our dear miners, owing principally to the fact, as said above, that they seldom work in the very place where they were born, and have usually near them only a part of their relations and friends, can at length, and after a time of hard struggle, hope a sure victory.

We have now two flourishing churches, including several annexes in Pas de Calais. The membership is two hundred.



## A PRAYER-MEETING AT RANGOON

[The following letter from Rev. W. F. Gray, pastor of the Immanuel Baptist Church of Rangoon, Burma, gives a pleasant glimpse into the social and religious life of our missionaries. Their thoughts and communications are so much occupied with their great and engrossing work that we learn little of their personal life. Mr. Gray, as pastor of the English-speaking church, is in a sense pastor of all the missionaries in Rangoon and vicinity.—EDITOR.]

THERE is one feature of mission work in Rangoon which I do not remember to have seen mentioned in the MAGAZINE. I refer to the fortnightly prayer-meetings for missionaries only. There are always from twenty to thirty present, and very often some one in from other stations in Burma. Such meetings among Christian workers are always interesting and helpful, but these are especially so. They are entirely informal, giving full liberty to each one. They are held from house to house among the missionary families, the one in whose house it is held taking the lead.

As a sample: The last meeting, May 23, was held at the home of Mr. and Mrs. Phinney. After singing "Come thou fount of every blessing," Mr. Phinney offered a short prayer for the presence of the Holy Spirit in the meeting and that he might continue to dwell in us richly. After another hymn Mr. Phinney read Rom. viii: 26-39. He brought out prominently two thoughts: First, since we know not how to pray as we ought, the Spirit helpeth our infirmities and prays through us; and secondly, that other precious truth, that since God has so loved us as to give his Son, we may naturally expect to receive with him all things. Since, therefore, God is so pleased to give and bless, we are urged to believe him and expect all needed grace.

Father Brayton, who is nearly ninety years old, and yet rarely misses one of these meetings, spoke of the preciousness of these passages, and led us in prayer. He is so

full of youthful vigor, and so much interested in all departments of work, and above all so devoted to the work of God, that it is always an inspiration to be in his presence. After singing "More holiness give me," two or three engaged in prayer. Dr. Hicks especially prayed for the mission schools just now beginning a new year's work, for our beloved home-land in this trying time of war, asking that peace might be speedily restored, and for our Mission Board bearing the additional burden of a new debt. Miss Lawrence, who has just arrived from home, spoke of having recently been in the noon prayer-meeting at Tremont Temple, and of the great burdens our workers there have to bear, urging that they be remembered much in prayer.

The pastor of the English-speaking work spoke of some encouraging features in his work, but especially asked for prayer for two young men just arrived from Scotland. In this fearfully wicked city, where it is almost impossible to find even a respectable boarding-house, there are great temptations confronting these young men and hundreds of others like them. One of these is a Baptist, and seems to have been an active worker at home. The other came here resolved to give himself to Christ, but just the evening before had so far lost himself in drink as to draw a razor on his room-mate, and had to be bound and closely watched for some time. Miss Eastman, Miss Phinney, Professor Tilbe, Miss Craft, and Miss Chapman each spoke, asking for prayer in

certain directions in their work. Professor Roach remembered these requests in prayer, and then after singing "Christian, walk prayerfully," Professor Tilbe closed the meeting in prayer.

After a half hour of social chat and Christian greeting all went home feeling

that it had been good to be there. I wish to add that it has been a constant source of pleasure to mingle with this company of workers for the past seven months since coming to Rangoon. There is a beautiful spirit of harmony and good-will which we trust will always continue.

W. F. GRAY.

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## A TRIBUTE TO MISSIONARIES

IN discussing the resolutions for the annexation of Hawaii, Senator Hoar of Massachusetts paid a high tribute to the New England missionaries who settled in the islands. He said:

"Mr. President, I have regretted to hear in this debate some sneers at the missionaries and the sons of missionaries who have redeemed Hawaii and who are now presenting her at the gates to the people of the United States. I know something about that quality. I know something of the New England missionaries and of the like missionaries from other parts of the country who, wherever, either in a foreign land or within our own borders on the frontiers there has been a contest for civilization and Christianity and peace, have been in the front ranks. I knew the fathers of these men in my youth, and I have watched their character and career ever since.

"All over the West, all over the South after the Civil War, almost before the first settler arrived with his measuring chain or his rifle on the frontier, the Methodist or the Congregationalist or the Presbyterian missionary is found in advance. The corner stone of the church precedes the corner stone of the cabin. There is not a story of true heroism or true glory in human annals which can surpass the story of mission-

aries in this or in foreign lands whom America has sent forth as the servants of civilization and piety. They have taken their lives in their hands. They have sacrificed ambition, family ties, hope, health and wealth. No danger that stood in their way, no obloquy deterred them.

"In this day of our pride and exultation at the deeds of our young heroes in Manila and in Cuba, let us not forget that the American missionary in the paths of peace belongs to the same heroic stock and is an example of the same heroic temper.

"Our brethren and our children have done in the West what our fathers did in the East. Under new conditions in a later age, on the shore of a more pacific sea, in a more genial clime, they are to repeat in the near future the old and wondrous story.

"The world shall see in that far clime the streets of a wealthier New York, the homes of a more cultured Boston, the halls of a more learned Harvard, the workshops of a busier Worcester. The time has come for another step and another advance, until halfway between America and Asia, in the very center of the Pacific, the United States is to plant her flag, the emblem not of empire, not of tyranny, not of force, but of freedom, of equality, of self-government, of peace."

# LETTERS

## BURMA

### IN THE RUBY MINES

MOGOK is 141 miles from Mandalay, and is the headquarters of the Ruby Mines district, as also headquarters of the Ruby Mines Company's plant for obtaining the precious gems found in this earth. Yesterday it was the privilege of one of your missionaries, Rev. J. E. Case, to gather into the visible church of Christ *living* stones. Saturday, by permission of the lieutenant in charge of the battalion, a company of Karen soldiers came in for Sabbath services. There were four of the number desiring baptism, and three more from the battalion here who were in the evening carefully examined and accepted. It was after midnight before the meeting closed with "Praise God from whom all blessings flow." Sunday at 11 A.M. thirty-one were present at the service held in Burmese and Karen, and at 1 P.M. we gathered around the baptismal pool, where those who have waited long for an opportunity put on Christ by baptism. At 3 o'clock twenty-four remembered the death of our living Lord, and at 7 P.M. we had a meeting in Karen, Burmese and English, forty being present, eight of whom were English-speaking people. Pray for these disciples who are so far from other Christians, that they may have the abiding presence of the Holy Spirit. They have been encouraged by the repeated visits, during the past four or five months, of Miss Lucy McGrath from Rangoon.

There is here a court-house, post-office, two hospitals—civil and military—telegraph office, club-house, and several good European houses, which, by the way, have chimneys, as they have frost here during the winter months. But there is no building for the worship of the Eternal God, while upon the hills in all directions are Buddhist pagodas and idol houses. Will the Baptists of America *assist* the few Christians here to establish the *first* place of worship, or leave the opportunity to the Romanists, who are waking up to the situation? I say *assist* because I think with a little encouragement and financial aid the Christians here will do all in their power to go forward.

MRS. HELEN W. HANCOCK.

## A GREAT CONFLAGRATION

HALF the city is in ashes. Mercifully all our quarter has been spared. On April 1 one of the native houses caught fire, and as there was a fairly high wind blowing at the time, in about two hours the eastern part of the city, including the Sawbwa's palace and compound, was left a smoking ruin. Only three lives appear to have been lost, but we have had four or five in the hospital more or less badly burned. Many have lost everything, but bear it with characteristic Eastern calmness. The present effect on our work is that it has brought us into closer touch with the Sawbwa and people, as we have held out a helping hand where we could.—A. H. HENDERSON, *Mongnai* (Monè).

### MOVED BY MEDICINE

I WAS resting at a small village on my way up the hills. I had never visited the chief, but he heard through my coolies that the teacher had come, so he came to me, inviting me to his house. There I found his wife ill with dysentery. He told us how many offerings he had already made to the evil spirits, and still no relief had come. Of course we preached to him, and before leaving left five tabloids of Dover's powders for the sick wife. Four days after our arrival at Sima this chief came with a happy face saying that his wife had been cured, and wished us to spend some time in his village on our return. As the rains had set in and the mountain roads were very muddy and slippery, I thought it best to get to the plains as soon as possible, so that we could not spend more than a night with this chief. He promised to take me to four other villages under him, if I came next cold season.

At another village the chief presented me with a large yam and fowl as a token of friendship. In several places I was asked for teachers. God is opening the Kachin country for us. This morning the English Boundary Commission of the north arrived here, having completed their work; this means a settled boundary between the Chinese province, Yunnan, and Upper Burma. All along this boundary there are hundreds of Kachin villages which we can now visit with perfect freedom and preach the gospel of peace.

MYITKYINA.

G. J. GEIS.



### AN APPEAL

IN the presence of great openings for gospel work and inability to enter for lack of funds, Rev. W. A. Sharp bursts forth in this impassioned appeal: "Would to God that I might move every man on the Executive Committee, aye, every Baptist in America, to tears for Pyinmana, today. Help her, help us now, or her love may be won by another, and our crown of rejoicing another shall wear. God bless you, God bless the churches, bless us and help us to use our appropriations as stewards of the most high. What opportunities! And yet our dear brethren are debtors for what they already have of this year's glorious achievements."

### CHINA

#### AN IMPENDING CRISIS

TIMES are portentous here, as in many other parts of China. Rice, the staff of life, has more than doubled in price, and the stock is very limited. It is estimated that there is only enough to last a month, while it is two months before the next crop is harvested. The shops will sell only a very limited amount to any one purchaser. A famine is threatening. Riots have occurred in Shaohing and Wenchow, and only last week there were disturbances at our outstations of Nying-kong-gyiao, and in the suburbs beyond the west gate of Ningpo. Rumors of all kinds are circulating about foreigners, and it will be strange if the summer passes without disturbance of some kind or other. At the same time this general spirit of unrest and apprehension is driving many to seek for better things. Never have the people generally been more attentive to our preaching or shown so great a desire to hear about the truth. It may be the time of awakening and of blessing to our Eastern China Mission is at hand.

All well here. Two baptisms in the city last Sunday. Am pushing along my translation work with all my might. I feel that it is important, yet am anxious to get it done so that I can spend

more time in evangelistic work. The doors are opening on every hand. Never have there been so many calls, or so many favorable opportunities for Christian work. Every one should press to the front *now*. It is a critical point in our mission history.

J. R. GODDARD.

NINGPO.

### SPAIN

NOT hatred but pity should be our feeling toward the Spaniards. Read this affecting statement of the sorrowful condition of the unhappy people:

"O, dear brethren, now more than ever, do you not see how much is needed the gospel of Jesus here? Will you not wake up to the fact that Romanism is but a political party, that brings ruin to material interests of all it touches, and damnation to the souls, and this in the name of religion? Here the bishops are the foremost in fomenting a spirit of war and vengeance, both by word and with contributions for war expeditions. This has been going on for three years, and it is the reactionary spirit of these and their influence over the people, that I think has compelled Sagasta to take the step that has resulted in the declaration of war. Yes, in the name of religion and from the time of the inquisition, violence has been practiced, taught and praised, and now poor Spain! How mothers cry; how children and fathers tremble; bread thirty-five per cent higher than six months ago, vegetables can hardly be bought, meat scarce, and fish going up every day. Skeletons walking about in the streets, yellow and ready to fall any moment, others lame or without arms, all these returning from the glorious field of Philippines, where the monk governs, or from Cuba, where a fatherly government takes care of the *renconcentrados*. O, this poor people are taught to bear and do these things in the name of the holy mother and of our dear Jesus. Yet there is hope. The handful of disciples are coming from darkness to light, and the Holy Spirit working and regenerating has put his own seal on them."





## PERSONAL

CAPT. LUKE W. BICKEL and wife, designated to open mission work among the islands of the Japan Inland Sea, arrived at Kobe May 8.

REV. CHARLES H. HARVEY and Miss Gertrude Milne, both of the Congo mission, were recently married and will reside at Palabala. We offer our congratulations and best wishes.

REV. W. B. PARSHLEY and wife left Boston Aug. 12, returning to their field of labor at Yokohama, Japan. They planned to sail from Vancouver Aug. 22.

PRESIDENT J. HEINRICHS, of the Ramapatan Theological Seminary, and family, arrived at New York from India July 20.

REV. W. R. MANLEY and family of Udayagiri, India, arrived at New York July 24.

REV. ALFRED C. FULLER of Podili, India, has arrived in America for a period of rest.

MISS CLARA A. CONVERSE returns to Yokohama with Mr. and Mrs. Parshley, to resume her care of the Mary L. Colby Mission Girls' School.

## DONATIONS

RECEIVED IN JULY, 1898

<b>MAINE, \$178 85.</b>		<b>Boston, Tremont Temple ch.</b>		<b>Springfield, Highland ch. ....</b>	
Penobscot Asso., per A. G. Ray, Treas.; Lincoln Center ch., 90c.; Bangor Second S. S., \$27.14; Oldtown ch., \$9.40.....	\$37 44	(of which \$25 is from Tay Edwards for famine sufferers and \$5.00 from Frank M. Kimball for do. care Mrs. W. C. Owen).....	\$30 00	" 1st ch. ....	\$20 00
Biddeford ch. ....	7 83	Boston Tremont Temple ch. ....	13 77	Needham Y. P. S. C. E. for nat. pr., care Rev. C. L. Davenport .....	10 12
Cherryfield ch. ....	2 34	" First ch. ....	158 00	Fells ch. ....	15 00
Portland, 1st S. S. ....	5 31	" Clarendon-st. ch. Y. P. S. C. E. tow. salary of Rev. Thos. Hill, Africa .....	125 00	Quincy, Sw. ch. King's Daughters .....	10 00
Skowhegan, Bethany ch. ....	7 82	Dedham, Second Y. P. S. C. E. ....	2 79	Allston, Brighton-ave. ch. ....	50 16
New Sweden ch. ....	5 00	North Adams ch. ....	4 00	Fitchburg, Highland S. S. ....	6 00
" " mission circle. ....	5 00	Lawrence, 1st ch. ....	32 44	Pittsfield, 1st ch. Young Ladies Kindergarten Building Fund .....	10 00
South Paris ch. ....	9 17	Newton Centre S. S. for pupil in seminary at Insein Burma, care Rev. W. F. Thomas. ....	25 44	Attleboro, 1st ch. ....	10 00
" " students of Colby University for sup. nat. pr. care Rev. J. L. Dearing. ....	41 50	Newton Centre, Rev. D. McLean .....	30 00	<b>RHODE ISLAND, \$167.04.</b>	
Rockland, 1st church. ....	18 61	Newton Centre, Mrs. S. F. Smith \$50, and Miss Anna H. Smith \$10 for sup. student in Theo. Sem., care Rev. W. F. Thomas .....	60 00	Providence, Calvary ch. ....	29 07
Limerick ch. ....	4 33	Charlestown, 1st ch. ....	42 40	" 1st ch. ....	50 80
Bangor, 1st ch. ....	30 00	Rosindale S. S. for sup. nat. pr. Tsao Kan Kin, care Rev. J. S. Adams .....	25 00	" Cranston-st. Y. P. S. C. E. for sup. San. Koo Keh, care C. H. Heptonstall .....	10 00
Gardiner, 1st ch. ....	2 50	Fitchburg, a friend of missions .....	5 00	Providence, Central Y. P. S. C. E. for sup. nat. pr. Ningpo, ....	12 50
<b>NEW HAMPSHIRE, \$22.00.</b>		Cambridge, 1st ch. ....	70 00	Pawtucket, Broad-st. ch. ....	9 72
Antrim ch. ....	20 00	" Prof. B. O. Peirce .....	50 00	Wakefield ch. ....	7 95
North Londonderry ch. ....	2 00	Dighton B. Y. P. U. ....	5 70	Wickford, Mrs. Hannah O. Lewis, part of proceeds of sale of quilt .....	20 00
<b>VERMONT, \$9 39.</b>		" 1st ch. ....	6 55	Newport, 1st ch. ....	21 44
Burlington, 1st S. S. Class No. 2, tow sup. of Pothepogu Henry, nat. pr. care Rev. W. R. Manley. ....	6 50	" S. S. ....	3 25	East Greenwich ch. ....	5 56
Burlington, 1st ch. ....	2 89	A friend, G. W. C. ....	50 00	<b>CONNECTICUT, \$122.21.</b>	
<b>MASSACHUSETTS, \$946 26.</b>		Chelsea, 1st S. S. for sup. Burman student. ....	60 00	Hartford, Asylum-ave. Y. P. S. C. E. ....	41 40
Anston, Tremont Temple ch., C. P. Jameson's Bible class tow. salary of Robert Harper, M.D. ....	5 00	Bruckton, Warren-ave. ch. ....	6 88	Hartford Memorial ch. ....	7 00
		West Acton ch. ....	10 85	Middletown B.Y.P.U. for sup. of Rev. V. Jonah, care Rev. C. R. Marsh, Markapur, India .....	46 50

Waterbury, 1st ch. Jr. C. E.	
Society	\$5 00
Saybrook, 1st ch.	2 00
New Haven, Grand-ave ch.	20 31

## NEW YORK, \$2,257.63.

New York, Mr. Ralph L. Cutter, 2d quarter's salary of Rev. G. A. Huntley, M.D., and wife to July 12, 1898.	200 00
New York, Alexander-ave. S. S. tow. sup. Ko Shwe Min.	50 00
New York, Judson Mem'l Y. P. S. C. E. 1st quarter's sub. to the salary of Rev. Ernest Griggs and wife, Mandalay, Burma	50 00
Cortland, a friend, for the preaching of the gospel to the destitute	500 00
Syracuse, Delaware-st. Y. P. S. C. E. tow. salary of Rev. W. W. Cochrane	2 00
Amsterdam, 1st ch. for sup. Karen prs	13 00
Lima ch.	26 30
A friend of missions, of wh. \$50 is for Mrs. E. W. Clark, to be used at her discretion.	100 00
Reading Centre ch.	5 00
Pine Plains ch., children's day collection	11 70
Hilton, 1st ch	1 00
Belmont ch.	10 00
Y. P. Miss. Soc.	3 00
Belfast S. S.	3 27
Mannville B. Y. P. U.	2 00
Ocean Y. P. S. C. E.	15 00
Oxford and Greene, Rev. W. E. Demorier, tow. sal. Rev. W. C. Owen, Bapatia	5 00
Perry, Leicester-st. ch.	3 50
Cohoes ch. add'l.	10 00
York ch.	11 50
Norway ch.	9 25
Little Falls ch. in part	5 00
Webster ch.	10 00
Fabius Y. P. S. C. E. tow. sup. Auek, care Rev. E. G. Phillips, Tura, Assam	10 00
Manchester ch.	23 82
Saratoga Springs, 1st S. S.	14 62
Lawrenceville ch.	4 00
Massena ch.	2 50
Pitcairn ch.	5 00
Dundee Y. P. S. C. E.	3 00
Glens Falls Y. P. S. C. E. tow. sup. R. Sangaviah and C. Peter, care Rev. W. A. Stanton, Kurnool, India	10 00
Utica, Tabernacle ch.	50 00
New York, Mem'l ch., Mrs. M. D. Harris	1,000 00
New York, Sixteenth ch.	5 00
Yonkers, Nepperhan-ave. Y. P. S.	5 00
Rockville Centre ch.	10 13
" S. S.	1 94
Mattewan Y. P. S.	34 41
Brewster ch.	77
Croton Falls ch.	18 22
Kent and Fishkill ch.	1 58
Ludingtonville ch.	1 66
Mahopac Falls ch.	7 16
Jamestown Sw. ch.	2 30

## NEW JERSEY, \$510.73.

Jersey City, Bergen ch., Miss Eva Palmer tow. sup. nat. pr., care of Rev. A. V. B. Crumb	6 25
Morristown, Edwin R. Smith tow. sup. Paul, care Rev. W. A. Stanton	6 25
Warrenville, S. D. Knapp	5 00
Elizabeth, 1st Y. P. S. C. E.	6 25

New Brunswick, Livingston-ave. ch. of wh. \$25 is for Lah Thoon, care Miss S. E. Haswell	\$41 82
Jersey City, Bergen Y. P. S.	13 15
Stelton, Piscataway ch.	115 68
" Friendship S. S.	15 17
Ridgewood, Jr. C. E. Soc.	4 00
Bloomfield ch.	62 00
Montclair ch.	10 00
Pleasantville ch. add'l.	2 00
New Brunswick, 1st ch.	170 10
Hopewell, Calvary ch.	7 63
Middletown ch.	34 05
" S. S.	5 00
Cape May C. H., B. Y. P. U. for Kmwa Ka Lay, care Rev. C. L. Davenport	6 29

## PENNSYLVANIA, \$2,383.21.

Philadelphia, Y. P. S. C. E. of Blockley ch. for sup. Rev. Saw She, care Rev. W. F. Thomas	3 60
Minersville, Lewis E. Jones, deceased	1,000 00
Phila. Covenant ch.	11 87
" Bethlehem ch. for hospital assistant and nat. pra., care Dr. M. B. Kirkpatrick	120 00
Fourth S. S. per J. L. Siner for nat. pra., care Dr. M. B. Kirkpatrick	120 00
Mrs. S. A. Trevor (of which \$500 is in memoriam of Dr. M. R. Trevor and \$600 being for Mrs. M. B. Ingalls' salary for 1898)	1,000 00
Rev. C. F. Winbigler for Ler Plaw, care Dr. A. Bunker	6 25
Wayne Central S. S. for Mowing Law, care Rev. L. W. Cronkhite	35 00
Zoar ch.	40 00
Parker Ford Y. P. S. C. E.	3 50
New Bethlehem ch.	14 55
Oakland ch.	6 45
Johnsonburg ch.	5 00
Toga Asso.	50
Edwardsdale, Welsh ch.	8 00
Lansford, "	2 68
Haydowntown Union Y. P. S. C. E.	5 81

## DISTRICT COLUMBIA, \$6.28.

Washington, Grace ch.	6 28
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## VIRGINIA, \$3.50.

Christiansburg, Mem'l ch.	2 50
Big Springs ch., Elliston	1 00

## WEST VIRGINIA, \$268.93.

Alderson, Greenbrier ch. bal.	2 60
Trace Fork ch.	3 08
Enon ch.	3 05
Lookout ch.	10 82
" L. F. Cavendish and wife	100 00
Charleston, Virginia-ave. ch.	2 02
Clarksburg, 1st ch \$71.70; do S. S., \$31.24; do Y. P. S. C. E., \$44.42 (of which \$100 is tow. salary of Rev. W. Boggess, India)	147 36

## OHIO, \$630.09.

Columbus, Mrs. Abbie Bunker Springfield, A. Judson Tuttle	50
Prospect ch.	2 00
Akron, 1st ch. tow. sup. of Hemmai Klaiipo, Tounong	8 50
Columbus, North B. Y. P. U. tow. sup. Perry Abram, care Rev. J. Newcomb	25 00
	10 00

Cleveland, 1st ch.	\$20 00
" Superior-st. ch.	41 16
" Jr. B.	
Y. P. U.	5 00
Medina, 1st ch.	9 41
Berlin ch.	4 75
Delaware, 1st ch.	17 70
Dayton, 1st ch.	460 63
Avon S. S. tow. sup. Pau Gree, Burma	10 00
Attica ch.	3 15
Sandusky, 1st ch.	1 50
Lena ch., bal.	79
Ashland, Miss Jessie Hulit	1 00
Martinsburg ch.	6 00
Owl Creek ch.	2 60
" B. Y. P. U.	40

## INDIANA, \$286.52.

Huntington, 1st B. Y. P. U.	3 00
Alexandria, Frances E. Smith, deceased, and to constitute Rev. D. G. Dunkin H. L. member	100 00
Indianapolis, South-st. ch.	1 00
Lebanon ch.	29 08
Pleasant Valley ch.	2 00
Shelburn ch.	2 00
Sand Creek ch.	4 00
Fort Wayne ch.	75 00
Huntington ch.	11 10
Oswego ch.	4 34
Jefferson ch.	2 00
Pleasant View ch.	4 00
Macedonia ch.	2 00
East Union ch.	1 07
Centre ch.	2 74
Mt. Zion ch.	8 60
Auburn ch.	2 56
Wolcottville ch.	21 00
" S. S.	2 50
" B. Y. P. U.	1 15
" Jr. Union	1 34
Union Valley ch.	1 19
Elkhorn ch.	5 45

## ILLINOIS, \$359.29.

Chicago, Belden-ave. ch. for Bulgarian work	100 00
Chicago, Calvary C. E. Soc. personal gift for Po Sau, care Rev. W. K. McKibben, Swatow	5 00
Alton, 1st S. S.	10 00
" Hunterstown mission	4 28
" Pastor's birthday-book	1 68
Blue Mound ch.	1 75
Normal ch.	39 39
Arcola ch.	7 00
Urbana ch.	22 90
Girard ch.	3 13
Pleasant Plains ch.	4 00
Chicago, 2d ch., a friend	5 35
Morgan Park ch.	10 00
Wheaton Y. P. tow. sup. of Adanka Pariah, care Dr. J. E. Clough, Ongole	12 00
Woodstock S. S. for sup. of nat. pr., care of Rev. J. E. Clough, D.D.	7 95
Woodstock, Miss J. E. Sondericker	1 00
Anna Y. P.	2 65
Jonesboro, A. J. Smith	3 00
Lena ch.	2 20
Olney ch.	5 75
Sailor Springs ch.	3 85
Amboy ch.	11 50
Liberty ch.	2 00
Ontario ch.	3 45
Peoria, 1st ch.	39 80
Alpha Y. P.	1 60
Belvidere, Miss Grace Parker	10 00
Salem ch.	2 07
East Union ch.	1 10
South Chicago, Tab. Sw. Y. P.	27 50

## IOWA, \$181.15.

Mapleton, Harriet J. Perrin...	\$5 00
Julia A. Masters...	
for girls' school in China...	5 00
East Des Moines ch.	55 40
Spirit Lake, Miss L. M. Brigham...	10 00
Keokuk B. Y. P. U.	4 00
Jefferson ch.	12 27
Washington S. S. for M. Kattiah care Rev. W. H. Beeby, Hanamaconda	10 00
Central University, Pella	45 00
Leon ch.	6 25
Centerville B. Y. P. for Ahboda, care Rev. A. Bunker.	5 17
Centerville S. S.	2 36
West Union ch.	2 50
Linn Grove ch.	15 10
Harrisburg S. S.	3 10

## MICHIGAN, \$37.75.

Bloomfield Mission Circle	1 00
Detroit, 1st ch.	1 50
North-st. ch.	2 70
Grand Rapids, Wealthy-ave. B. Y. P. U. tow. sup. B. W. in India	3 35
Tonia ch. for quarter ending June 30, 1898	3 00
Kalamazoo, Douglas-ave. S. S.	2 30
Escanaba, Rev. J. S. Collins, Farmington ch.	5 00
Manistique, Sw. ch.	2 50
Gulliver, Mrs. J. P. Nelson	11 40
	5 00

## MINNESOTA, \$164.99.

St. Paul, 1st ch.	19 16
" for West China	1 21
Miss Bunnell for do.	3 00
a friend for do.	30 00
J. Flink	3 65
Mankato, Sw. ch. for Rev. C. F. Viking, China	5 00
Willmar ch. for J. Nazzaga, Bapatla, India	24 71
Friburg ch. for J. Luxmiah, Udayagiri, Ind.	15 00
Kenneyville ch.	1 46
Albert Lea, 1st ch.	26 55
Brownsdale ch.	10 25
Mrs O. N. Hunt, for Korla Pixlev, care Rev. A. C. Fuller, India	25 00

## WISCONSIN, \$47.27.

Millard ch.	1 00
Maiden Rock ch. W. G.	1 04
Whitehall ch.	7 71
Merton ch.	4 00
North Greenfield ch.	13 50
Racine ch.	50 57
Green Bay ch.	12 24
" S. S.	79
East Side S. S.	42
Ashland, Sw. ch.	6 00

## MISSOURI, \$1.14.

St. Louis, Broadway Mission Children of Primary Department	1 14
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## KANSAS, \$75.71.

Girard ch.	5 75
Kansas City, Young Men's Class, tow. sup. nat. pr.	12 50
Blue Mound ch.	7 34
Osage ch.	13 26
Kincaid ch.	85
Mound Valley ch.	22 80
Altamont ch.	3 60
Owego ch.	1 65
Pleasant View ch.	5 26
Weir City ch.	1 70
Lorena ch.	1 00

## NEBRASKA, \$142.75.

Palmyra ch.	\$7 05
Humboldt ch.	3 70
Bancroft ch.	4 20
Farnam ch.	5 75
" S. S.	50
Harrisburg ch.	50
Dorchester ch.	12 05
Stromsberg W. C. tow. sup.	
Telugu nat. pr.	25 00
Omaha S. S.	6 50
" Y. P. S. tow. sup. nat.	12 50
Estina, Miss N. Widen	2 00
Valley W. C.	5 00
" ch. d-s. to nat. work,	
care Rev. W. R. Manley	50 00
Osseo Sw. ch.	8 00

## COLORADO, \$133.50.

Durango ch.	23 00
Colorado Springs Y. P. S. tow. sup. Bible woman	20 00
Denver, Sw. Y. P. S. tow. sup. nat. pr.	25 00
La Junta ch.	3 00
" Mrs. R. Phillips,	
tow. sup. nat. pr.	12 50
Rocky Ford ch.	50 00

## CALIFORNIA, \$73.65.

Corona S. S. birthday box	2 00
Los Angeles, Sw. B. Y. P. U. for sup. nat. pr., care Rev. O. L. Swanson, Assam	15 00
Oakland, Tenth-ave. ch.	10 00
Napa B. Y. P. U.	1 00
Linne, Sw. ch. for sup. nat. pr.	25 00
Corona B. Y. P. U.	3 00
" S. S.	4 00
Fallbrook ch.	3 00
" B. Y. P. U. tow. sup. nat. pr., care Rev. C. R. Marsh, Markapur	7 50
Exeter S. S.	3 15

## OREGON, \$27.42.

Portland, 1st ch.	12 00
Nobles ch.	3 42
B. B. Jacques and wife, tow. sup. nat. pr., care Rev. J. E. Cummings, Henzada	10 00
Astoria, C. O. Hallberg	2 00

## NORTH DAKOTA, \$1.40.

Jamestown ch.	1 40
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## SOUTH DAKOTA, \$17.50.

Flandreau, Mrs. Dora Pettigrew	5 00
Bloomington, Aug. Anderson	10 00
Turkey Valley, for Rev. C. Nelson, Africa	2 50

## WASHINGTON, \$16.05.

Seattle, North ch.	6 50
Tekoa ch.	50
" B. Y. P. U.	1 55
Spokane, Sw. ch., Louis Nordin	4 50
Alfred Medin	3 00

## IDAHO, \$2.50.

Caldwell ch.	2 50
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## MONTANA, \$9.60.

Great Falls, American ch.	9 60
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## GEORGIA, \$25.

Albany Y. L. M. S. for Rev. J. W. Carlin, Swatow, China	25 00
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## INDIAN TERRITORY, \$11.85.

Muscogee Colored ch.	\$2 00
Elk ch.	3 35
Vinita ch.	6 50

## OKLAHOMA, \$2.84.

Hennessey S. S.	2 84
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## GERMANY, \$19.00.

Valmarstein ch. Marks 75-0:	
Lebe ch. Marks 4-20	19 00

Total.....\$9,493 00

## LEGACIES

Wethersfield, Conn., est. Merit Butler, \$80 00	
Grand Rapids, Mich., bequest of Rev. Isaac Butterfield, 1,000 00	
St. Paul, Minn., Caroline M. Drake	200 00
	1,280 00
	\$10,473 00

Donations and legacies from April 1, 1898, to July 1, 1898	90,576 79
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Donations and legacies from April 1, 1898, to Aug. 1, 1898	\$101,040 79
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Donations received to Aug. 1, 1898:	
Maine	\$387 51
New Hampshire	110 94
Vermont	171 45
Massachusetts	2,024 11
Rhode Island	586 79
Connecticut	704 30
New York	7,017 58
New Jersey	2,571 81
Pennsylvania	3,942 39
Delaware	9 00
District of Columbia	43 34
Maryland	9 87
Virginia	8 50
West Virginia	475 84
Ohio	3,294 71
Indiana	524 15
Illinois	2,224 42
Iowa	1,019 90
Michigan	1,006 03
Minnesota	604 60
Wisconsin	313 46
Missouri	476 57
Kansas	348 43
Nebraska	402 12
Colorado	193 17
California	59,807 15
Oregon	152 40
North Dakota	27 65
South Dakota	176 42
Washington	345 63
Idaho	23 90
Montana	91 70
Arkansas	1 00
Arizona	10 00
South Carolina	4 00
Tennessee	5 00
Louisiana	50 00
Georgia	30 00
Alabama	18 00
Mississippi	5 00
Indian Territory	53 10
Oklahoma	20 94
Canada	5 00
Nova Scotia	10 00
Germany	19 00
Assam	50 00
India	11 27
Japan	1,000 00
Miscellaneous	1 00
Utah	6 00
	\$91,248 7

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## Horsford's Acid Phosphate

with water and sugar only, makes a delicious, healthful and invigorating drink.

Allays the thirst, aids digestion, and relieves the lassitude so common in midsummer.

**Dr. M. H. Henry**, New York, says: "When completely tired out by prolonged wakefulness and overwork, it is of the greatest value to me. As a beverage it possesses charms beyond anything I know of in the form of medicine."

Descriptive pamphlet free.

**Rumford Chemical Works, Providence, R. I.**

Beware of Substitutes and Imitations.

"What is the price of Dobbins' Electric Soap?"

"Five cents a bar full size, just reduced from ten. Hasn't been less than ten for 33 years."

"Why that's the price of common brown soap. Send me a box. I can't afford to buy any other soap after this."

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We are the original manufacturers of Portable Vapor Baths.

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### IN BUYING A VAPOR BATH

Get one with a steel frame that stands on the floor. If a manufacturer does not show you a cut of the frame without the covering, you may take it for granted that his "Steel Frame" is a wire hoop that rests on the shoulders of the bather.

Get one that is covered with proper material. Insist on seeing a sample of material before ordering. We make our own covering material and print it with a handsome "all over" pattern of Niagara Falls.

Get one with a thermometer attachment. Don't go it blind—a bath that is too hot or not hot enough will be of no benefit to you.

Get one that you can return and have your money back if not satisfactory in every way.

Send for sample of material and interesting booklet that will tell you all about Vapor Baths.

Vapor Baths are an acknowledged household necessity. Turkish, Hot Air, Vapor, Sulphur or Medicated Baths at Home, 3c. Purifies system, produces cleanliness, health, strength. Prevents disease, obesity. Cures Colds, Rheumatism, Neuralgia, La Grippe, Malaria, Eczema, Catarrh Female Uterus, Blood, Skin, Nerve and Kidney Troubles. Beautifies Complexion.

**Price of Niagara Baths, \$5.00**

## JONES & CO.

MANUFACTURERS

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Department F. W. N. Y.

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## ARE YOU MAKING YOUR WILL?

Every person having any property should make a will while in sound health of mind and body. Many Christians every year are providing in their wills for additions to the permanent funds of the Union as well as gifts directly for carrying on missionary work. This is an object which no Christian of wealth should fail to remember.

### FORM OF BEQUEST.

I also give and bequeath to the AMERICAN BAPTIST MISSIONARY UNION ——— dollars, for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor [or executors] to pay said sum to the Treasurer of said Union, taking his receipt therefor within ——— months after my decease.

### FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing [*herein describe the premises with exactness and particularity*] to be held and possessed by said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

## AN INVESTMENT AND AN INCOME.

Owing to the great number of difficulties which have arisen in the courts over the settlement of estates and to the efforts which have been made to defeat the wishes of testators in their bequests, large numbers of persons are giving their funds directly into the hands of the society, and receiving its bond for the payment of interest during their lives if they need it. These bonds are an unquestioned security. They will never be defaulted as long as the Baptist denomination exists. There is no safer form of investment in the world. If the United States Government is destroyed, and the bonds of the United States become worthless, still the Baptist denomination will go on, and the obligations of the great missionary society will stand secure, and every bond be paid to the last cent of obligation. This method of investment offers to those who wish their money to go ultimately to the missionary work the best possible form of securing an income from their property during their lives, and saves them all care and trouble of re-investment, and all fears regarding the settlement of their estates. For full information regarding Wills, Bequests and Annuity Bonds, address

REV. E. F. MERRIAM, *Editorial Secretary*,  
TREMONT TEMPLE, BOSTON, MASS.

# Occident to Orient

JOSEPH COOK

✦ ✦ ✦ ✦ ✦

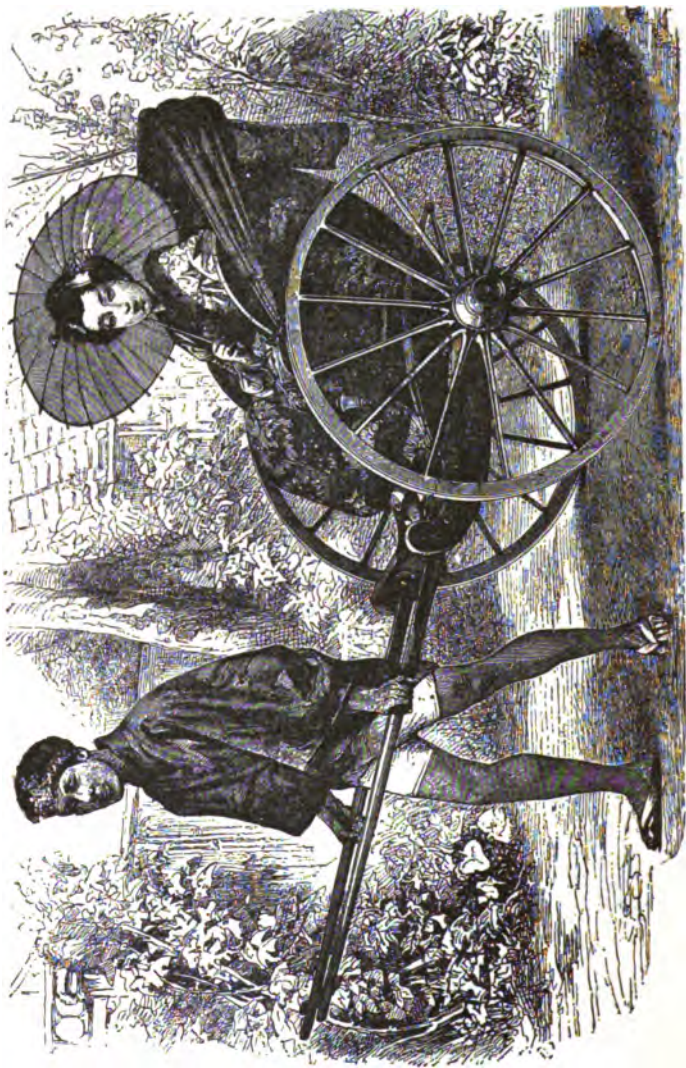
OUT of heaven thy helmet take,  
Banners of the sunbeams make ;  
Land of rising Orient light,  
Speak from Fuji's holy height ;  
Thou to choose the best wert born ;  
Deck thyself with dews of morn ;  
Praise the Lord of sky and sea,  
Thou his prophet art to be.

Now the flowers, now the snow,  
Noons and midnights come and go ;  
Torches lighted at the stars,  
Neither time nor tempest mars.  
Athlete clad in Western mail,  
God has weapons that prevail ;  
At his feet thy laurels cast ;  
He is first, and midst, and last.

Lord of every star and sun,  
Finish thou thy work begun ;  
Now by war's tormenting share  
Thou hast opened furrows fair ;  
Send thy sunbursts to and fro,  
Seed of better ages sow ;  
Father, Son, and Spirit's name,  
Forth through Asia's ages flame !

Overturn and overturn,  
Evil growths uproot and burn ;  
Born in home and not in herd,  
Let the children hear thy word ;  
Lift the mother with the child,  
Foster manhood undefiled ;  
Light and Life, as Love, draw nigh ;  
Fill the whole Himalayan sky.





THE JINRIKISHA IN JAPAN



# The Baptist

## Missionary



## Magazine

Vol. LXXVIII No. 10

OCTOBER, 1898

### IN UTRUMQUE PARATUS — “READY FOR EITHER”

[In this MAGAZINE for February, 1898, it was stated that the seal of the American Baptist Missionary Union was derived from an emblem in the *Imago Primi Saeculi*, a volume published by the Society of Jesus of Belgium, in honor of the centenary of their founding. The seal of the Union is slightly changed from the original, but carries the same idea and translates the motto *In Utrumque Paratus* — “Ready for Either.” (See above.) For the discovery of this beautiful and appropriate emblem the Union and the denomination is indebted to Rev. William R. Williams, D.D., so eminent for literary culture and historical attainments, and we are peculiarly pleased to present the following translation of the Latin ode attached to the original emblem. It is from the facile pen of his son, Mornay Williams, Esq., of New York City, who also adds the interesting notes which follow.]

Between the altar and the plough,  
A patient victim, standest thou,  
Ready with severed veins to bleed,  
Or ready, at thy Master's need,  
To sweat beneath the heavy yoke  
And turn the furrow yet unbroke.

So ye, who glory in the fathers' blood  
And in the memory of ancient good,  
Go forth — Loyola's seed, a noble race —  
And where the father's deeds give place,  
In loving emulation strive,  
That your great names with theirs may live.

Glorious it is with labor to unite  
The fatal triumph of a well-fought fight,  
And, dying as a gallant knight,  
Achieve that noblest victory of right  
'Tis theirs, by will divine, to share  
Who learn great things to suffer and to dare.

The glory of a noble name  
Demands of worthy bearers more than fame;  
Nor is he justly hailed as honor's heir  
Who shrinks his daily cross to bear,  
Nor seeks by victories of his own  
His father's victories to crown.

Unconquered valor shines most bright  
 In the steep climb that scales the height;  
 Wherefore, go forth, ye sowers of life,  
 Through earth's wide plains with sorrow rife,  
 And by your agony of sweat and blood  
 Refresh the parched earth that yearns for good.

The outpoured blood ennobles toil,  
 And the glad harvest of that soil,—  
 The fallow ground of Christian hearts,—  
 In loving gratitude imparts  
 Than meed of laurel or of palm  
 A higher boon — eternal calm.

NOTE.—The foregoing lines are rather a paraphrase than a translation, no attempt at literal accuracy having been made. Perhaps the best commentary on the spirit that breathes in them is to be found in these closing paragraphs of the lecture on "The Jesuits as a Missionary Order," by Rev. William R. Williams, S.T.D., LL.D.:

"It remains for those rejoicing in the principles of the Reformation to bring the devotedness and intrepidity of the Jesuit to bear upon their own purer system in the missionary field. With the incorruptible word of our God for our chosen weapon, victories impossible to them may become easy to us; and what was but too often a forgotten motto, on the surface of Jesuitism, may become a principle at the heart of the Protestant missionary: 'All for the greater glory of God' \* \* \* And, my young brethren in Christ, permit a stranger to hope that, among the honors of your Alma Mater, and especially of this missionary association gathered amongst her sons, it may yet be recorded that hence went forth men who, on the stock of a purer faith, grafted the zeal of Francis Xavier, and, emulating his virtues, won a success more durable, because the means they employed were more scriptural; men who, sitting at the Master's feet, and reflecting his image and breathing his spirit, were recognized by an admiring world and an exulting church as those who had been much with Christ and learned of him, and who belonged on earth and would assuredly through all eternity continue to belong, of a truth, and in the highest sense of the words, to 'The Society of Jesus.'"

MORNAY WILLIAMS.

Feb. 21, 1898.

**THE SPEEDY PARTITION OF CHINA** has not been believed in by this MAGAZINE, and we are glad to see that our views are sustained by the opinion of so high an authority as Col. Charles Denby, for thirteen years the eminently efficient American Minister to China. Why so satisfactory a representative of the United States in the East was replaced at this time of peculiar responsibility by an untried official is one of the mysteries of our partisan politics. Colonel Denby says: "In my opinion China will never be dismembered among the great European nations, as I do not think the United States, England and Japan will permit it." Those who talk so glibly of the partition of China little realize the vast territory, the immense multitude of people, the magnitude of the resources, the value of the commerce, or the real character and stability of the nation.

**FAMINES**, we regret to say, are again prevailing in Russia and China. In the former country the same districts are afflicted as three years ago, and to such an extent that even the land owners are applying to the government for relief. What, then, must be the condition of the poor peasants! In China the distress in certain districts of the west is so great that the people have risen in riot. Mission premises in several cities have been sacked and the missionaries driven away, and the local authorities were powerless against the mobs. Poor China! How much it needs the enlightening and uplifting influences of the gospel. Let us hasten to send the knowledge of salvation, and with the new power, new light and new wisdom which it brings will come relief for many of China's woes.

**PLAGUE AND REBELLION** are added to the afflictions of China. It is thought that in the city of Canton alone there have been two hundred deaths per day from the former. One of the most significant facts in China, however, is the formidable rebellion which has arisen in the province to the south and west of Canton. The rebels have gained several victories over the imperial troops, and are reported as advancing on Canton. This is the same region from which sprang the Taiping Rebellion. The Chinese people have little love for the present reigning Manchu dynasty, and it would not be strange if the present rebellion should show something of the strength of that famous uprising, which was suppressed after conquering a large portion of Southern China, and only by foreign aid.

**THE PREVALENCE OF THE PLAGUE** in India and in China, and the ineffectual efforts of British authorities in India especially, to prevent its spread, is a striking comment on the attitude of the average heathen mind toward disease. Neither in India nor in China are the people able to understand that cleanliness has anything to do with health, or that sanitary arrangements will prevent the spread and diminish the fatality of the plague. To them disease is an affliction from the gods, and they simply hasten to offer ineffectual sacrifices to their idols which cannot help. In India all the efforts of the British officials to stamp out the plague are restricted and rendered ineffective by the fanaticism of the people. Riots have occurred, and an extensive rebellion was even threatened. The fatalism of the Chinese accepts the plague as one of the common and inevitable incidents of life, and they do not seek to oppose its spread or improve the condition of their towns and cities. "Cleanliness is next to godliness," says the scripture, and with the prevalence of the fear of God will come an improvement in the conditions of life which will go far to eradicate the plagues which so frequently scourge the lands of heathenism.

**THE UNITED BRETHREN MISSION** of Dayton, Ohio, which is so sadly afflicted by the massacre of seven of its missionaries in Sierra Leone Province, West Africa, has recalled the remainder of its missionaries until the country is restored to order. It will apparently be some time before the British authority is effectively re-established in the interior.

**THE COMPLETION OF THE CONGO RAILWAY** has had an immediate effect on the conduct of our mission in the Congo Free States. Goods can now be billed through to Stanley Pool or intermediate stations on the railway, and our mission is almost wholly relieved of the expensive and arduous transfer and transport work at Matadi. As that is a mere shipping point and does not offer a good field for mission work, the property of the Union has been rented, and the nearest missionary of our Union is at Palabala, twelve miles inland, and finely located for reaching the Congo people in their homes.

**WORSHIPPING THE EMPEROR OF JAPAN.**—In the past history of Japan a reverence for the imperial portraits has been taught which in the minds of the common people was a part of their religious worship, being similar to the worship of ancestral tablets by the Chinese. Under the changed condition of affairs there has been a disposition among some of the more enlightened and progressive Japanese to deny that this was religious worship, but simply an expression of proper reverence for the Emperor, and Christian converts who have refused to perform the usual act of bowing before the portrait of the Emperor have been charged with disloyalty. Imperial portraits are found everywhere in government offices, schools and all public places, and it has become a serious question as to what Christians should do in regard to the usual salutation. There has been a division among Christians, some continuing to bow whenever a portrait of the Emperor is met with, and some refusing the salutation on the ground that it was an act of idolatrous worship. In several instances Christian teachers and scholars have been dismissed from government schools for refusing this act of salutation or worship. A flood of light has recently been thrown upon the nature of this ceremony by the President of the new Kyoto Imperial University, who has placed portraits of the Emperor in the school because he has "become convinced that it is necessary for the students to have some object of worship." Mr. Kinoshita, the President, was educated in Europe, and is a leader in education in Japan. His act cannot be taken as that of an ultra conservative Japanese, but it shows how impossible it is for Christians to continue these idolatrous bowings before the imperial portraits. There is evidently room for progress and enlightenment even among the advanced classes of Japan.

**A SAFE INCOME FOR LIFE.**—An increasing number are showing their appreciation of the advantages which come from giving at once to the Missionary Union funds intended for missions, and taking a bond of the Society agreeing to pay them an income during life. Two great ends are achieved by this plan. The donor acquires a safe and sure income as long as life lasts, without danger of loss or diminution, or trouble of reinvestment; and it is also made sure that the principal goes to the cause of missions, as the giver desires, without risk of loss by the breaking of wills or in the settlement of estates. If desired the income may be secured to any person beside the giver. For full information on this subject address Rev. E. F. Merriam, Editorial Secretary, Tremont Temple, Boston, Mass.

**THE BEST OF ALL.** The admiration which the late Mr. Gladstone aroused in every right-thinking mind gives weight to every utterance of his, especially of his later days, when freed from the complications of political life he viewed the current of events from the high standpoint of his eminent Christian character as well as his profound intellect. Worthy of most thoughtful consideration are the words of Mr. W. T. Stead in the *Review of Reviews*:

That which cheered Mr. Gladstone most of all the news he heard during his last trying months was the report that his granddaughter, a bright, spirituelle young maiden of twenty, had decided to dedicate herself to the work of a Christian missionary to the heathen who sat in darkness. The dying statesman thrilled with joy at the thought that his granddaughter had chosen the better part. To his illumined eye nothing in this world was worth talking of or living for save the great commission to preach Christ and him crucified as the living witness of the love of God for man. There is nothing better than that, nothing indeed to be compared to it. Again and again would he revert to it, but always with complacent, triumphant joy.

**OUR BAPTIST BRETHREN IN GERMANY** are removing their Publication House from Hamburg to Cassel. It was established in Hamburg by the celebrated J. G. Oncken, the founder of German Baptist Missions, and under his management grew to a successful and profitable business. His successor was Dr. Philipp Bickel, formerly of Cleveland, Ohio, who has continued in charge to the present time. Under Dr. Bickel the work has been so extended that larger quarters were needed, and instead of rebuilding in Hamburg the Baptist Union of Germany determined to remove the business to Cassel, as being more central to the field and empire. It is interesting to note that a full license for printing and publishing, under the rules of the German Baptist Union, has been granted by the German government. This was denied to Oncken, and has only been possible since 1871. Dr. Bickel has for many years been the agent for Germany of the National Bible Society of Scotland, and this noble organization will continue him as their representative to Germany in his removal to Cassel.

**THE CHINA INLAND MISSION** last year received £45,213 9s 6d, an increase of £2,209 0s 3d, and a larger amount than was ever received by the mission in one year, except during the famine relief year in 1889. There are 702 missionaries, 605 native helpers, 7,147 communicants, of whom 1,325 were baptized in 1897; 224 churches, 1,726 pupils in school, 21 medical dispensaries, 7 hospitals and 48 opium refuges. A special evangelistic forward movement is planned in the province of Kiangsi for this coming year.

A BAPTIST with experience as a Bible colporter in Manila, with a knowledge of the language, country and people, has offered himself to the Missionary Union for service in the Philippines. Is this an indication of the will of God?

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"WE must not violate the law of love in the acquisition of property; we must exemplify that law in the distribution of property."--Rev. A. E. WAFFLE, D.D.

## MEANING AND METHODS OF EVANGELIZATION



HE evangelization of the world is a subject which has been much considered, but is by no means so simple a problem as some have thought. In the first place, it is necessary to consider what is meant by evangelization, what is to be done in order that the whole world may be evangelized. From the writings which have been put forth on this subject we judge that there are three classes of people who have different understandings of what is meant by evangelization. The first class seem to believe that the meaning of the word is fulfilled when the gospel shall be preached in every part of the earth to all people, so that every one can hear the truth, even if only once. The second class hold that evangelization implies the preaching of the gospel, so that every person on the face of the earth shall have an opportunity to hear the truth sufficiently to receive an intelligent knowledge of the gospel, or enough to enable them to form an intelligent decision either for or against the Lord Jesus Christ. The third class hold that the evangelization of the world means a persistent, continued and persuasive preaching of the gospel until a large part of the human race is brought to faith in Christ, and the world shall become Christian, in the same sense, at least, in which the leading nations of the world are now called Christian nations. This latter view implies the triumph of the Redeemer's kingdom during the present dispensation in the sense in which it is set forth in the Scriptures, when "Every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." It would seem that every true Christian must at least desire that the world shall be evangelized in this latter sense. How can any one who loves the Lord Jesus be satisfied with anything less than the conversion of the great majority of mankind to the Savior, and their salvation in the life which now is and that which is to come?

To achieve the evangelization of the world three methods also have been proposed. The first proceeds on the assumption that the true method of evangelization is to raise vast sums of money among the churches of Christian lands and to send forth large numbers of preachers of the gospel, who shall go into all parts of the world carrying the word of eternal life. The number of ministers in Christian lands in proportion to the population is presented, and it is shown how many of these might be spared for the work of preaching the gospel among the heathen. The wealth of Christians is set forth to show how much might be given for sending forth preachers of the truth, so that all nations and all peoples, even to the uttermost ends of the earth, should hear the gospel of Christ, even in this generation, or, as was set forth a few years ago, before the close of this century.

The thoughtful student of missions finds a difficulty in the way of this project, which perhaps does not occur to those who most enthusiastically advocate it. About three years are required before a foreigner can acquire any of the languages of heathen lands. Moreover, there are but few Americans or Europeans, and these of exceptional linguistic gifts, who are ever able to acquire the languages of

any of the heathen lands so as to preach with facility, persuasiveness and power. Every missionary sent forth can in time become able to tell the gospel story in a simple way, so that those who hear him shall become intelligently acquainted with the truth, but the instances are rare where foreign missionaries have ever acquired such facility as to move and sway audiences in the same way in which preachers in this country must in order to win the attention of the people in considerable numbers to the gospel. Children of foreign missionaries, born in the country, who get some knowledge of the languages in their childhood, easily become the most effective preachers among the missionaries; but it is a fact worthy of note that all the great successes of Christian missions have come about chiefly through the preaching of natives who have been brought to the knowledge of the truth individually by the efforts of missionaries, taught, trained and inspired by the devotion of their foreign teachers, and have gone forth, and in the language and idioms of the people have preached the gospel so that multitudes have believed. This was the case in all the great miracles of missions, the Karens, the Telugus, in Madagascar and the Islands of the Sea.

As this is undoubtedly the case, the thought might occur, why not raise vast sums of money in Christian lands for the education and support of native preachers, that they may go forth in flocks among their people, carrying the truth, and so within a comparatively short time all nations and peoples hear the word, and multitudes be brought to believe on the Lord Jesus Christ? This seems, at first sight, to be a very reasonable proposition; but in experience it is found that anything but a very moderate and judicious use of foreign money in maintaining native workers is corrupting to the workers themselves, even though they may be really Christians, making them independent of their people, arrogant, and too often indifferent, and worst of all, as their countrymen to see how easily a good support is obtained from foreign funds, multitudes profess conversion and seek employment in mission work when experimentally they are ignorant of the truths of the gospel. The evils resulting from a too liberal use of foreign funds in the support of natives is so great that many of the best and most successful missionaries in the world have insisted that no foreign money ought to be employed in the support of native laborers. This is the difficulty which the second proposition encounters, and which must be carefully considered before any such solution of the problem of evangelization is entered upon.

As the result of long experience, the current of present thought in missionary circles is strongly turned towards self-support and self-propagation of native Christian churches and laborers. The present movement is towards expending as little foreign money as possible for the support of native preachers, and that with the utmost care. Missionaries are urged by all their Boards, as well as by their own feelings, to use the strongest efforts to make the churches under their care independent, self-supporting, self-directing and self-propagating. Certainly there is much in this to commend itself to every wise Christian and director of missionary operations. The ideal object of Christian missions is to establish indigenous and self-supporting churches in every nation and among every people on

earth. As far as we can learn from scriptural precedents, the gospel was preached in different lands by the apostle Paul and others, and the churches were left largely to their own development, with occasional visits from the apostles for advice and counsel. There was much of error evidently in the early Christian churches, but they were left to struggle through error to the truth. The inherent power of the gospel to purge itself from error was trusted, and has through the ages succeeded, and is at the present time succeeding in Christian lands more rapidly than ever before.

This would seem to present a solution of the problem of the evangelization of the world; but the difficulty with this method is that it is slow. Eighteen centuries were required for the church of Christ to cleanse itself in large measure from error and to enter actively upon its great mission, the evangelization of the world. It is difficult for one ardently devoted to the cause of Christ to curb impatience under the thought that the countries now in heathenism must pass through the same slow process to even a nominal Christianity. If, however, the upbuilding of Christianity on an independent basis in every nation is the scriptural ideal, no other can furnish a satisfactory aim and object for missionary labor. If this is true, the real missionary problem lies in this: How can this movement of the establishment of self-supporting Christian churches in every land be assisted by Christian people in the most effective way? What amounts of Christian money can be judiciously expended in maintaining missions in heathen countries? What ought to be the proportion of foreign missionaries to the native workers? What use can be made of foreign funds for the development of self-reliance and self-support on the part of the native Christians? What agencies and influences of every sort can the Christian churches of Christian lands bring to bear upon heathen peoples and nations, to bring them into the kingdom of our Lord?

To attempt to answer these questions in detail would be beyond our present purpose. The problem is presented, and it will be seen, as we have remarked, that the evangelization of the world is by no means so simple a question as many are accustomed to think. Complex interests and influences are involved, a solution of which will tax the wisest minds of the Christian church in these and in future years. We will only call attention to one thing. While the great successes of Christian missions have been by the preaching of natives in their own vernaculars, the inspiring and sending forth of these natives have been the work of a comparatively few men in the history of missions. Abbott of Bassein, with his associates in the early history of missions in Burma, furnishes an illustration which might be duplicated in other cases, of what one man of burning zeal, intellectual power and great spiritual force can effect, not so much by his own direct labors in preaching the gospel, as by his sending forth those who shall multiply his words and his power a hundred fold. One missionary like this, operating in this way, can effect a work which will be far beyond the labors of a multitude of foreign missionaries, each preaching the gospel in his own imperfect way. We would suggest whether the history of missions, and in fact, the whole history of the Christian church does not teach that the progress of the kingdom of Christ



has been and will be best promoted by a few men of power, filled with the Holy Ghost, raising up and sending forth a multitude of preachers of the truth who shall speak to their own people in their own tongues, in their own natural and effective way. Is it not true that this was the method of Christ with his twelve apostles? Did not Paul "ordain elders" in every new-formed church? Has not this been the method of every largely successful missionary from Abbott to Clough? "History is philosophy teaching by examples." Let the history of missions teach the true methods of missions.

More missionaries are needed, but more urgent yet is the demand for more missionaries of burning zeal, of mighty energy and of spiritual inspiration, who shall become fountains of the word of life, sending out streams of gospel messengers to water and make fruitful the teeming multitudes in all heathen lands.



AMERICAN BAPTIST MISSION CHURCH, KOBE, JAPAN



## CHRISTIANS IN THE JAPANESE PARLIAMENT

BY PRINCIPAL ERNEST W. CLEMENT, M.A.



WITHOUT any statistics with reference to the number of Christians in the Imperial Diet, I cannot give exact figures, but I want to write just a few words about some of the Christian members of the recently elected House of Representatives.

Mr. Ebara, who represents one of the districts of Shizuoka Prefecture, and has served in the Diet from the very first, is a prominent member of the Canadian Methodist Church. Mr. Shimada, who from the first session of the Diet has represented one of the Kanagawa Prefecture districts, is an earnest believer of a "Liberal" type. Mr. Tamura, who has for a few times represented one of the districts of Tochigi Prefecture, is a member of the Tochigi Baptist Church, which was established by the English Baptists and afterwards transferred to the American Baptist Missionary Union,

but he is not an active member, I am sorry to say. Mr. Sho Nemoto, who after two unsuccessful attempts has at last succeeded in gaining an election in the second district of Ibaraki Prefecture, just north of Mito, is a very active Christian of the Congregational Church. His first canvass for a seat in the House of Representatives was made while we were living in Mito. In every canvass the chief objection against him was on the score of his Christianity, with reference to which scurrilous songs were lauded about. He has always made a perfectly honest and clear canvass, and has at last been rewarded with success. He is one of the most ardent temperance workers in the Empire and the editor-in-chief of the *Kuni no Hikari* (*Light of the Nation*), the principal temperance paper of Japan. At a recent convention in Yokohama he delivered an eloquent tribute to Miss Frances E. Willard. He and Mr. Ebara are Liberals, Mr. Shimada is a Progressist and Mr.

Tamura belongs to a minor faction, but all are real progressive in principle. Last but not least, is Mr. Kataoka Kenkichi, Liberal, who holds the office of President of the House of Representatives. He, too, has served continuously since the opening of the Diet in 1890, and in 1895 was Chairman of the Committee of the Whole. He united with the Presbyterian Church in 1885, and was at once made an elder; although he was despised and persecuted by his friends on this account, nothing could move him from his firm faith.

In 1887 he was imprisoned for a political offense, but in his prison life had a good opportunity to cultivate his faith. "The same blessings that were bestowed upon Joseph in Egypt were given to him and others.\* Soon after he was imprisoned he asked to be allowed to have a Bible and a hymn-book, but his request was not granted. He was much worried and disappointed, thinking that he would have to spend three long years (the term of his sentence) without the Bible. He prayed earnestly that he might get a copy of the sacred book. \* \* \* Less than a month passed before the Bible and other religious books were allowed to be had in the prison. The more he studied the Bible the more he learned of Christ, thus obtaining the spiritual strength necessary to meet the trials and the loneliness of his prison cell. It is very hard for a man of rank and position like him to behave meekly toward haughty, ignorant jailors, but Mr. Kataoka always remembered the humiliation and lowliness of his Lord, and was patient."

His behavior in prison was so excellent that he early received one of the rewards of merit given for good conduct. On Feb. 11, 1889, the date of the promulgation of the Constitution, he was set free, and returned to his home and his church, where he was heartily welcomed. "As a member of the Imperial Diet he has always stood firmly by his principles." Moreover, only a few weeks ago he was one of the speakers

at the Sunday evening service in the Tenkiji Methodist Episcopal Church. Such earnest Christian men are greatly needed in the political life of New Japan.

The Imperial Diet has been dissolved, and thus Mr. Kataoka is no longer President of the House of Representatives. But the fact still remains that he, an earnest and sincere believer in Christianity, was elected to that important position, and that he was the third Christian to attain that eminence. The first one was Mr. Nakajima, new minister to Italy, and the second one was Mr. Hoshi, at present minister to the United States. All these facts certainly show forth a part of the triumphs of Christianity in the Empire of Japan.

I have, moreover, a few more interesting incidents of Mr. Kataoka's career. It has been stated on good authority that he opened every session of the Lower House with silent prayer, and it is reported in the press that on one occasion, at least, he called together the Christian members of the Diet and other prominent believers to a prayer-meeting in his official residence. Mr. Kataoka also spent the fifth day of July in attendance upon the Students' Young Men's Christian Association Convention at Hayama. He carried around with him his own Bible and hymn-book, sat on the floor with the rest of us during most of the service, joined in the singing and in the repetition of the Lord's Prayer, showed a sincere and humble spirit in everything, and encouraged us all by an address in which he showed that Christianity is the great need of Japan. All this, taken in connection with the fact that Count Okuma, not very long before he became Prime Minister in an address delivered in the Y. M. C. A. Hall in Tokyo, eloquently portrayed the need for higher moral standards and for true religion in this empire, serves, in spite of many discouragements, to encourage Christian workers here. Pray earnestly that before long Japan will be numbered among the Christian nations of the world.

\* This and other quotations from *The Japan Evangelist*.

## OUR OBASAN

MISS ANNIE S. BUZZELL, SENDAI, JAPAN

LONG, long ago, in the days when Japan was shut up away from the world; when the emperor kept himself secluded in the palace away from the vulgar gaze of the public; and the Shogun ruled the nation, the empire was divided into fiefs which were governed, and in a sense owned, by feudal lords. These lords were looked upon by their subjects as their kings. Their emperor was a god, an object of worship and reverence from afar, but their Daimyo was the lord and king whom they could follow into battle, and to whom they could show personally their fidelity and allegiance.

Many are the stories told of the faithfulness of the retainers, their utter forgetfulness of self for the sake of their lord, the greatest honor they could gain for their own name, and the greatest inheritance they could have for their posterity, being the laying down of their lives for their master. But the retainer could not stand alone in self-sacrifice, nor can all the honor be given to his memory now, for many are the noble women who have borne heavy burdens and endured privations, side by side with husband or son, that they might be enabled to do their duty faithfully and well.

O Toyo Igarashi was born in 1831, during the reign of the grandfather of the present emperor. Her father and elder brother were retainers of Lord Date, of Sendai, the most powerful Daimyo of Northern Japan. Her mother died before she was old enough to remember her, and just as she was beginning to take delight in the thought that her father was a soldier and could carry two swords, he, too, was taken away from her. But she was carefully raised by her brother and his wife. She was kept secluded, for she was the daughter of a Samurai. Had she been the child of one of the merchants or mechanics,

living down in the town, she could have run about the streets, and played as she wished, but being of such high birth, and living on his lordship's estate, she was kept within the high-board fence that surrounded their yard. She had a miniature world of her own there, a lake filled with gold fishes, curious shaped pine trees, plum, cherry and camellia trees putting forth their blossoms in their season, and a small mountain, with tiny stone steps leading up to the shrine with which it was surmounted. Perhaps there was a mite of a waterfall hidden away somewhere, too. There often is in the quaint little Japanese gardens. O Toyo never ventured outside the gate alone, but sometimes she was taken out attended by two servants, to visit, or to see the sights on fete days. At such times she was dressed in bright-colored crepe, with a rich heavy silk, and her hair would have so many ornaments in it that it would look like a bit of a flower-garden. Her face and neck would be made white with powder and her lips touched with bright red paint.

There were no schools for girls in those days, but O Toyo was taught at home to read and write a little, and every day a sewing teacher would come. Then she learned how to be polite, how to make paper flowers, how to play the harp, and such things, so she was quite busy; but she was not satisfied. She had no father and mother to wait upon, and she wanted to serve some one, so her heart turned to the gentle lady, the O Hime Sama, who lived in retirement in her beautiful palace up on the hillside, toward the great castle of the Daimyo. This princess was the eldest born, so heiress to the title.

O Toyo studied hard all the things which would help her find favor in the eyes of the O Hime Sama, and at last, by the help of friends, she was brought into her court and

became one of her ladies-in-waiting, serving her faithfully until her death ten years later. O Toyo was very happy here, for she loved the gentle princess, and to serve her was a joy and delight. Her salary was about thirty-five bushels of rice and one hundred *yen* a year, and every New Year's Day she received beautiful silk and crepe dresses and a fine obi. She had a servant who did everything for her, and her time was devoted to her O Hime Sama and to study, for the princess had teachers come to the house, and her ladies-in-waiting were all



O TOYO IGARASHI OF SENDAI

well educated. The O Hime Sama had sixty people in her house, and the one aim and desire of each and all was to serve her faithfully. Of these sixty, twelve were special ladies-in-waiting, their duties keeping them with her day and night. These twelve were divided into two groups, six serving one day and night and six the next. O Toyo never went out only to accompany her princess, and then always in a palan-

quin. But twice in a year she was given a holiday: three days in the spring and two days in the fall, and she would go to her own home, laden with gifts for all the family from the O Hime Sama. What wonderful stories she could tell her admiring relatives and friends, and how she would be petted and feasted during these days. Then she would go back, not to see her home for another six months. She would not return empty-handed, for she must carry "honorable return gifts" to her princess and to all the household, and her family must also send presents.

Not far away was a large temple where the O Hime Sama often went to worship, accompanied by her ladies. At the foot of the hill on which this temple stands, in the house where the priests lived, and in the large front room where, in those days, the princess was received and tea served, there is now a flourishing Sabbath-school.

O Toyo was twenty years old when she entered upon the service of the O Hime Sama, and she served ten years. Then the beloved princess, not yet forty years old, died. Her body was embalmed and kept in state for fifty days. During this time O Toyo and her companions kept lamps constantly burning around the coffin to light the departed spirit on her way to the land of shades, and offered fresh food every day to supply the nourishment the long journey demanded. On the fiftieth day the funeral services were held, and the faithful waiting maids followed the bier to the mountain, upon the top of which are the tombs of the Date family; but at the foot they stopped and, bowing upon the ground, took their last farewell, saying, "Good-by, good-by." Then, as the long line of priests filed down from the top of the mountain to meet the bier, a voice spoke to the prostrate ladies, giving them a last message from their princess, praising them for their fidelity to her, and urging them to imitate her in all things, to live pure and noble lives, to be patient and endure with forti-

tude whatever trouble might be their lot, and to give themselves to but one husband, serving him faithfully during his life and cherishing his memory after death. Then O Toyo and her friends entered their palanquins and returned to the lonely palace, where they stayed fifty days more, putting all to rights. The Daimyo divided the princess' wardrobe and furniture among the ladies-in-waiting. At the end of the fifty days they all returned to their homes. Soon after the Daimyo sent for O Toyo's brother, and spoke words of praise of his sister's fidelity, and sent her quite a sum of money for a testimonial. Thus ended one epoch of O Toyo's life, but its influence was not ended. She went home with that last message from her O Hime Sama engraven upon her heart and with the determination to obey it always.

She was now thirty years old, and her brother hastened to find a husband for her, for Japanese girls were expected to be married before they were twenty. One who remained unmarried longer than that had no hope but to become a second wife, so O Toyo's brother looked only among eligible widowers; but he found one in every way worthy of his sister, a Mr. Tamura, a man celebrated for his learning and proud of his ability to trace his descent from Tamuramaru, a very famous Shogun, who ruled most wisely in the north some eleven centuries ago. Mr. Tamura was a high Samurai, so had a beautiful home and plenty of money. O Toyo had beautiful clothes made to go to her new home. But her pretty white teeth were made jet black, and her eyebrows were shaven, she thus giving her pledge of chastity and fidelity to her husband, and her promise that she would never give herself to another. There were seven children, but many servants, so O Toyo did not need to work hard. After a while she had a little daughter of her own, O Matsu. Then the eldest son of the family married and became the head of the house, assuming the care of the younger

children, so the father, with his wife and little Matsu, moved into another home.

This was but the beginning of changes. The emperor died, and the present emperor ascended the throne, and his subjects took that opportunity to rebel against the Shogun and overthrow his power, putting the young emperor where he belonged, making him the ruler, as well as the head of his people. There was a short but bloody war, in which O Toyo's brother and many other noble patriots were killed. The war ended with the empire seemingly in chaos, but the emperor was no longer shut up in his gilded cage in Kyoto, the old capital, but was on the seat of power in Tokyo, the new capital, and a new order of things was gradually established. The Samurai could no longer carry their swords, but must be content to be private citizens of the empire, loyal subjects of the emperor, who did all in his power to make the various changes, as easy for his people as possible. But he could not make it easy for the proud Samurai to understand how he could help his country by being a merchant or mechanic better than by the bravery and skill in arms in which he had always gloried, nor could he teach him how to work and how to trade; he could not even teach him how to spend his money wisely and carefully.

The Samurai had known no real want until now. Every year his rice had come regularly from his lord, with money enough for the rest of his needs, so he knew nothing of financiering. It is not surprising that so many of them soon became reduced to poverty. Our O Toyo was one of these. During the war, while her husband was fighting, she was safe in his country house, with her child. When the war closed, they entered upon their new life together. For a while all was well, for they had plenty of money, but it dwindled away. Then O Toyo tried to get along without servants, and her husband taught in school. Poor O Toyo! It was so hard to wash



ELLA O. PATRICK HOME, BAPTIST MISSION GIRLS' SCHOOL, SENDAI, JAPAN

the rice in cold water, and soil her pretty hands with the black charcoal; and then, when the rice was washed and the fire built, she did not know how to cook the dinner. She had been raised a lady. No one ever dreamed that she would need to work in the kitchen, so of course she had not been taught such things. It was hard for her, but she remembered always her O Hime Sama's last message, and would not give up, but tried her best. O Matsu had gone to be the daughter-in-law in another home now, and poor O Toyo and her husband were lonely. The sons that should have helped them would not do so, and they toiled on alone. But the old man's strength failed, and O Toyo's burden grew heavier. O Matsu worried about her old parents, and wanted to help them. Her mother-in-law never liked her, anyway, and when she saw how anxious she was about her own parents, she became very angry and turned her out of the house, sending her and her three children back home, and immediately taking another wife for her son. He loved Matsu and did not want to turn her away, but his wishes were nothing as compared with his mother's. Her will was law.

It was a great comfort to the old people to have O Matsu with them, but there were three more little mouths to fill now, besides the weak old man to care for, and so the two women must work very hard. Try as

they would they could not supply all the need. O Toyo found it very hard during those days to be patient and not murmur. She was willing to starve herself, but to see her husband suffer and to hear the little ones cry for food was hard to bear. She was faithful in her worship of the gods, but they could not help her now. But our Lord was watching and waiting, and would soon reveal himself to her, even by means of what seemed her greatest trial. She was compelled at last to begin to sell her household furniture and clothes. She took some things to the nearest dealer in old goods, who happened to be an earnest Christian man, always on the watch for an opportunity to teach about the true God. He felt sorry for the poor old lady who was thus compelled to part with her treasures, and one day, after she had been there two or three times, he told her how sorry he was for her trouble, adding that, if she knew God, it would not be so hard for her. She immediately assured him that she tried to be very faithful in her worship of the gods. "But," said he, "I mean the one true God." "Who is he?"

"He is the one who made all the world, and who made you. He loves us all and wants to help us, but we commit sin and so have trouble."

The dear old lady was quick to assure him that she had never committed sin, that

she had always been honest and tried to do every duty faithfully.

"But," said the deacon, "there are other sins besides killing people and stealing."

"What are the other sins?"

"If you hate anyone, or tell lies, or borrow things and not return them, it is sin."

"But I never hated any one; I do not tell lies, and I never borrowed anything without returning it. Surely I have not sinned."

"But Obāsan, the greatest sin of all is not to know and love the one true God."

"If that is so," said she, "I have sinned. But how may I know him, that I may love him?"

The deacon promised to come to her home and teach her. He and the Bible woman, whom he asked to help him, did their duty faithfully, and the helpless old paralytic, the sweet, open-hearted grandmother, the cast-off wife and the little children all heard the old, old story, and all believed it and learned to love the blessed Savior. The old man died, trusting in Christ, but his wife and daughter could not give him Christian burial, for his sons (one of them a Buddhist priest), who had failed in their duty to him while living,

came and carried away his dead body, burying it with heathen rites. Obāsan and O Matsu were baptized, and are faithful, happy Christians. They have known hunger and cold since they found the Savior, but they have not minded it so much. Obāsan's days of want are over now, however, for there are those who love her and will take care that her last days are peaceful and happy. She is such a happy old Christian. Her one never-failing theme of conversation is the wonderful blessings of the Lord to her. She loves to talk of the past, and tell of the days when she lived with the O Hime Sama, but she always ends with, "But I know the Lord now, and that is worth more than anything I ever had."

Dear old Obāsan! As we look at her sweet, thin face and see her eyes sparkle as we talk to her of her loved Lord, or, as we watch her frail little body slowly wending its way to church, walking the long mile there and back every Sunday, we cannot but know that it will not be long before she will see the King in his beauty; not many days ere she will enter the royal palace, to go no more out forever.

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## THE JAPANESE WIFE

THE difference between the women of the lower and those of the higher classes, in the matter of equality with their husbands, is quite noticeable. The wife of the peasant or merchant is much nearer to her husband's level than is the wife of the emperor. Apparently, each step in the social scale is a little higher for the man than it is for the woman, and lifts him a little farther above his wife. The peasant and his wife work side by side in the field, eat together in the same room, at the same time, and whichever of them happens to be the stronger in character governs the house. There is no great gulf fixed between them,

and there is frequently a consideration for the wife shown by husbands of the lower class, that is not unlike what we see in our own country. A jinrikisha man employed by a friend of mine in Tokyo was much laughed at by his friends because he used to draw water from a well some distance away, and carry the heavy buckets to the house, in order to save the strength of his little, delicate wife. That cases of such devotion are rare is no doubt true, but that they occur shows that there is here and there a recognition of the claims that feminine weakness has upon masculine strength.—  
ALICE MABEL BACON.





A JAPANESE FAMILY

## A CRISIS IN JAPAN

BY REV. N. MAYNARD, KOKURA

**T**HE things that are written about Japan's progress, together with the fact that she has been admitted into the family of the most civilized nations with full treaty powers, may doubtless lead many to suppose that she is a really civilized nation, but such is not the case in the sense that an American thinks of civilization. Japan is distinctly and essentially heathen from the throne to the lowest order of the coolie. One's moral sensibilities could scarcely receive a greater shock than would be experienced in a walk for the first time through the chief thoroughfares of any of the leading cities of Japan. During the warm seasons there are everywhere to be seen nearly or quite nude women and children of the middle and lower classes,

and coolies attest the fact that exposure of person is not regarded by the Japanese, and, but for the restraint that the law puts upon them because of the intercourse with foreigners, it does not require any stretch of the imagination to believe that the nation, or those who for convenience or from choice desired to abandon dress at all, would do so with impunity. And amongst the very best of them there are scores of unmentionable things as common as anything in human experience, any one of which would brand an American as not only ill-bred, but immoral.

In politics, commerce and education, wonderful and rapid progress has been made, so much so that her material prosperity is established, unless she defeats her own ends

by commercial immorality, which in fact seems to menace her even now. As a military and naval power, also, she can no longer be ignored, but a glance beneath the surface is sufficient to convince one that the masses have not appreciated those things, nor have they yet been materially affected by the new order of things. In the main, the improved civilization of today is as incongruous and as ill-fitting as a suit of clothes borrowed at haphazard. The masses of the people as related to civilization are just in the same position that the American Indians are with respect to their names.

I saw a man a short while ago dressed in as good a suit of cloth as would be usually worn by city pastors, and made in the same style; his hat also was a new Derby and he carried a silk umbrella, but, as it was raining, he had his pants rolled up to his knees, and he carried his shoes and socks in his arm to keep them from getting soiled. One very frequently sees such a one with his pants stuffed into the tops of his socks, or without either shoes or socks, but wearing a pair of the ordinary wooden clogs on his bare feet. In the cars, in the stores, in the homes, on the streets, anywhere, everywhere, women smoking, mothers nursing their babies, and those also of the higher classes, are common sights. These are only minor things, but they are only a sample of a thousand things which show that the people have not attained to any real conception of the meaning of civilization, and well-bred persons here, from our point of view, are as scarce as scientists amongst the laboring classes of America. But this is not evidence that all of the Japanese are in the same unenlightened condition, however one may think of their moral depravity, for the deliverances from time to time, of those who are in the places of power in government circles prove the contrary conclusively. But there is no doubt that those are hiding their light under a bushel, as far as the people are concerned.

The attitude of Japan with reference to religion today is back to the old institutions. Already the government has undertaken the repairing and the preservation of its temples, and at the next Diet it is proposed to introduce legislative measures looking to the adoption of the present system in such a form as practically to make it the state religion. That act will be misleading to her own people, as the leading minds constantly assert that they are dead systems and must ultimately succumb to Christianity, but so determined are they to intensify the nationalistic life among the rising generation, that they are willing to sacrifice both morality and spirituality to unity along the old lines. It is easy to speculate about the motives by which they are actuated; but one hesitates to assume that one's conclusions are the correct ones.

One thing is easy to see, and that is that Japan is bending all of her energies to become the dominant power in the Pacific Ocean and to build up her commerce. Ambition for wealth and for power is making conquest of all of her leading minds, and it is but natural that they should do all in their power to hold the people to those lines that will best subserve their ends. But, while we do not congratulate ourselves that the task will be an easy one, nor that it will be speedily accomplished, yet there are not a few signs that the truth is already beginning to conquer, and the outlook is hopeful, notwithstanding the conflict may challenge every resource at the command of the forces that are making for righteousness. By so much the more will the power of the gospel be manifest when it is accomplished, and the glory of God will be enhanced thereby.

The past few years have been years of great spiritual dearth and of backsliding in Japan, but there seem to be gleams of light breaking forth now, as though the morning of a revival were dawning. Such seems to be the impression amongst all denominations at work here. Out of the ranks of

the non-Christian multitudes also, with all of their moral and spiritual apostasy, a wail is going up for reform. And many are predicting the utter destruction of the nation unless there is a change for the better. In this crisis many are asking the question, "What religion and what system of morality will meet the demands of the occasion?" Some have unhesitatingly suggested Christianity, while others, some of them the leading writers and statesmen, have admitted that it is equal to any and inferior to no other religion known to mankind. The so-called higher critic is here, and is devoting

his talents to the Bible, to religion, to standards of morality, and to things excellent and desirable generally. The iconoclast, the reformer also, as well as the beast, are here, and Satan is using them all, but, notwithstanding, they are keeping the things of Christ before the public, and the very elements of their strength may after all be the things that will accomplish their own downfall and gain the day for truth. It is certain that all Christians here are feeling that we are on the eve of brighter times. May God speed the day.—*The Seminary Magazine*.



JAPANESE GARDEN HOUSE

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BECAUSE a missionary is defined as "one sent," it is said that some people think their contribution to his support should be one cent.

PROTESTANT missions in Japan report 652 missionaries, 146 stations, 739 outstations, 384 churches, 40,578 members, 302 Japanese ministers, 580 unordained helpers and \$81,551.72 contributions last year.



THE LAUNDRY IN A JAPANESE HOME

## THE SERVANT GIRL IN JAPAN

WHEN a servant wishes to leave a family, she rarely goes to her mistress and states that she is dissatisfied with her position, and that some better chance has been offered her. Such a natural excuse never occurs to the Japanese servant, unless he be a jinrikisha man or bettō, who may not know how to do better, for it is a very rude way of leaving service. The high-minded maid will proceed very differently. A few days' leave of absence to visit home will be asked and usually granted, for Japanese servants never have any settled time to take a holiday. At the end of the given time the mistress will begin to wonder what has become of the girl who has failed to return, and the lady will make up her mind she will not let her go again so readily. Just when she has a sharp reproof ready, a messenger or letter will arrive with some good excuse, couched in most polite and humble terms. Sometimes it will be that she has found herself too weak for service, or that work at home, or the illness of some member of the family

detains her, so that she is not able to come back at present. The excuse is understood and accepted as final, and another servant is sought for and obtained. After several weeks have passed, very likely after entering a new place, the old servant will turn up some day, express her thanks for all past kindnesses and regrets at not returning in time, will take her pay and her bundles and disappear forever.

Even when servants come on trial for a few days, they often go away nominally to fetch their belongings, or make arrangements to return, but the lady of the house does not know whether the woman is satisfied or not. If she is not, her refusal is always brought by a third person. If the mistress, on her side, does not wish to hire the girl, she will not tell her so to her face, but will send word at this time to prevent her coming. Such is the etiquette in these matters of mistress and maid.—From *Japanese Girls and Women*, by ALICE MABEL BACON.

## OCCIDENT AND ORIENT

THE spirit of conservatism, says the *Fiji Shimpō*, has raised its head once more and spread its influence among all classes. To preserve what is Japanese is the cry, but what there is really worthy of preservation one cannot easily perceive. So far as the externals of civilization are concerned, the advantage is all on the side of the West. Any comparison is like comparing a tallow candle and an electric light; an ox-cart and a railway carriage. Nor is the case different when we consider the immaterial side. From the Occident we have to learn government, law, science, and the art of education. There is an unfortunate ambiguity about the intrinsic merits of religions, systems of fine arts, morals and customs. The bases of their superiority or inferiority perplex learned men, though they offer no difficulty to socialists. It is in those fields that the conservative carries on his campaign. He relies on the vague and intangible nature of the subjects of discussion. It is not to be denied, of course, that in lands so far removed from each other as Japan and Europe, inhabited, too, by totally different races, the results of progress must show corresponding differences. That everything Japanese is not bad, nor everything European good, may be frankly admitted. But that among things Japanese there is anything of sufficient special and distinct merit to warrant its preservation, that is the proposition that we find difficulty in admitting. In the matter of religion, Buddhism is not without merits of its own. But Christianity has undergone centuries of refinement under the influences of philosophy and science, until it now stands on an incomparably higher plane than Buddhism. If the two have to be compared, Buddhism takes the place of an untended flower blossoming in a moor, where it has remained unchanged since the time of its planting, whereas Christianity is a mighty tree that has been cultivated and nurtured

till it spreads its great limbs abroad. Then, again, it is claimed that in the matter of self-sacrificing loyalty the Japanese is superior to the European; nor can we dispute the fact that a Japanese is more ready than an Occidental to lay down his life for the sake of his sovereign. But in the West the national flag takes the place of the monarch. The flag is everything to the European. For it he will lay down his life as readily as any Japanese will for ruler or lord. There is no difference in results whether a man worship the visible image or the principle. Turning to the much-vaunted filial piety of the East, we are compelled to admit that the celebrated "twenty-four examples" do not deserve the praise bestowed on them. They indicate a total absence of reasoning discrimination. The parent recognizes one fact only: that the child belongs to it; the child takes no account of the propriety or impropriety of the parent's doings. Morality is sacrificed to sentiment. One field in which the conservatives deem themselves specially strong is that of art. They claim undoubted superiority for Japanese art. The claim is inadmissible. Japanese art having progressed along lines more or less different from those followed by Europeans, has developed some specialties, but when we come to examine the practical side of art, its industrial applications, its motives and its nomenclature, we are bound to admit the superiority of the West. Even without making any close scrutiny, it is easy to appreciate the error of supposing that nations which have so far surpassed Japan in all the other branches of civilization, can be inferior to her in the one department of art. National customs in matters of dress, etiquette, conventionalities of society, and so forth, do not offer themselves so readily for discussion. They are in some respects matters of taste, and must remain so. The conclusion is that men who advocate con-

servatism on account of some one or two fancied excellencies at a time when the nation is deriving all the elements of its moral and material progress from the Occident, and when even costume and customs are becoming assimilated to those of the West, such men totally misinterpret the spirit of

the time. They would keep Japan like a dwarfed shrub planted in a pot for the delectation of a few virtuosi, while the big tree of Western civilization is spreading its roots and branches everywhere. Smash the pot, transplant the shrub into the open field, and make a tree of it!

## BROTHERLY LOVE ON MISSION FIELDS

**C**RITICISM of foreign missions is often made in regard to the divisions which exist among missionaries of different denominations and the evil effect which a divided Christianity may have upon the heathen. The heathen, of course, look at Christianity as one religion, and expect uniformity, where from our point of view we expect only unity. We have always believed that this danger is very much exaggerated, and that, as a matter of fact, the denominational divisions have very little evil effect upon the heathen among whom missions are maintained. We are glad to present so capable a testimony in support of our views as that afforded by Mrs. Isabella Bird Bishop in an address before the Cambridge Conference of the Evangelical Alliance. In her address before this conference of all denominations she said: "Now, if you will allow me, in the two minutes which I think remain, I shall be happy to say what I have seen of the alliance spirit among missionaries in various parts of the world. I have traveled for seven and a half years in Asia, and have visited in that time, I think, about one hundred and seventy mission stations between the eastern shores of Japan and the Sandwich Islands, and those willow-shaded streams by which the Jewish exiles wept over memories of Zion; from the snows of Siberia to the fierce glow of the equator in the Malay Archipelago. In Central Asia, China, Persia, Asia Minor, Arabia — wherever I have met with missionaries in all these

lands, I have met with the alliance spirit, with work for the good of man, carried out in faithful obedience to the last command of our Lord, while the workers have been holding 'one Lord, one faith, one baptism, one hope of their calling,' and one hope of eternal life. I have found them meeting together for prayer and scripture reading in all the mission stations, loving each other as brethren; holding their own denominational views, many of them very strongly, but these denominational views never, except in one particular case, interfering with that bond of brotherhood in which all were working for the welfare of mankind. It was instructive to see this bond of brotherhood so marked that one never knew to what church or society these devoted men and women belonged. All met together in love and harmony, seeking the same aims and loving the same Lord. This alliance spirit, this blessed observance of the unity of the Spirit in the bond of peace, was communicated by these workers to their converts. One of the brightest features among the Christian converts, and perhaps especially in China, was this spirit of unity. There was no saying, 'I am of Paul,' and 'I am of Apollos'; all said, 'I am of Christ,' and they helped each other. I think I may well say that the missionary bond and the missionary brotherhood are two of the brightest examples of keeping that unity of the spirit in the bond of peace which the alliance for these fifty years has been striving to promote."



## APOLOGETIC VALUE OF FOREIGN MISSIONS

REV. WOODMAN BRADBURY, WORCESTER, MASS.

THE period of foreign missions is slightly more than a century, and the field, roughly speaking, is Asia, Africa and the Pacific Islands. The question I wish to raise is: What apologetic value do the results of foreign missions for the last hundred years in these lands have? Have they any weight with a student of Christian evidences? In this "age of doubt" can the divine origin and character of Christianity be reasonably attested by the results in these lands?

It must be admitted that of the proofs for the divine origin of our faith, which completely satisfied men of different ages, some do not wholly convince the sincere seeker of today. The arguments from prophecy and from miracles are no longer conclusive. The predictive element in Old Testament prophecy, except in a vague form, and its fulfilment in the New, save by a general correspondence, have been much narrowed. Miracles, which once were the support of Christianity, are now supported by it, and we believe in the miracles because we believe in Christ, not in Christ because we dare not dispute the miracles. On the other hand, the external argument for the divine origin of Christianity, drawn from the character of its founder, the excellence of its doctrines, the superiority of its ethics, and the dynamic of its social practice, is stronger today than ever before. The more deeply the historian imbues himself with the spirit that pervaded the whole world in the days of the Roman Emperors, the more remarkable will the triumph of the new religion appear, the more clearly will

its divine origin be attested to him by its supernatural results. So, too, spite of many lapses and abuses in the other fifteen hundred years of its course, our religion has, on the whole, vindicated its divinity by its supreme achievements. The "Gesta Christi" of C. L. Brace, the "historic results" enumerated by Dr. Storrs, and the manifest reformations of character and transformations of society, a knowledge of which is the common possession of all thinking men, constitute a formidable proof. In a similar line is our argument tonight. The results of this religion in the lands mentioned are worthy of the honorable place by the side of its results in the first three centuries of our era. Indeed, if a discriminating and unbiased person from the neighboring planet of Mars could learn with accuracy what a certain religious force accomplished in the Roman Empire from 30 to 330 A.D., and could then ascertain with equal accuracy what a certain religious force wrought in heathen lands from 1797 to 1897, he would be forced, by the similarity of aims and methods and of results, both direct and indirect, to conclude that the two religious forces were one and the same. Their identity could not be doubted.

This line of reasoning, cogent as it is for the Christian believer, has the additional advantage of being convincing to the acute and subtle mind of the Oriental. For we must never forget that if *claim* is all that is needed to substantiate a religion, Christianity may as well give up without more ado. The sacred books of the East record revelations, miracles and attestations without number.

The appeal to *authority* is no stronger. The "thus saith Jehovah" of the Israelite prophet is more than overbalanced by the firmer, more vigorous assertions made by Mahomet, Buddha and Zoroaster. Nor can the argument be from the number of followers, for the adherents of the great ethnic religions outnumber those of Christianity. The only argument that will carry weight at once is the plain fact that Christianity has made men religious, virtuous, cleanly and happy, and has given mankind a strong hope of a blissful and sinless immortality. The regeneration of men, the casting out of social demons, the cleansing of moral lepers, the unstopping of ears deaf to argument and persuasion, the opening of eyes to behold the beauty of holiness, the raising of those that are dead to a new spiritual life, the preaching of the "good news" to the poor, the lowly and such as have no hope—these are the present credentials of Christianity. It is to such works that the Master would point, to silence the doubts of any questioner. They authenticate Christianity as nothing else can. What is more, they appeal to the Oriental.

What, then, has Christianity accomplished in foreign fields in the last hundred years that has apologetic value?

1. First stands the large number of converts to Christianity, won by the untiring labors of missionaries. These are hundreds of thousands, if not millions. Their conversion has been no mechanical process, such as that by which Japan was "Christianized" in the sixteenth century by Xavier, or the Clovis and the Franks were "converted" by Remigius at the close of the fifth, without understanding some of the fundamental qualifications of a Christian life; a mere exchange of old idols for new ones, a rechristening of ancient shrines to other names, a substitution of fresh memories for former; but they have given credible signs of having been born from above, have been rigidly examined for church membership, and would be worthy members of the

church anywhere. Not a few of them have become ministers, colporters and native workers. Nearly all are distinguished by Christian zeal in bringing their friends to the gospel, and stand firm against all the pressure of a fierce and obstinate persecution. They know what it is to give up parents, brothers, friends and property for the gospel's sake. Some, indeed, have willingly gone to death rather than recant, and have suffered the pangs of martyrdom because "the love of Christ" has constrained them.

The quality of the converts can be still further seen from the fact that at least two have written hymns of Christian experience, which have stood the tests of translation and time, and have been blessed to the welfare of the Christians at home. Krishnu Pal, baptized just about a century ago, one of the first fruits of Carey's work at Serampore, became "a steady, zealous, well-informed, eloquent minister of the gospel." He averaged twelve or fourteen sermons a week, was privileged to baptize hundreds of converts, and bore witness that the service of Christ was "the work of love," and that in it he got "nothing but joy and comfort." His hymn begins:

O, thou, my soul, forget no more, the Friend  
who all thy sorrows bore;  
Let every idol be forgot, but, O my soul, forget  
Him not!

The beautiful hymn, "In the Secret of His Presence," expressing so much of the richest experience of the true Christian, is also the work of a convert from heathenism.

2. Then, in the second place, the reflex action of the foreign mission enterprise on the churches, is to be placed to its credit. It would be possible to compute, from the year-books of the various denominations, how much money was raised last year for this work; and to add the totals of each year to obtain the grand total during the period of modern missions. How enormous would be the result! Missionaries as well as money have been raised.



Nearly all of the men who have gone out have been diligent and devoted, while the memorial of many of them is such heroic achievement as overbalances the success of generals and admirals, and even that of statesmen and inventors. Some of them have sealed their work with their life-blood. They are the modern martyrs of our religion, the new Stephens who prove the divine power of the Christ-love today, and whose blood shall be the seed of the future church where they have labored. The true glory of these illustrious disciples of Christ will appear greater as the decades roll by, and they will be seen to be the worthy followers, in the succession of martyrs, of Patrick, Columba, Boniface, Lulli, of Ignatius, Polycarp and Paul. Surely the religion that can raise such men and equip them with enthusiasm for humanity, so fervid and pure, is itself divine.

3. The translation of the Bible into scores of languages and dialects, that the common people may have the written word in the vernacular, has been an important work of missions. It is very arduous, both from its amount and its nicety. The Bible is a library rather than a book. We stay-at-homes find it difficult to read it through, even cursorily, in a year. Then think of setting up the type, reading the proof, correcting errors, re-reading the proof, and finally printing and binding the whole. What if this were to be done in a strange tongue? And what if the language contain no words to express the new ideas of the Christian religion, so that either new words must be coined or old words must be stretched to cover wider meanings. You see the immense difficulties of the task. If the Septuagint Greek, capable of expressing the lofty ideas of the Old Testament, had to be expanded to receive the contents of the New Testament message, think of the difficulty of translating the sublime parts of the Bible into the degraded vehicle ordinarily used for the commonplace and vulgar.

It is a noble work. The printing-press

is the strong ally of the missionary. You cannot stand in the Galilee chapel of Durham Cathedral and read the inscription, "*Sacra Venerabilis Bedæossa*," without a thrill of awe that you are where the sacred ashes of that learned scholar whose last labor of love was to translate the Gospel of John into the language of the common people, now repose. What Bede and Wicliff did for England, what Ulphilas did for the Goths of the fourth century and Luther for the masses of Germany, that the missionaries of the cross are doing for all human races and all future time. In this arduous work are they sustained by a humanitarian impulse? Or are such labors the proofs of a more than human love?

4. Again, in a silent, unrecognized way, Christianity has undermined the social wrongs of heathendom. The work of the missionaries has not only thrown light upon the terrible condition of non-Christian peoples, but it has done not a little to right existing evils, such as intemperance in opium and liquor, gambling, impurity, suicide, child marriage, infanticide, suttee, slavery, cannibalism, human sacrifices, brutality in war and ordeal, witchcraft, neglect of the poor and sick, unsanitary conditions, poverty, loathsome food, abominable dances and rites, the scandalous lives of religious leaders, etc. It is in such a moral bog as this that the root of the true religion has entered and borne the pure, white, fragrant lily of a regenerate life. These evils were unrecognized as such until the advent of Christianity. Even yet they are not so repulsive to them as to us. But the leaven of the gospel has begun to work, and will work, please God, until the whole is leavened. Meanwhile the mission workers have rendered valuable contributions to civilization by pointing out the existence of such things. The immeasurable contrast marks the superiority of Christianity. Has heathenism ever produced a Frances Willard?

5. Foreign missions have shown the genetic connection between religion and

learning. Schools and colleges have sprung up side by side with the churches and mission stations. The work of teaching has gone hand in hand with that of evangelizing. Sometimes it is a preparative to conversion and then a stimulus to highest service. The Madras Christian College, with 817 students; the historic Robert College, Constantinople, 210 students; the Syrian Protestant College, Beirut, 300 students; the Duff College and High School, Calcutta, 986 students; the ideal missionary school, "Lovedale Institution," of South Africa, not to mention scores of smaller institutions, are doing a grand basal work, worthy of all praise.

6. The foreign missionary has not neglected the humanitarian and philanthropic side of his divine calling. Medical missionaries have united healing with preaching as did their Lord. Hospitals and asylums have been erected, and the dawn of a kindlier day breaks on the eastern world. The self-sacrificing labors of missionaries in time of pestilence, famine and war have been the means of the most fruitful ingatherings of the church.

7. All told, the foundations of a Christian civilization have been laid. The caste system has been rendered vulnerable. Wicked customs, gray with age, are honey-combed. Schools have been established by native governments, and the students are profoundly affected by Christianity. There are thousands such, secretly cherishing the tenets of our faith, yet lacking boldness as yet to come out as Christians. Native reforms and ameliorations have begun. Even the ancient religions are being rehabilitated, and a neo-Buddhism, a neo-Hinduism, a neo-Zoroastrianism have arisen. The Swami Vivekenanda thinks he has purified his Vedantism so as to make it acceptable with Americans, and boasts of the number of his trans-Atlantic converts. The very movement known as the Brahmo-Somaj is the result of Christianity. It is evident that such reform movements would

never have been started had it not been for the preaching of the gospel. These intrenchments oppose a more formidable front to Christianity than indifference, yet they will be utterly impotent to arrest the victorious march. The kingdoms of this world have been deeded to Jesus Christ, and he will claim his own. The beginning of the end has come. The true vastness of these results grows upon us when we realize the difficulties which stood in the way. What were they?

1. Unbelief at home. In the church itself, whose victorious banners are being borne through bloody battles to lasting triumph, a spirit of indifference, not to say hostility, has often prevailed. Support, moral and financial, has often been irregular and meager. Today the gifts of Christians the United States over are not what they would be if the importance and glory of the work were understood. But the greatest unbelief has been in the ranks of the non-church members. The frequency with which our magazines raise the question, "Are missions a failure?" indicate the existence of an unfortunately large number of people who would fain so persuade themselves.

2. Another obstacle to success has lain in the human mistakes of the missionaries and the Boards. Sectarian strife over translations is not edifying, and the unnecessary duplication of missionary machinery in the same field by different denominations creates the impression of rivalry which is certainly inimical to the spread of the gospel. The heathen know too well what jealousy and sectarian ambition are. Inter-denominational comity, not to say a sincere love of Christ, should prevent the repetition of errors which have worked so disastrously in our own West. The territory and the work of each branch of the church universal ought to be respected by all the others. Then, too, is there a valid reason why the individual Christian in America should not acquaint himself with the work

of *all* denominations in the foreign service, that he may know something of the grand totals, may not mistake the temporary repulse of one regiment for an irreparable defeat of the whole army, and may observe with joy and gratitude the advancing tide that answers his daily prayer, "Thy kingdom come?"

3. Exceeding opprobrium has come upon the very name "Christian" in some parts of the field by reason of the awful vices fostered by some of the Christian nations. The heart-rending slave traffic has been carried on by some; America has poured rum into Africa, though it meant the undoing of manhood, the wrecking of humanity, and England has nurtured the opium trade for the sake of thrice-filthy lucre, debauching a whole nation. The heathen Chinese cannot see why the official allowance of such monstrosities does not constitute good mission ground at home. And, in truth, it is difficult to explain.

4. Nor has close acquaintance with certain types of individual representatives of Christian lands wholly inclined the native to our faith. A drunken man, son of a London minister, boisterously protested against the vote of thanks which the well-bred Hindus were about to extend to Dr. Barrows. Certain people who would have gone to church on a certain Sunday morning were prevented by an invitation from the wife of the English officer to her house to play whist, an invitation which they could not refuse, coming from that source. Ah! Christianity has not had smooth sailing in those eastern seas.

5. Another great obstacle has been the constant misrepresentations of the real work of missions given out by corrupt officials, whose evil lives have been rebuked and whose business frauds on the natives have been frustrated by the missionaries. Undoubtedly many such men would like to see the whole enterprise in the bottom of the ocean, and to this end they cease not to pour forth their bitter and baseless accusa-

tions. However, as their source is better understood, they lose their power of harm, and as the snowstorm in March deceives no one into believing that winter is coming back again, so no reverse, false or true, can make well-informed Christians doubt the steadily-advancing summer throughout the world.

Here, then, is such a strong array of obstacles as would swamp a merely human enterprise, and here in spite of them, is the magnificent showing of foreign missions in the past century. Is not the evidence for the divine source of the power which has wrought all this wholly irrefragable? If any other power could accomplish it, name it. Evolution? Some upward tendency inherent in the nature of man and in the constitution of society? Then why the stagnation of these oldest civilizations? Why the putrefaction of these first-born children of earth? And why the strange coincidence of a social transformation at the very point in the centuries when the simple gospel of Jesus Christ was first lived and preached among them? These questions are unanswerable, save from the Christian standpoint. That it was not the opening of the nations to western civilization is demonstrated by the fact that civilization is responsible for the opium and liquor trade. No, it is nothing else than "the power of God unto salvation" that has done this marvel. Our hypothetical friend from Mars would be willing to concede it. No other Christian evidence would be needed to prove to him the divine source of Christianity. Sweeping his eyes over the whole horizon of the century's achievement, he could say with Browning, in *Paracelsus*:

From the grand result  
A supplementary reflux of light  
Illustrates all the inferior grades,  
Each back step in the circle.

And that light is of such pure dazzling whiteness as comes only from the throne of God.

Dr. Barrows, just returned from his study

of mission fields, on the Hascall foundation, says: "A single glance at the faces of a Christian congregation in India is the best argument for Christianity." His words corroborate my thesis tonight with the weight that of right attaches to the utterances of a keenly observant, well-balanced witness. Christianity might almost be willing to stake its claims as a divine religion on the results in the foreign fields. The best argument for the Bible is the fruit of the Bible in hearts where neither heredity nor environment predispose in its favor. The best proof of the historicity of the Acts of the Apostles is not in *Horæ Paulinæ* but in

the new acts of God's modern apostles. Thessalonica is duplicated in Honolulu, Corinth in Calcutta, Berea in Beirut. Heber is a new David, Thoburn a new Timothy, Brainerd a Barnabas, Judson a James, Paton a Peter and Pattison a Paul. Inspiration is a present fact, Pentecost a repeated blessing, heroism unto death a phenomenon of today. These are the proofs of our religion. This is the apologetic which foreign missions offer. Here is the blessed fulfillment of our Master's word: "Greater works than these shall ye do because I go to my Father."

## CHANGES IN KOREA

IN her interesting book "Korea and Her Neighbors," Mrs. Isabella Bird Bishop says that the more important of the changes during the last three years which are beneficial to Korea may be summarized thus: "The connection with China is at an end, and with the victories of Japan the Korean belief in the unconquerable military power of the Middle Kingdom has been exploded, and the alliance between two political systems essentially corrupt has been severed. The distinction between patrician and plebeian has been abolished, on paper at least, along with domestic slavery, and the disabilities which rendered the sons of concubines ineligible for high office. Brutal punishments and torture are done away with, a convenient coinage has replaced *cash*, an improved educational system has

been launched, disciplined army and police force has been created, the Chinese literary examinations are no longer the test of fitness for official employment, a small measure of judicial reform has been granted, a railroad from Chemulpo to the capital is being rapidly pushed to completion, the pressure of the trades guilds is relaxed, a postal system efficiently worked and commanding confidence has been introduced into all the provinces, the finances of the country are being placed on a sound basis, the change from a land-tax paid in kind to one which is an assessment in money on the value of the land greatly diminishes the opportunities for official 'squeezing,' and large and judicious retrenchments have been carried out in most of the metropolitan and provincial departments."



# BAPTIST ACHIEVEMENTS IN FOREIGN MISSIONS

REV. JAMES SUNDERLAND, D.D., DISTRICT SECRETARY, OAKLAND, CALIFORNIA

## 2. *Achievements in Evangelization*

## THE IMMENSITY OF THE WORK

The primary work of missions is evangelization. Men are lost. A Savior is provided. The proclamation of the gospel of salvation world-wide, is the glad privilege and purpose of missions. God has led Baptists in triumph in Christ, to the achievement of marvelous results in the winning of men. The Psalmist uses the figure of "handful of corn in the earth on the top of the mountains," the most unpromising place for a harvest,—an insignificant amount of seed,—but "the fruit thereof shall shake like Lebanon." It shall be so abundant and thrifty that it shall appear like the great waving forests of Lebanon. Surely this is already being fulfilled.

### FRUITAGE

The seed has been sown in Burma, and thirty-six thousand souls are enrolled upon the records of our churches,—saved by grace.

The seed was carried to the tribes of Assam, and four thousand answered to their names as believers in the Lord Jesus Christ.

The outcasts among the Telugus have heard the word, and though long withstanding it, they came at length, ten thousand in a year, and sixty thousand gladly own Jesus, Lord and Savior.

The seed has found responsive soil in China, and Japan, and Africa, and other countries, and many thousands believe and rejoice in a Savior's love.

Within the year 1896 Baptist missionaries baptized 16,549 converts. This is about the average for several years past. Of the additions by baptism to all evangelical foreign missions in 1896, about twenty-seven per cent were to Baptist missions.

The immensity of this work we find it hard to grasp. Baptist missionaries and their helpers preach the gospel every Lord's day at 2,400 stations and outstations in heathen lands, and at probably twice as many places occasionally. It is safe to say that half a million hear the gospel from their lips every week. Besides the 942 missionaries, 4,061 native helpers add to the evangelizing force.

See how wide-spread is the work and how immense the populations being touched by us. Our missionaries are laboring among the 8,500,000 people of Burma, the 5,000,000 of Assam, the 290,000,000 of India, the 350,000,000 of China, the 40,000,000 of Japan. Here is an aggregate of 700,000,000, nearly one-half of the population of the globe.

In the valley of the Congo there are estimated to be 39,000,000.

These fields are occupied by Baptists of the North. Our Southern brethren are preaching the same precious gospel in China, Japan, Africa, Italy, Mexico, Brazil and Cuba; our Canadian brethren among the Telugus, and our English brethren in India, China, Palestine, the West Indies and Africa.

Baptist missions in Europe have grown to immense magnitude. We have great evangelizing forces in Germany, Sweden, Norway, Denmark, Finland, France, Italy and Russia, and smaller forces in Spain, Switzerland, Hungary and other countries, raised up in those countries primarily, and fostered by our missionary agencies. Baptist missions are facing three-fourths of the heathen and non-Christian peoples of the world. Alas, that we are yet only touching the edges of these great populations.

The missionaries of the Missionary Union have baptized more than 290,000 converts since Judson baptized his first convert in 1819.

There are now in churches raised up by Baptist Missions 263,000 members. The total gathered by them since Carey baptized his first convert Jan. 1, 1800, cannot be less than 385,000. This is 40,000 more than were baptized in all our churches in the United States during the past two years. It is as many as were baptized by Baptists in all the rest of the world, leaving out our own country, in the last ten years.

When we consider what the conversion of a soul means, in the overcoming of ignorance, prejudice and the enmity of the carnal mind; what it means of effort, and of long-continued prayer, and above all, of the convicting and renewing work of the Holy Spirit; what it means to the soul and to the kingdom of God, we are overwhelmed with gratitude, as we review the magnitude of what has been accomplished.

#### LIFTING UP THE PEOPLE

And aside from the greater question of salvation, it is no mean thing to be benefactors of great races, and to help to lift them up to a higher plane of intelligence, and of moral and social order.

Christian missions have reached first and chiefly the lower orders of the people. Most of those who have heard are "the common

people," as in Christ's time. The result has been a remarkable quickening of intelligence, and of thrift among them. It is no small humiliation for the proud Brahman to see the young man of the outcast class outstrip him in knowledge and mental acumen, and so taking places of which hitherto he has had an unchallenged monopoly. The arrogant Burmese Buddhist gnashes his teeth in rage at the modest Christian Karen boy, who has outstripped him in intelligence and trustworthiness, and so taken the lucrative position that he only has been accustomed to hold.

The abject slavery of women in heathen lands is well understood. It is an achievement worthy of us that we have been permitted to liberate at least one hundred thousand of these oppressed women, and to make them free in Christ Jesus, and to establish as many Christian homes, where love reigns, and the wife is the companion of her husband, and progress has begun toward social equality. Besides this, our missionary women have carried behind the bolts and bars of hundreds of zenanas and harems, something of the light and comfort which these secluded ones crave, and which only Christ can give. This is the beginning of a work which must go on, until the women in those lands are as free as our own.

Already more than one hundred thousand children, surrounded by heathenism, are being trained in Baptist homes.



AMERICAN BAPTIST MISSION, NALGONDA, INDIA

# LETTERS

## JAPAN IN NORTHERN JAPAN

I HAD long been wishing to take a trip to Eastern Iwate province, the scene of the tidal wave of two years ago. Mr. Onomura and I left the railroad on May 30, and covered about 150 miles in jinrikisha, afoot and on pack horse, before we came back to it again on June 11. We held meetings in eight towns, stopping in some but one night and in others several. We tapped a population of about 50,000, where no Protestant work of any kind is done, and still did not visit several large towns that we hope to visit some time. This is the section for which I have long wanted a resident evangelist, and now that I have been able to visit part of it, it appeals to me more than ever as an opening that should be entered.

**At Tono** we found Ozaki, a student in the Theological Seminary, whom I secured for the summer, and with him we had a good series of meetings. One of our Kyndōsha ("seekers") an old man near to his second childhood, was overpowered and misled by the Greek Church evangelist to receive baptism and join the Greek Church. The evangelist wrote to Onomura San that he had baptized three of our Kyndōsha, and thanked him for the help he had been to them in leading them to accept Christianity! But we found afterwards that he had baptized but the one. Why he lied as he did we cannot understand, unless he thought we would give up work in Tono if we saw that we had lost our Kyndōsha. Since leaving Tono we have heard from Ozaka San that the work is deepening in the hearts of these men, and that others are listening earnestly to God's word.

**At Otsuchi** is the home of a young man who recently joined the Morioka Church. We found him gathering a group of young men about him and influencing them for Christianity as far as in him lay. Sunday was spent there, and a rainy day it proved. In the afternoon he brought six young men to our room and we had a sitting together for some two or three hours. One of the young men was in infancy baptized into the Greek Church, and now he is not fully settled as



A JAPANESE IDOL

to the existence of God. Surely infant baptism is most reasonable and efficacious!

**A Needy Field.**—It was here at Otsuchi that we first came to the sea. We followed it for the next six days, almost wholly afoot, for the roads here were mere bridle paths over steep mountains. Once in a while we would ride with our baggage on the pack saddle, but not for long. In one town we found a young telegraph operator who, in Morioka, had been deeply impressed with the truths of Christianity, but who has not had strength to withstand the influences against them where he now is. I trust our visit encouraged him to still keep on in his search for the truth. In all of the towns where we stopped and held meetings we had good, quiet audiences and attentive listeners, but we were not cheered by the coming of many to seek further what our message might mean. This whole section is mutely calling for help, for salvation from sin. It needs a missionary; one of strong physique and earnest zeal, to tramp over these mountains with the word of life for the villages nestled by the seashore at their feet. It needs native evangelists, too, to carry to them the message God has given to men. It is hard of access now, but there is a prospect of railroads soon, and if we can get a foothold before the railroads come in we will have a great advantage.

**An Ordination.**—The sixteenth of June was a happy day with us here in Sendai. For on that day Nakajima San was ordained and as-

sumed the full pastoral office. He is a most open-hearted, lovable young man, and one of much spiritual power, and the church is to be heartily congratulated on this new step in advance. It is now fully independent, fully equipped, to do the duties falling on a church of Christ, and with the assumption of these responsibilities cannot fail of renewing its strength. The new epoch in its life is opening most auspiciously, for yesterday the young pastor had the privilege of baptizing six candidates and welcoming them into the church, and then we all sat down about the Lord's table, while Pastor Nakajima officiated for the first time. We are looking forward to a long season of blessing-crowned work for Nakajima San and his wife, who by the way is the first graduate of our Sendai Girls' School, and a most estimable and winsome little woman. Nakajima San has been the "stated supply" of the church for a year now, and it is feeling more and more the earnest work he is putting upon it. It is working most cordially together with him, and he is gaining an influence with its members. May God bless pastor and people.

S. W. HAMBLIN, *Sendai*.

### INDIA THE FAMINE RELIEVED

I AM glad to report that some rain has at last fallen, and farmers have been busy for several weeks sowing their crops. Of course the hardship will not be over until some of these crops are harvested, about four months hence. The number of beggars has not yet decreased. Many come daily asking for work. For several months cholera has been very bad in many villages. On account of this our quarterly meeting on June 25 will not be held. The Lord has graciously kept the cholera out of Vinukonda town itself. I think nearly forty of our Christians have died from cholera this hot season.

VINUKONDA.

F. KURTZ.

### BURMA FOLLOWERS OF MOHAMMED

WE found some interest among the Burmese in Mergui town, but were very agreeably surprised at the interest manifested by some Mohammedans. One man, a teacher or Sheik among them, came to our quarters almost daily, desiring to know about Jesus Christ. He said he found no peace

of soul in Mohammedanism. He "was a sinner; he wanted peace." He can read Burmese and Arabic, so is able to compare the Bible that we left him with the Koran. I have no doubt that he will do so, but whether he will be able to break away from his Mohammedan friends and relatives remains to be seen.

TAVOY.

HENRY W. HALE.

### A GREAT FIRE

WE had a most destructive fire here last week. More than eight hundred houses were burned down, and had it crossed one of the streets in the town would likely have reached our compound. We all feel very thankful to God for our singular deliverance. Dr. Henderson was absent, and is still absent in the jungle, and I did what I could to get the people to tear down some of the houses so that we might limit the area of the fire. At first the people did not heed me, but after some time I got nine or ten to work and cut off the fire in its mad race.

Most of the people lost all they had and are now in a helpless condition. Some of them were badly burned. We have three at present in the hospital, two of them doing well, and the third, an old woman, not doing so well. Another patient died the day following the fire. We found her in an almost unconscious condition, and she remained so until she died, never once rallying. Others have also died, but I don't know how many. At present the hospital is crowded.

We are doing what we can for the sufferers. I do hope that this disaster will prove a helpful lesson to them. One thing is certain: the people have more confidence in us. They believe us to be their friends and know that we are willing to do what we can for them. I do hope they may pay better attention to the gospel, and that this calamity may bring them to the Lord Jesus.

MONE.

ROBERT HARPER, M.D.





### BAPTISM IN SHANLAND

I WITNESSED the first native baptism last Sunday morning, and shall not soon forget the scene. It took place on the opposite side of the city from our compound, and many of the people followed us as we went there. Bla Blow, the pastor of the church, announced a hymn, and after singing, read and spoke to the people who crowded along the bank. He then went down into the water and was followed by the first candidate, a well-educated young man who is employed by the civil surgeon as a vaccinator, and came up from Mockmai to be examined. Dr. Henderson and I heard his experience, and I must say he was very clear, indeed. The next to follow was a woman who has been in the hospital for some time, and the third and last was one of our little orphans, a girl of about fourteen years of age. She applied for baptism some time ago, but it was thought best that she wait a while longer. After the ceremony was over all joined in singing "I'm not ashamed to own my Lord, or to confess his name." How I wish I could see many such days, but the prospects are bright and the Lord is as good as his promise. In the evening three natives called on Dr. Henderson, inquiring the way of salvation, and one of the priests wants to leave the monastery, and asked permission from the Sawbwa to do so.

MONE.

ROBERT HARPER, M.D.

### FINLAND

TOBY, PETALAX, June 27, 1898.

*To the Executive Committee of the American Baptist Missionary Union, Boston, Mass.*

OUR BELOVED BRETHRÉN IN THE LORD AND SAVIOR JESUS CHRIST.—THE Baptists of Finland assembled to their Fifteenth Conference June 24 to 26, at Wasa, send herewith brotherly greetings, and wish to express their hearty love and gratitude to you, our beloved brethren in America, for the aid rendered us, and through which eight of our brethren are enabled to give all their time for the mission work. As a community we are gratefully indebted to you, as well as to our Heavenly Father, the giver of all good things. Please herewith accept our intimate love and gratitude.

At the same time we feel a deep impression on our hearts as we time and again receive your kind gifts, knowing the truth: "It is more blessed to give than to receive." We are, how-

ever, conscious of things which entitle and cheer us in receiving them. A real need, a conscientious available use of the means, and a blessed result, gives us courage to pray God to supply your hands with requisite means and to uphold you in the good work here. At the conference it was found, as well through delegates as by the letters, that our churches have been greatly blessed during the winter. They have had more conversions and more baptisms than for several foregoing years.

Knowing the circumstances under which your good land and nation stand at present, we do pray that our Lord Jesus Christ may soon make an end to all "battle of warrior with confused noise and garments rolled in blood," at the same time we do hope and trust that the power of the Roman Catholic nation, Spain, with its popery, may be checked, and the power of the gospel of Christ mightily felt in all nations.

In behalf of the conference, I am, for Christ and for Finland,

Very truly yours,

E. JANSSON.

### FRANCE

THE annual meetings of the Baptist churches of Southern France held at Nice were good, the new hall (because we have last October exchanged our little hall for another, about three times larger, holding from 100 to 120 people) was full. In the month of March the celebrated anarchist, Sebastien Faure, is come again at Nice. By his bills publicly, without my notice, he has printed my name, defying me and the authorities and the Catholic priesthood. I have been again the only one who has answered and been applauded by the hearers. I hope to be more powerful in the Spirit another time. The Catholic press has spoken badly of me, calling me an anarchist because I am a Baptist, a free-thinker, a socialist belonging to the horrible sect of Luther, and so on.

It is useless to say that we are one in heart with America. As I am writing I hope that in a few days the Spanish fleet will rejoin Armada of sad memory, and that war will be over. May America be in the hands of God, the means to bring the gospel to Philippines, Porto Rico, Cuba, Spain herself. It is my hope that by this war the stronghold of Romanism will be destroyed.

A. LONG, *Nice*.

## BAPTIST GROWTH IN FRANCE.

WE are still receiving applications from valuable workers who, for principle's sake, wish to join us from other denominations. An evangelist of the Reformed Church, whom I baptized lately, is much distressed, his baptism putting him in an awkward position. He would be a good acquisition to us. One of the numerous priests who has lately joined the Protestant ranks is much exercised on the question of baptism; but having no help to give him, we are obliged to leave him out. He is a successful preacher. Several young men, and even young women, of my church have signified their readiness to go to the mission field, and one of them, Mr. Boudot, after two years' training at Harley House, London (Dr. Grattan Guinness) has just gone out under the Congo Balolo Mission, to do pioneer work on the Juapa river, Congo Free State.

Our provincial stations are making progress, with one or two exceptions. Here and there we have small Baptist communities who are to all intents and purposes self-supporting churches, for we do not support any worker among them, and they carry on worship the best they can, with a visit once a month from one of our agents.

PARIS.

R. SAILLENS.

## PERSONAL

REV. E. TRIBOLET and wife reached their home and field of work in Bassein, Burma, July 1.

REV. C. B. ANTISDEL and wife sailed from Boston Sept. 7, returning to Mukimvika Station in the Congo Free State.

REV. W. I. PRICE and wife of Henzada, Burma, have returned to America for the restoration of Mrs. Price's health, coming by way of the Pacific.

MISS CARRIE E. PUTNAM is back at her former station Maubin, Burma. As Mr. and Mrs. Fletcher have left, the whole work falls upon her.

THE party of missionaries sailing from Boston Sept. 14 consisted of Rev. J. A. Curtis for Kanigiri, India; Miss Sarah R. Slater returning to Moulmein, Burma; Miss Violetta R. Peterson for Henzada, Burma; Mrs. Jennie C. Morgan for Toungoo, Burma; Miss Stella T. Ragon for Moulmein, Burma; Miss Frances M. Tencate for Nellore, India; Miss Lillian V. Wagner for Nellore, India; Miss Anna M. Linker for Kanigiri, India.

## DONATIONS

RECEIVED IN AUGUST, 1898

## MAINE, \$78.34.

West Rockport ch. ....	\$2 63
Lee ch. ....	2 00
Aroostook Asso., Hodgdon ch.	
\$1.08; Houlton ch., \$6.00:	
Cary ch., 30c. ....	7 38
Eastport, Washington-st. ch..	8 44
St. George, 2d ch. ....	1 03
West Sumner ch. ....	2 50
Paris, 1st ch. ....	8 00
Dexter ch. ....	6 70
Dover and Foxcroft ch. ....	4 20
Hartland ch. ....	2 37
Monson ch. ....	4 87
South Dover ch. ....	87
Brunswick, W. W. Nearing,	
for sup. nat. evangelist, Saw	
Way Kor. ....	20 00
West Rockport ch. ....	2 45
Warren ch. ....	4 00

## NEW HAMPSHIRE, \$73.44

Keene, 1st ch. ....	10 70
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Sanbornton, 1st ch. ....	\$1 20
" North ch. ....	2 37
Portsmouth, Lemuel McIn-	
tire ....	10 00
Warner, Rev. E. L. Gates for	
purchase of books for semi-	
nary at Yokohama, care Rev.	
J. L. Dearing. ....	10 00
Salisbury S. S. Asso. ....	7 00
North Londonderry, Rev.	
Arthur Locke ....	1 00
Hopkinton, 1st ch. ....	4 50
From a company of wor-	
shippers at Webster Lake ..	26 67

## VERMONT, \$39.05.

Burlington, 1st S. S. Class	
No. 2, for sup. of Rev. Pothe-	
pogu Henry, care Rev. W.	
R. Manley ....	8 10
Montgomery Center ch. ....	4 00
Poultney ch., tow. sal. of Miss	
C. A. Converse for 1898. ....	15 00

West Haven ch. tow. sal. of	
Miss C. A. Converse ....	\$9 75
Pittsford S. S. for Boys' School	
Building at Tokyo, Japan ..	1 00
Pittsford ch. ....	1 20

## MASSACHUSETTS, \$644.88.

Hyde Park, Rev. C. C. Tilley.	10 00
Malden, a friend. ....	40 00
Haverhill, 1st ch. Mrs. Mary	
H. Currier to constitute self	
an H. L. M. ....	100 00
Weymouth, 1st S. S. ....	4 00
Boston, Tremont Temple S. S.	
C. P. Jameson's Bible Class	
by F. F. McLeod. ....	2 40
Boston, a friend. ....	5 00
" Dea. C. A. Roundy	
for mission work in Spain ..	1 00
Boston, 1st ch. ....	100 00
" C. H. for mission work	
in India. ....	25 00
Holden, Miss M. O. Brooks. ..	1 00

Fall River, Temple Y. P. S. C. E. for sup. Goss at Insein, Burma .....	\$5 00
Readville, a friend of missions, Brewster ch. ....	20 00
Fiskdale ch. ....	3 00
Winchester, 1st ch. ....	10 00
Petersham ch. ....	6 00
Sharon, Miss. Com. of the Y. P. S. C. E. ....	7 00
Salem, Calvary ch. ....	65
Tyringham Y. P. S. C. E. ....	1 00
North Attleboro Y. P. S. C. E. for sup. of Mouning Ouet and Ma Cha, care Rev. C. L. Davenport .....	12 50
West Somerville B. Y. P. U. for the Forward Movement, Newton Center, A. W. Benton, Wakefield ch. ....	50 00
Dedham, 2d Y. P. S. C. E. ....	1 25
Fitchburg, Highland Y. P. S. C. E. ....	5 00
Southbridge, Central S. S. for sup. of nat. pr. care Rev. C. L. Davenport .....	50 00
Readville, Blue Hill Evangelical Society .....	9 24
Ashfield .....	4 00
Springfield, State-st. ch. ....	57 39
Dorchester, Temple Y. P. S. C. E. tow. sup. J. S. Grant, M.D. ....	15 75

## RHODE ISLAND, \$15.

Westerly, 1st ch. ....	15 00
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## CONNECTICUT, \$98.67.

Hartford, South ch. ....	30 00
" a friend .....	20 00
" Olivet ch. ....	3 63
Torrington, Calvary ch. ....	8 00
Haddam ch. ....	3 00
Norwich, 1st ch. ....	7 00
Eastford ch. ....	9 00
Montville, Union ch. ....	7 27
Stamford ch. ....	10 77

## NEW YORK, \$594.80.

Troy, Fifth-ave. ch. ....	80 69
Rochester, Lake-ave. ch., "Farther Lights" Society ..	50 00
Yonkers, Warburton-ave. S. S. children of Riverdale-ave. Branch S. S. ....	2 37
Adams Center Y. P. S. C. E. ....	5 00
Hoosick Falls, 1st ch. ....	14 82
Brooklyn, Emmanuel ch. Boys' Mission Band, tow. sup. of one teacher at Lukunga, care Rev. A. Sims, M.D. ....	15 00
Parishville ch. ....	2 65
Johnstown, 1st S. S. tow. sup. of work, care Miss Z. A. Bunn .....	5 00
Fairport, 1st B. Y. P. U. tow. expenses of Mr. Moody ..	10 00
Cherry Creek, Mrs. S. B. Robertson, Tr. ....	14 00
Bolton ch. Rev. J. M. Blanchard .....	1 00
Hemlock Lake S. S. tow. sup. Bago, nat. pr. care Rev. E. G. Phillips, Tura, Assam ..	14 00
Springfield ch. ....	6 00
" S. S. ....	1 50
" Y. P. S. C. E. ....	5 00
Monroe Asso., per A. H. Cole, Treas.: Greece ch. a friend, \$50; Rochester, Lake-ave. ch., \$215; do. Meigs-st. Y. P. S. C. E. \$5.00 .....	270 00
White Plains, Miss Annie Hindley .....	10 00

Wellburg, 1st ch. ....	\$10 00
Albany, Tabernacle ch. ....	23 40
Wellsville ch. ....	7 00
Parkside ch. ....	18 00
Masonville ch. ....	8 00
Warsaw Y. P. S. C. E. tow. sup. M. Samson .....	2 70
Adirondack ch. ....	3 00

## NEW JERSEY, \$134.30.

New Brunswick, a friend for Bible work in Burma .....	5 00
Orange, North Orange B. Y. P. U. tow. sup. of Kurosana, care Prof. E. W. Clement .....	15 00
Haddonfield, J. D. Lynde, for Baptist College, Rangoon, care Rev. J. N. Cushing .....	50 00
Asbury Park, 1st ch. ....	5 00
Florence ch. add'l .....	2 55
Pemberton ch. ....	19 25
Atlantic Highlands, 1st Y. P. S. C. E. for San Hai Dei, care Rev. C. H. Heptonstall .....	15 00
Trenton, Central Y. P. S. C. E. for nat. pr. care Rev. W. A. Stanton .....	12 50
Cape May City Y. P. Societies for Cah Min, care Rev. L. W. Cronkhite .....	10 00

## PENNSYLVANIA, \$353.66.

Pleasant Grove ch. ....	3 07
Philadelphia, Gethsemane King's Daughters for sup. nat. pr. care Rev. L. W. Cronkhite .....	11 00
Philadelphia, Gethsemane ch. add'l .....	10 00
Philadelphia, Manatawna ch. "New Tabernacle ch. add'l .....	32 16
Philadelphia, New Tabernacle S. S. Class No. 6, for nat. pr. care Rev. L. W. Cronkhite .....	12 50
Philadelphia, Wissahickon B. Y. P. U. and S. S. for nat. pr. care Dr. W. H. Leslie ..	12 50
Philadelphia, Lower Dublin ch. add'l .....	26 00
W. M. Scott .....	10 00
Wayne, Central ch. ....	30 00
Blakely ch. ....	20 45
Carbondale, Berean ch. ....	28 40
Altoona, 1st ch. ....	65 05
" Memorial ch. ....	17 90
Great Bethel Y. P. S. C. E. ....	1 36
Bradford, 1st ch. ....	22 00
Wilkinsburg ch. quarterly col. Brookfield ch. ....	29 32
Prospect Hill ch. ....	11 45

## WEST VIRGINIA, \$115.05.

Morgantown, J. N. B. Woodson .....	1 00
Palatine ch. ....	2 50
Various churches in Goshen Asso. ....	9 60
Mud River ch. ....	6 58
Central Big Creek ch. ....	40
Two Run, B. M. League .....	75
Sistersville ch. ....	14 28
Williamstown Jr. B. Y. P. U. Briscoe Run ch. ....	12 50
South Parkersburg ch. ....	1 00
Kanawha ch. ....	1 50
Willow Dale ch. ....	1 85
Big Tygart's Creek ch. ....	1 22
Pleasant Valley ch. ....	5 00
Mt. Zion ch. ....	5 00
Elizabeth ch. ....	1 95

Sarepta ch. ....	\$2 57
Ebenezer ch. ....	75
Bethel ch. ....	3 65
Murphytown ch. ....	50
Union Valley ch. ....	2 65
Middle Ridge ch. ....	2 10
Boothville ch. ....	11 55
" S. S. ....	1 85
Coon's Run ch. ....	1 20
Simpson's Creek ch. ....	21 10

## OHIO, \$254.53.

Fredericktown ch. ....	8 92
" B. Y. P. U. ....	4 36
Cleveland, 1st Sw. ch. King's Army for nat. pr. care Rev. O. Hanson .....	17 00
Columbus, North B. Y. P. U. for China .....	67
Columbus, do. for Europe .....	3 4
" do. for Japan .....	62
" North Jr. B. Y. P. U. for China .....	50
Columbus, do. for Europe .....	39
" do. for Japan .....	70
Dayton, 1st B. Y. P. U. ....	60 00
White Eyes Plains ch. ....	2 50
Blue Ash, Mary Alger, Treas. Sheffield ch. ....	6 70
Perry ch. ....	5 00
" Y. P. S. C. E. ....	24 00
Haviland ch. ....	3 13
Old Cambridge ch. ....	3 25
Cambridge ch. ....	6 25
Will's Creek ch. ....	3 78
Bird's Run ch. ....	1 86
Roxabelle ch. ....	5 00
Sandusky ch. special .....	5 00
Tippecanoe City S. S. ....	1 33
Loudonville ch. ....	1 85
" S. S. ....	5 60
G. Bascom .....	4 40
Cincinnati, Ninth-st. ch. ....	5 00
Middletown ch. ....	17 90
Mt. Vernon ch. ....	10 00
Owl Creek B. Y. P. U. ....	21 46
Leatherwood ch. ....	39
Ohio ch. ....	52
Ice Creek S. S. ....	3 25
Whealersburg ch. ....	65
Ironton S. S. ....	1 00
Moscow ch. ....	7 00
Zanesville, Fair Oaks ch. ....	1 10
" .....	14 41

## INDIANA, \$198.16.

New Albany, Tabernacle S. S. and C. E. ....	10 00
Indianapolis, College-ave. ch. Mt. Zion ch. ....	50 92
Greensburg ch. ....	3 76
Smithland ch. ....	20 00
Oswego ch. ....	3 35
Acton ch. ....	70
Brookfield ch. ....	7 10
Lawrence ch. ....	2 00
New Bethel ch. ....	1 00
Madison, Rev. J. O. Burroughs, tow. sup. "A He," care Rev. J. W. Carlin, China .....	6 75
Mt. Pleasant, 1st ch. ....	12 50
Bluffton ch. ....	7 00
Liberty Center ch. ....	31 10
Bear Creek ch. ....	3 00
Liberty ch. ....	1 35
Richmond ch. ....	6 10
Alexandria ch. ....	10 00
Orestes ch. ....	18 14
" .....	3 39

## ILLINOIS, \$259.67.

Aurora, 1st B. Y. P. U. ....	5 00
Alhambra ch. ....	25
East St. Louis ch. ....	10 80
" " A. C. Darrow .....	2 00
Edwardsville ch. ....	75

O'Fallon, G. W. Darrow	\$1 00
Smoke Hill ch.	8 15
Downer's Grove ch.	22 00
Normal ch.	11 00
Arthur ch.	3 00
Atwood ch.	2 00
Danville ch.	2 50
Indianola ch.	2 36
Mahomet ch.	18 10
Urbana B. Y. P. U.	1 00
Bois d'Arc ch.	5 00
Jerseyville S. S.	5 44
Manchester ch.	2 40
Chicago, La Salle-ave. ch.	65 85
Makanda ch.	4 25
Damascus ch.	4 65
Galena ch.	2 75
Tampico ch.	3 00
Moline, 1st ch.	26 75
" S. S.	1 79
" Mr. and Mrs. Ira Martin	5 00
Rockford, State-st. ch.	15 50
Roseville S. S. for sup. Utloori Ramiah, care Dr. Clough, Ongole	12 50
Sycamore, Sw. Chas. Sparre	5 00
Sw. Gen. Conf. for Spain	8 78
Athensville ch.	1 10

## IOWA, \$622.38.

Emerson ch.	1 25
" S. S.	2 50
Afton, Emmanuel ch., Star S. S.	1 22
Osage, Rev. E. L. Benedict, deceased	500 00
Shenandoah ch.	24 60
Sioux City, 1st ch.	12 50
Sibley ch.	12 00
" S. S.	3 00
Ayrshire ch.	10 00
Sac City ch.	17 00
Logan ch.	17 81
Decorah S. S.	8 00
K. City Band.	12 50

## MICHIGAN, \$52.78.

Oakland ch.	7 00
Birch Run ch.	1 00
Oxford ch.	10 00
Belding ch.	4 00
Grand Rapids, Wealthy-ave. B. Y. P. U. tow. sup. B. W. in India	3 35
Port Austin ch.	5 00
Watertown ch.	1 50
Napoleon ch.	1 30
Marquette ch.	10 82
Bear Lake ch.	5 14
Evart ch.	50
Niles ch.	3 17

## MINNESOTA, \$95.13.

Clinton Falls ch.	7 13
Waterville ch.	2 50
Lakeland ch.	25 00
Oscar, M. Heyseth	10 00
St. Paul, P. A. Johnson	25 00
" Y. P. Soc. for Sa-Ka-Kah, care Dr. Bunker	20 00
Lake Benton, Dan. ch. for Rev. C. Nelson, Africa	5 50

## WISCONSIN, \$40.12.

Lancaster ch.	8 25
Bay View ch.	10 00
New Cassell ch.	9 42
Burlington, Anna E. Noble	1 00
Union Grove, Dan. ch. for Nelson Fund	11 45

## MISSOURI, \$36.

Verona, Isaac B. Young	36 00
------------------------	-------

## KANSAS, \$163.71.

Hillsboro, J. F. Harms	\$50 00
Strong City ch.	15 70
McPherson S. S.	3 87
Peabody S. S.	3 80
Cato ch.	2 60
Garlington, C. Tefft	15 00
Moran ch.	1 48
Highland ch.	3 00
Sedan ch.	3 25
Cedarvale ch.	5 40
Philadelphia ch.	50
Otto ch.	50
Caney ch.	1 00
Cana Falls ch.	8 13
Pooler Creek ch.	1 00
Kansas City Y. P. S. tow. sup. nat. pr.	12 50
Burden ch.	29 33
Little Walnut ch.	6 65

## NEBRASKA, \$93.21.

Chadron, Mrs. E. A. Weir for the Forward Movement	5 00
Wymore ch.	7 00
Hebron ch.	3 15
Tobias ch.	6 60
Good Hope ch.	7 05
Diller ch.	1 00
Broken Bow ch.	4 88
" S. S.	1 25
" Mrs. Haddon	2 00
Gandy ch.	7 05
Chapman ch.	8 61
" S. S.	2 00
Tate ch.	7 10
Burchard ch.	2 00
Mt. Zion, L. Fisher	50
South Omaha ch.	3 00
Fairfield ch.	2 00
Juniata ch.	1 41
Moorefield, Rev. E. T. Stennette	1 00
Somerset ch.	1 00
York ch.	9 20
Octavia ch.	2 70
Shelby, B. F. Brown	2 00
Bellwood ch.	4 06
Stromsberg, Mrs. Carlson	25

## COLORADO, \$31.68.

Montrose ch.	4 40
Boulder ch.	27 28

## SOUTH DAKOTA, \$5.00.

Sioux Falls, Sw. ch.	5 00
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## WYOMING, \$36.

Cheyenne, O. Templeton	36 00
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## TENNESSEE, \$25.

Nashville, Joannah P. Moore, tow. sup. of Rev. Jno. Firth, Assam	25 00
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## NORWAY, \$74.73.

From Baptist friends, \$40;	
\$34 73	74 73

## MISCELLANEOUS, \$329.20.

General Missionary Society of German Baptist churches of North America, per J. A. Schulte, Treas.	329 20
Total	\$4,464 49

CORRECTION.—\$611.37 published in the June Magazine as coming from the Denmark Baptist churches

and children, Sweden, should have been reported under Denmark.

## LEGACIES.

Fairfax, Vt., David Rowley	\$565 00
East Longmeadow, Mass., Ellen M. Burt	314 35
Wethersfield, Conn., Merit Butler	777 01
Brooklyn, N. Y., Joseph Wild	225 00
Groton, N. Y., estate Helen D. Peck	500 00
Manlius, N. Y., estate of Horatio Chapman	5 00
Brighton, Ill., Mary Dimond	58 54
	\$2,444 90

Donations and legacies from April 1, 1898, to Aug. 1, 1898.....\$101,049 79

Donations and Legacies from April 1, 1898, to Sept. 1, 1898.....\$107,959 18

Donations received to Sept. 1, 1898:	
Maine	\$465 93
New Hampshire	184 38
Vermont	210 50
Massachusetts	3,568 99
Rhode Island	601 79
Connecticut	802 97
New York	7,612 38
New Jersey	2,706 11
Pennsylvania	4,346 05
Delaware	9 00
District of Columbia	43 34
Maryland	9 87
Virginia	8 50
West Virginia	590 94
Ohio	3,549 24
Indiana	740 31
Illinois	2,484 09
Iowa	1,642 28
Michigan	1,118 81
Minnesota	704 73
Wisconsin	353 58
Missouri	512 57
Kansas	512 13
Nebraska	495 33
Colorado	224 85
California	59,607 15
Oregon	152 90
North Dakota	27 65
South Dakota	181 42
Washington	345 63
Idaho	23 90
Wyoming	36 00
Utah	6 00
Montana	91 70
Arkansas	1 00
Arizona	10 00
South Carolina	4 00
Tennessee	30 00
Louisiana	50 00
Georgia	30 00
Alabama	18 00
Mississippi	5 00
Indian Territory	53 10
Oklahoma	20 94
Canada	5 00
Nova Scotia	10 00
Norway	74 73
Germany	19 00
Assam	50 00
India	31 27
Japan	1,000 00
Miscellaneous	330 20
	\$95,173 26

# DYSPEPSIA

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WHEN writing to our advertising patrons please say that you saw their advertisement in the

BAPTIST MISSIONARY MAGAZINE

## A Beautiful Church

WE have often wondered what element of religion made it necessary for churches to be as dark and gloomy as they usually are, and whether there would be anything wicked or irreligious in a bright, beautiful, cheery and cozy church. The Warren-avenue Church of Boston evidently thinks there is not, for their new audience room is as cheerful and comfortable as if it were a mere place of worldly amusement. It marks a new departure in church interiors, and is a complete revolution from the conventional style of church architecture. The prevailing colors are white, green and gold, and to sit for an hour or two in the lovely room will be helpful to a happy frame of mind. The change was suggested by the pastor, Rev. J. K. Dixon, D.D., and the supervision of the entire work of renovation was given to Mr. J. C. Baird, of Redding, Baird & Co., 83 Franklin street, Boston. The result shows the wisdom of placing the work of renovating a church building unreservedly in the hands of a competent artist, and giving him a free hand in all the details.

The work shows sincerity and thoughtfulness and fine artistic ability, and is in every point executed for the worship and glory of God. It is a strong example of what can be accomplished by a conscientious artist and where confidence is bestowed by the people.

It is hard to individualize any portion of the work. Naturally one's gaze is riveted upon the great front window. To attempt to describe it were useless. The head of Christ in the top of the window is after Hoffman, and to a layman it seems incredible that such a result can be reached in glass. Dr. Dixon and his associates on the Building Committee did a wise and thoughtful act when they placed this entire matter in Mr. Baird's hands, placing in him their entire trust and confidence, and it certainly should be a lesson to other building committees to be frank in the matter, giving a conscientious man a liberal allowance and allowing him to work out the best that can be done for the outlay. Success is bound to be assured where the firm selected is a conscientious and honest one, as illustrated in the new and charming rooms of the renovated Warren-avenue Church.

# ARE YOU MAKING YOUR WILL?

Every person having any property should make a will while in sound health of mind and body. Many Christians every year are providing in their wills for additions to the permanent funds of the Union as well as gifts directly for carrying on missionary work. This is an object which no Christian of wealth should fail to remember.

## FORM OF BEQUEST.

I also give and bequeath to the AMERICAN BAPTIST MISSIONARY UNION ——— dollars, for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor [or executors] to pay said sum to the Treasurer of said Union, taking his receipt therefor within ——— months after my decease.

## FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing (*herein describe the premises with exactness and particularity*) to be held and possessed by said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

## AN INVESTMENT AND AN INCOME.

Owing to the great number of difficulties which have arisen in the courts over the settlement of estates and to the efforts which have been made to defeat the wishes of testators in their bequests, large numbers of persons are giving their funds directly into the hands of the society, and receiving its bond for the payment of interest during their lives if they need it. These bonds are an unquestioned security. They will never be defaulted as long as the Baptist denomination exists. There is no safer form of investment in the world. If the United States Government is destroyed, and the bonds of the United States become worthless, still the Baptist denomination will go on, and the obligations of the great missionary society will stand secure, and every bond be paid to the last cent of obligation. This method of investment offers to those who wish their money to go ultimately to the missionary work the best possible form of securing an income from their property during their lives, and saves them all care and trouble of re-investment, and all fears regarding the settlement of their estates. For full information regarding Wills, Bequests and Annuity Bonds, address

REV. E. F. MERRIAM, *Editorial Secretary*,  
TREMONT TEMPLE, BOSTON, MASS.

### PASTORS AND PARENTS, ATTENTION!

At this season of the year many young men and women leave the country for New York City for a course of study or to begin their business or professional careers.

THE YOUNG MEN'S BIBLE CLASS,  
THE YOUNG LADIES' CLASS FOR BIBLE STUDY,  
THE YOUNG LADIES' BIBLE CLASS,  
CLASS IN THE GREEK NEW TESTAMENT  
THE YOUNG PEOPLE'S SOCIETY,

of the FIFTH AVENUE BAPTIST CHURCH, 4 to 8 West 46th Street (Rev. Wm. H. P. Faunce, D.D., Pastor), desires to reach these young people, and, therefore, asks your aid. If you will send the name and address of any young man or woman you know to be in the city to The Young Men's Class Secretary, Robert A. Shaw, 4 West 46th Street, one of the members of these classes will be very glad to call and invite them to visit the class and church. The classes meet on Sunday mornings, at 9.45, under the leadership, respectively, of Mr. Charles E. Hughes, Mrs. Chas. W. Sanders, Miss Jessie Frances Smith and Professor S. C. Johnston.

THE circulation of Picture Lessons and Bible Lesson Pictures has so increased as to enable the American Baptist Publication Society to reduce the price of these two periodicals. On and after Jan. 1, 1899, Picture Lessons 2½ cents per set, per quarter; Bible Lesson Pictures, 75 cents per quarter.

If you are not already using the periodicals of the American Baptist Publication Society in your Sunday-school, lose no time in sending for them. They are the recognized periodicals of the Baptist denomination. They are comprehensive in scope, of high literary merit, and, considering size and quality, cheaper than can be found elsewhere. For prices see advertisement in another number of this MAGAZINE.

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Standard  
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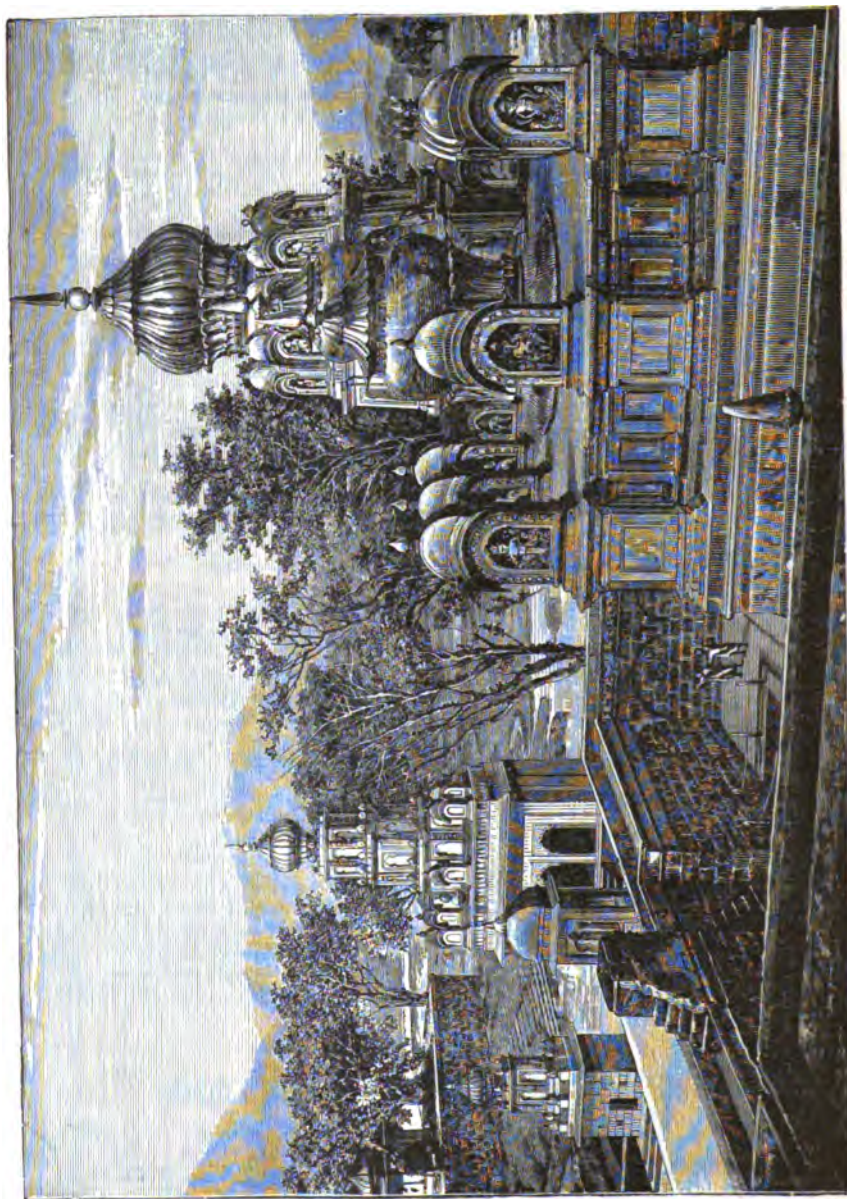
Sample copies sent free on application.



**PREMIUMS** In grateful recognition of the services of those who  
form clubs, we will give An Elegant Illustrated  
Bagster Bible to each one sending in a club of thirty or more at fifty  
cents each, with the money. A Bagster Bible with Sunday-school  
Helps to each one sending in a club of ten or more at sixty-five cents  
each, with the money.

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**BAPTIST MISSIONARY MAGAZINE,**  
TREMONT TEMPLE, BOSTON, MASS.



HINDU TEMPLE, CAWNPORE, INDIA



# The Baptist

## Missionary



## Magazine

Vol. LXXVIII No. 11

NOVEMBER, 1898

**I**NTERRUPTION TO DR. DUNCAN'S JOURNEY.—We are sorry to say that a cable has been received from Port Said saying that Dr. Duncan has been obliged to leave the steamer at the entrance to the Suez Canal. When in London he was not strong, and was obliged to be very careful, but continued his journey. It is feared that the hot weather of the Mediterranean has further reduced his strength and compelled him to change his plans. Full advices by mail will be received in about two weeks, or soon after this MAGAZINE comes to the hands of its readers.

**A**NOTHER LOSS OF MAILS.—We are just learning that many of the missionaries in Burma and Assam did not receive the July number of this MAGAZINE. All were properly mailed, and we are at a loss to know what has become of them unless they went down on the "La Burgogne" off the Nova Scotia coast, as the May MAGAZINES were lost on the "Mecca" off the mouth of the Hugli. It is probable that only part, if any, of the mail for India was in the lost ship, so no attempt to duplicate the whole mailing list will be made, but any missionaries not receiving the July number who desire copies for completing their files will be supplied as far as the remaining stock will allow.

**B**IBLE DAY occurs this year on Sunday, Nov. 13. The Publication Society furnishes the usual material for suitable exercises *free* to all churches and Sunday-schools which will take a collection for Baptist Bible work and send it to the Society. For programs and literature apply to Rev. Robert G. Seymour, D.D., Bible Secretary, 1420 Chestnut Street, Philadelphia, Pa.

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"TAKE hold with God in his steady work of uplifting the world."—EDWARD EVERETT HALE.



GOVERNMENT FAMINE RELIEF WORKS, INDIA. GRADING THE MADRAS-BEZWADA RAILWAY

## THE FAMINE ON THE TELUGU FIELD

**R** EPORTS from our Telugu Mission field in regard to the drought and scarcity of food are less full and satisfactory than we could wish. From all that has been received we gather that while there has not been great suffering on the Nellore field, all the Telugu country to the north as far as our mission stations extend suffered more or less during the winter and spring from the failure of the autumn rains. The rains which should have come in the month of June were eagerly expected, and relief was anticipated. If these rains were abundant and general it would enable the suffering people to plant their grains, and by the time this *MAGAZINE* comes to the hands of our readers, or soon after, relief would begin to be received. In fact abundant rains at that time would lower the price of grains so that the suffering would be to a large extent relieved, as the avaricious dealers in grains who had been waiting for high prices, would be obliged to release their stock, which would be distributed among the people.

As far as we can gather from the scanty reports received, this relief has been experienced on a part of the field, and those portions of the Telugu country cannot now said to be suffering from famine. In other portions the rains were exceedingly scanty and not sufficient to enable the people to plant their grains.



GOVERNMENT FAMINE RELIEF WORKS, INDIA. KANIGIRI CHRISTIANS CARRYING  
BROKEN STONE FOR THE RAILWAY

Consequently the famine there continues with increasing severity, and relief is urgently needed, as will be seen from the following extract from a letter from Rev. George H. Brock of Kanigiri, dated Aug. 23, 1898 :

No rains. Seed-time past. Wells dry, or drying. Tanks dry. Fields barren. Cattle perishing, and people also. The government so far refuses to acknowledge that famine exists. I don't know what you can do. I have not courage to request help, but the Christians are dying, schools are wrecked, teachers are in dire distress. A preacher's wife weeping at my door for her hungry children, is not a cheering sight. It is less cheering to turn her away without help. I mourn for our young churches. Self-support? Where is it?

This pathetic letter from Mr. Brock shows a state of suffering which calls urgently for the assistance of Christians in America. The fact that the government does not recognize the famine is probably due to its limited extent. Famines in India are so common that the government does not feel called upon to institute relief works except in case of famine extending over a considerable district. The fact that in a few portions of the Telugu country starvation is actually upon the people, would hardly move the government to set in motion the extended

machinery necessary for famine relief. Consequently this field and others to which we refer, need special assistance. The Executive Committee of the Missionary Union has made an appropriation of five hundred rupees and sent information to Mr. Brock by cable, to relieve the exigency. We are sure that his appeal will move the hearts of many to come to the assistance of the suffering Christians in the Telugu land. Mr. Brock's statement is reinforced by the following from Rev. W. S. Davis of Allur, dated Aug. 16 :

We have had no rain for planting yet, and everything is all burned up by the heat. Never since I have been in the country have the rains held off so, and never before have things looked so parched and dried at this time of year as now. The large tank upon which we rely for our supply of water, and which at this time of year should be almost full, is empty. This morning I rode across on my bicycle to visit a village on the other side. There has been no water in it for months, and we don't know when there will be. This morning the people to whom we preached said : "How can we receive these words when we have nothing to eat? Sirs, we have no food."

The Nursaravapetta field, in charge of Rev. William Powell, is also suffering in the same manner, and the effect of withholding relief from these suffering Christians is well set forth in the following extracts from his letter dated Aug. 24 :

I wish that much more money had been sent for the relief of our starving brethren here. They believed that the Baptists of America would certainly assist them in this famine, and they now feel quite disappointed and discouraged because they have been left to suffer so intensely for want of food. Some of them say that they have no use for the Christian religion in the future. It remains to be seen what they will do : stand firm or return to heathenism. The friends of our society could certainly have done more to help our poor brethren here, and a grand opportunity to show Christian charity in a time of want has been lost.

It is heartrending to see the emaciated condition of the bodies of many of our members and their children, and now that cholera has visited us many have died from it who would be alive today if they had had sufficient food to eat during the last six months and more.

We presume that other portions of the Telugu field are in the same condition as these stations. Any funds received for the relief of the sufferers from famine will be forwarded to Dr. Downie, the Treasurer of the mission, at Nellore, to be distributed by him to the missionaries in charge of the fields where there is the greatest need.

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**RECOGNITION OF CHRISTIANITY IN JAPAN.** — Mr. Ozaki, the Japanese Minister of Education, has announced himself as in favor of a governmental recognition of missionary schools as far as their secular work is concerned, leaving them free to conduct their religious features in their own way. Of the twenty members of the High Educational Council recently appointed, three are Christians. Two Christians are also on the Managing Committee of the constitutional party of Japan, which shows that a profession of Christianity does not disqualify from political preferment.

## FAREWELL TO DR. CORLIES

**B** RITTON CORLIES, M.D., who started from Philadelphia Sept. 30, for Suichaufu, China, has an unusually interesting history. He was baptized into the fellowship of the Tabernacle Baptist Church, Philadelphia, when he was fifteen years old. His mother, a daughter of Rev. Josiah Goddard, was born in Siam, but was also baptized into the fellowship of the same church when she was but nine years old. Rev. W. H. R. Corlies, his father, now the pastor of the Chester Avenue Baptist Church, Philadelphia, was also received by Dr. George E. Rees into the Tabernacle Church. Thus there was an eminent appropriateness in holding the Farewell Service for Dr. Corlies in the New Tabernacle Church. At this service, on Sunday evening, Sept. 25, Rev. Frank S. Dobbins, Dr. Corlies and Dr. George E. Rees made brief addresses, and Rev. W. H. R. Corlies commended his son to the keeping of the Heavenly Father in the prayer of setting apart. The meeting-house was filled with those who listened with deepest attention. The service was a very spiritual one. Suichaufu, being precisely on the other side of the globe from Philadelphia, is certainly "the uttermost part of the earth." Dr. Corlies, after taking the full course in Mr. Moody's Training School in Chicago, spent four years in one of the great medical colleges of Philadelphia. After that he had a year of hospital practice; thus he is thoroughly prepared for his work. His uncle, Rev. J. R. Goddard, is our missionary at Ningpo, China. So another is added to the grand roll of the descendants of our early Baptist missionaries actively engaged in the work their ancestors nobly helped to found. Dr. Corlies and Miss Hanna, granddaughter of Dr. Judson, who sailed for Burma a few weeks ago, are the first in the third generation to be regularly appointed as missionaries.

**A** N EXALTED CHRISTIAN CHARACTER is revealed in many of the letters which come to the Missionary Union with donations to the work of sending the gospel into all the earth. These epistles cheer and encourage the hearts of the officers at the mission rooms, but from the nature of the case it is not proper to present them to the public. They were not written for publication, but were the warm and earnest expressions of devoted followers of Christ, showing their interest in the world-wide extension of his kingdom. For the inspiration of others, however, we desire to mention one incident of this character. Names we are not permitted to give. A pious and useful pastor of a Baptist Church was recently called to his heavenly reward. He was in the prime of life and the height of successful ministerial labor. His wife sent five hundred dollars to the Missionary Union from the funds received from insurance on his life, because she felt that would be according to his wish. Yet more recently a beloved son in the bloom of his youth has been taken, and the bereaved mother sends to the Union two hundred dollars as a thanksgiving offering that her son was a Christian and she is permitted to believe that he is now with his Savior. How touching and beautiful is the Christian hope and love, which sees in all things good to them that love God, and in the deepest trial finds the brightness of God's mercy!

**THE FORMAL OPENING OF THE CONGO RAILWAY** was a very elaborate affair. It occurred July 2-8, and is estimated to have cost \$100,000. Several visitors from Europe specially representing the King of Belgium and the Belgian Commercial Exchanges, with many journalists, were present. The round trip from Brussels to Leopoldville and return occupied forty-eight days. The road is described as a most daring piece of engineering, and has been very costly. What a change it works in the entire situation in the Congo State is easily seen from the fact that the journey from Matadi to Leopoldville, which formerly required fifteen days, is now made in less than two. The enormous expense in building the road is an investment of commerce with a view to future gains. Shall the people of God be less ready to make investments in hope of bringing eternal salvation to the Congo people?

**THE VICTORY OF THE BRITISH AT OMDURMAN** has opened the whole Upper Nile Valley and Eastern Soudan to the advance of civilization and Christian missions. It can hardly be expected that the Mohammedans will make another serious stand against the further advance of the British army, and communication with Uganda by way of the Nile will undoubtedly soon be established. The French occupation of Fashoda on the Nile will be difficult to maintain so far from the base of supplies on the west coast, and it is reported that Major Marchand has been ordered to evacuate in favor of the British. The opening of the vast territory of the Eastern Soudan means much to the commerce of the world, and is a new call upon the Church of Christ for an occupation by the heralds of the gospel adequate to the magnificent opportunities given by the Head of the Church.

**THE SOLID WALL OF MOHAMMEDANISM** presents a tremendous obstacle to the progress of Christianity. Where it holds sway in the state as well as in religion little impression has been made by the efforts of Christian missionaries. In India and other lands where Mohammedans are numerous, but which are under Christian rulers, there is much to encourage. The Dutch missions in Malaysia report more than twelve thousand converts from Islam, and in India they are numbered by hundreds if not by thousands. An unusually large proportion of the converts become effective preachers for Christ. Another encouraging feature is the growing disintegration apparent in Mohammedanism itself. Independent leaders are multiplying, and every one weakens the strength of the forces of Islam. The most advanced and the most interesting of these schisms is the sect of the followers of Beha in Persia. The Behais have in fact broken entirely away from Mohammedanism, and are one of the most effective forces for its downfall. They reject the Koran and accept every word of the Christian scriptures; and while they know but little of it, are open to arguments based upon the Bible. They cordially welcome Christian missionaries to their homes, gladly listen to their teachings, and the hundreds of thousands of this sect form one of the most interesting and hopeful fields open to the ambassadors of Christ.

## STARTLING EVENTS IN CHINA

**A** WONDROUS thing in China was the new series of edicts sent forth by the emperor. The edicts were ordered posted in all parts of the empire, and announced that the old conservatism of the Chinese government was to be laid aside and a new policy adopted. It was declared that in many respects Western civilization is superior to the existing order of things in the empire, and that it was proposed to adopt the good features and avoid the bad; the aid of the people was invoked in establishing a new postal system throughout the empire, with the assurance that it would materially strengthen the resources of the country; monthly accounts were demanded of all government officials, which were to be published for public inspection; and liberty was granted to practically all the people to memorialize the throne—a privilege which has been previously restricted to certain favored classes. A new day seemed to be dawning for China.

But apparently these ideas were too revolutionary in character for the conservative Chinese, at least for the circles immediately around the throne. Almost immediately on the news of the edicts came the startling intelligence that the emperor had been set aside and his aunt, the empress dowager, had resumed the power she so long exercised as regent. This was followed by a report that the emperor had committed suicide or been murdered. By the latest reports it would seem that he is yet alive, but has been effectually displaced from power, and a new emperor set up who will be merely a puppet in the hands of the empress dowager. This remarkable woman—one of the ablest woman rulers the world has ever seen—is not wholly opposed to Western ideas, but will proceed with reforms in a more cautious manner than was proposed by her nephew, the deposed emperor. At all events it is certain that China can never resume its ancient conservatism. Since the war with Japan foreigners have acquired a right of residence in every part of the empire, which can never be taken away; and foreign ideas have gained a currency and power before which antiquated Chinese notions must surely, if slowly, retire.

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**FOUR LARGE MISSIONS IN BURMA** are now in charge of ladies. This is not because the ladies desire the great responsibilities. They are all calling for relief from the too heavy burdens. But the Missionary Union has not the funds to send the men needed. These important fields are Maubin, now under the sole care of Miss Carrie E. Putnam; Tharrawaddy in charge of Miss Sarah J. Higby, while Miss Zillah A. Bunn has the double responsibilities of the Zigon and Prome Burman work, aided only by Mrs. C. H. R. Elwell, who is a Pwo Karen missionary. Such a state of affairs has never occurred before in the history of the Missionary Union, and it calls for the most heart-searching self-examination on the part of the pastors and members of our churches. Is it right to throw such burdens and responsibilities upon these devoted women?

## WHY NOT DO THE SAME ?

**S**INCE the enlargement and improvement of the BAPTIST MISSIONARY MAGAZINE several thousand have been added to the circle of its readers. During the spring the receipt of new clubs was constant and encouraging. We desire to inaugurate a new fall campaign. Will pastors arrange for some one in every church to receive subscriptions and then announce to the full congregation that the MISSIONARY MAGAZINE can be had at the very low price of FIFTY CENTS A YEAR in clubs of thirty or in clubs equal to ten per cent of the members of the church? This makes the chances for small churches as good as for large. Under this we have received two clubs of one each where churches have less than ten members, and the size of the clubs runs all the way up to more than eighty. *Will not every pastor try for a club for the MISSIONARY MAGAZINE in his church this fall?*

We are trying to make the *best missionary magazine published*, and have much encouragement to believe we are succeeding. The following letters will show what able brethren of editorial experience think of the MAGAZINE :

REV. D. L. LEONARD, D.D., associate editor of *The Missionary Review* :

I desire to congratulate you on the great beauty and excellence of your **Missionary Magazine**. About one hundred come to my table, but none that I am more glad to get.

REV. D. C. RANKIN, D.D., editor of *The Missionary*, Nashville, Tenn. :

I congratulate you on your beautiful magazine. The improvement exceeds that shown by any other magazine of the kind. It is now a thing of beauty, and deeply interesting as well.

REV. E. E. CHIVERS, D.D., editor of *The Baptist Union*, organ of the Baptist Young People's Union of America :

Though old it shows no sign of feebleness. On the contrary, there is a growing freshness and vivacity which betoken renewed vigor. There is not a dull page between the covers. The contents, interesting in themselves, are made more attractive by illustrations.

### TERMS

**ONLY FIFTY CENTS** in clubs of **THIRTY** or more.

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PRAYER-MEETING HILL, ONGOLE, INDIA

## WHAT HATH GOD WROUGHT ?

**T**HE following interesting and valuable statistical tables of the contributions of Christians in America to missions, with the results, have been carefully prepared by A. H. Nelson, Esq., of Chicago, to whom we are greatly indebted for the privilege of publishing them. He was inspired to the vast work and care required in the preparation of these tables by the repeated and accumulating debts of the foreign mission societies of this country. Himself a careful student of missionary statistics, he had been impressed for a long time with the large results of foreign missionary work in proportion to the money invested in it, and felt deeply that Christians in this country needed to be more fully informed in regard to the large spiritual returns for their investment in foreign missionary work. He has been engaged for several years in the preparation of these tables, which are made up chiefly from official returns from the various boards, and consequently reliable. He also states that the total membership of all the churches and religious societies in the United States in 1897, was 26,207,340. Deducting the reported membership in the Roman Catholic churches, 8,410,592, the Protestant churches and other religious bodies number 17,796,748. The membership for 1897 in the Protestant churches engaged in foreign mission work was 10,474,102. Of that number 9,179,315, or nine-tenths of the whole, were in the churches whose work and its results during the past eight years are reported in the tables below. Our God is marching on and giving to his Son the heathen as his inheritance and the uttermost parts of the earth for his possession.

We bespeak for these carefully prepared tables intelligent study. They will well repay a careful comparison. As far as Baptists are concerned, Mr. Nelson calls special attention to the fact that while their contributions have been less per member than that of most of the other Protestant churches, the results as reported in these tables have been larger proportionately than those reported by any other denomination.

## WHAT GOD HATH WROUGHT

DURING THE PAST EIGHT YEARS THROUGH THE FOREIGN MISSION SOCIETIES OF THE BAPTIST, CONGREGATIONALIST, METHODIST  
AND PRESBYTERIAN CHURCHES OF THE UNITED STATES

YEAR.	DENOMINATION—BRANCH.	COMMUNI- CANTS.	CONTRIBUTED FOR FOREIGN MISSIONS.	CONTRIB- UTED PER CAPITA.	COMMUNI- CANTS IN FOR. MISS. CHURCHES.	CONTRIBUTED BY FOREIGN MISSION CHURCHES.	CONTRIB- UTED PER CAPITA.	WORKING FORCE ON FIELD.	ADDED DURING YEAR.	COST OF FOREIGN MISSIONS.	COST PER CONVERT.
1890	BAPTIST { North.....	825,569	\$492,274	\$0.60	152,642	\$54,144	\$0.36	1,645	15,062	\$525,826	\$24.90
	South.....	1,194,520	109,174	.10	2,213	4,981	2.10	164	409	104,283	255.00
	Total.....	2,020,089	\$601,448	\$0.30	154,855	\$59,525	\$0.39	1,809	15,471	\$630,209	\$40.73
	CONGREGATIONALIST.....	506,832	\$642,781	\$1.26	36,000	\$117,494	\$3.26	2,960	4,500	\$702,946	\$170.00
	METHODIST { Episcopal.....	2,283,967	\$566,347	\$0.25	74,731	\$11,364	\$0.15	546	11,189	\$609,109	\$54.43
	E. South.....	1,254,927	251,299	.20	5,035	5,170	1.02	232	641	330,977	516.00
	Protestant.....	132,703	20,770	.15	210	240	1.18	21	14	18,897	134.00
	Total.....	3,671,597	\$838,416	\$0.22	79,974	\$16,774	\$0.21	799	11,844	\$958,983	\$81.00
	PRESBYTERIAN { U. S. A.....	775,903	\$794,066	\$1.00	26,794	\$41,357	\$1.65	1,302	2,753	\$907,972	\$329.00
	United.....	168,791	107,627	.64	1,207	4,317	3.67	128	380	105,293	292.00
1891	Cumberland.....	94,069	100,539	1.06	9,568	7,167	.75	510	2,535	100,539	39.20
	Total.....	1,632,216	20,226	.12	503	1,620	3.02	16	54	18,311	335.00
	Total.....	1,201,999	\$1,022,458	\$0.85	38,072	\$57,361	\$1.50	1,966	5,702	\$1,132,115	\$200.00
	GRAND TOTAL, 1890.....	7,400,517	\$3,105,103	\$0.42	308,001	\$251,154	\$0.81	7,514	37,517	\$3,484,258	\$92.87
	BAPTIST { North.....	853,360	\$569,772	\$0.66	103,881	\$72,007	\$0.44	1,894	18,549	\$574,333	\$30.86
	South.....	1,235,765	113,522	.09	2,377	2,157	.90	163	361	114,466	317.00
	Total.....	2,089,125	\$703,294	\$0.33	166,258	\$74,164	\$0.44	1,997	18,910	\$688,799	\$36.40
	CONGREGATIONALIST.....	525,097	\$743,104	\$1.40	38,000	\$115,530	\$3.04	3,186	3,550	\$824,048	\$232.00
	METHODIST { Episcopal.....	2,366,549	\$622,912	\$0.26	91,325	\$12,258	\$0.13	543	9,153	\$570,052	\$62.38
	E. South.....	1,254,927	284,324	.23	5,940	14,255	2.38	274	947	288,122	314.00
1891	Protestant.....	140,513	24,967	.18	217	290	1.33	28	19	23,647	1,297.00
	Total.....	3,782,049	\$942,203	\$0.25	97,522	\$26,803	\$0.27	843	10,119	\$891,821	\$87.74
	PRESBYTERIAN { U. S. A.....	806,796	\$942,090	\$1.16	26,404	\$40,423	\$1.73	1,421	2,875	\$972,517	\$348.00
	United.....	174,065	112,052	.65	2,600	2,400	1.37	150	274	11,705	408.00
	Cumberland.....	95,940	106,117	1.09	9,832	7,438	.76	588	948	103,296	108.00
	Total.....	1,076,872	25,306	.14	632	1,812	2.80	87	63	27,848	442.00
	Total.....	1,292,572	\$1,144,005	\$0.90	41,030	\$40,223	1.40	2,100	4,160	\$1,215,456	\$267.00
	GRAND TOTAL, 1891.....	7,028,543	\$3,672,003	\$0.47	312,810	\$278,020	\$0.81	8,222	36,730	\$3,010,124	\$104.50

1892	BAPTIST { North..... South..... }		859,812 1,292,221	\$474,910 114,325	\$0.78 .09	109,729 2,723	\$244,359 3,564	\$1.44 1.45	1,929 172	12,856 537	\$903,701 124,792	\$70.20 232.00
	Total.....		2,142,033	\$789,235	\$0.36	172,562	\$248,315	\$1.45	2,101	13,393	\$1,028,493	\$76.81
	CONGREGATIONALIST.....		642,725	\$716,837	\$1.32	40,000	\$92,723	\$2.32	3,134	3,500	\$840,839	\$240.00
	{ Episcopal.....		2,442,027	\$635,800	\$0.26	90,790	\$12,171	\$0.13	513	7,649	\$621,798	\$31.28
	{ E. South.....		1,305,705	349,585	.26	6,709	12,199	1.89	214	739	277,510	280.00
	{ Protestant.....		148,001	22,720	.16	260	430	1.72	17	60	20,720	\$45.00
	Total.....		3,895,333	\$1,008,085	\$0.25	97,749	\$25,300	\$0.25	774	8,438	\$920,028	\$109.00
	{ U. S. A.....		830,179	\$931,992	\$1.12	30,479	\$38,731	\$1.23	1,598	3,430	\$1,002,683	\$992.00
	{ U. S.....		182,516	127,811	.70	2,702	5,396	2.33	240	391	138,247	358.00
	PRESBYTERIAN { United.....		98,377	112,816	1.14	10,485	8,029	7.76	500	1,310	111,570	85.16
1893	{ Cumberland.....		171,869	22,313	.13	650	2,148	3.30	29	89	27,201	306.00
	Total.....		1,282,681	\$1,194,232	\$0.93	44,296	\$55,212	\$1.24	2,377	5,220	\$1,279,761	\$245.00
	GRAND TOTAL, 1892.....		7,862,772	\$3,708,380	\$0.47	354,507	\$421,550	\$1.18	8,386	30,551	\$4,069,121	\$133.00
	BAPTIST { North..... South..... }		884,402 1,321,540	\$485,000 154,700	\$0.54 .11	185,228 2,923	\$75,218 5,360	\$0.46 1.83	2,058 177	11,450 383	\$694,697 126,870	\$50.87 231.00
	Total.....		2,205,942	\$639,700	\$0.29	188,151	\$80,578	\$0.43	2,235	11,833	\$821,567	\$70.27
	CONGREGATIONALIST.....		561,631	\$705,132	\$1.25	41,552	\$115,245	\$2.77	3,298	3,461	\$768,333	\$222.00
	{ Episcopal.....		2,524,053	\$568,884	\$0.25	119,287	\$12,486	\$0.10	627	10,690	\$664,819	\$62.10
	{ E. South.....		1,345,200	244,735	.18	6,811	8,898	1.15	283	1,002	273,794	273.00
	{ Protestant.....		156,602	21,886	.14	334	713	2.13	18	72	14,210	290.00
	Total.....		4,025,855	\$835,505	\$0.20	126,432	\$22,085	\$0.17	928	11,764	\$952,823	\$31.00
1893	{ U. S. A.....		855,089	\$1,014,504	\$0.11	31,324	\$42,347	\$1.35	1,647	3,452	\$1,008,124	\$293.00
	{ U. S.....		188,546	143,774	.76	2,800	1,600	2.55	265	580	140,501	251.00
	PRESBYTERIAN { United.....		100,548	115,893	1.15	10,576	11,719	1.10	604	1,130	109,255	96.87
	{ Cumberland.....		177,404	28,176	.14	716	1,960	2.73	44	171	23,788	138.00
	Total.....		1,321,587	\$1,290,347	\$0.98	45,416	\$57,526	\$1.26	2,560	5,313	\$1,281,668	\$241.00
	GRAND TOTAL, 1893.....		8,115,015	\$3,479,684	\$0.42	401,551	\$275,434	\$0.68	9,021	32,371	\$3,824,391	\$118.00

## WHAT GOD HATH WROUGHT—Continued

YEAR.	DENOMINATION—BRANCH.	COMMUNI- CANTS.	CONTRIBUTED FOR FOREIGN MISSIONS.	CONTRIB- UTED PER CAPITA.	COMMUNI- CANTS IN FOR. MISS. CHURCHES.	CONTRIBUTED BY FOREIGN MISSION CHURCHES.	CONTRIB- UTED PER CAPITA.	WORKING FORCE ON FIELD.	ADDED DURING YEAR.	COST OF FOREIGN MISSIONS.	COST OF CONVERT.
1894	BAPTIST { North.....	937,401	\$651,882	\$0.69	190,998	\$77,215	\$0.22	2,081	11,791	\$564,199	\$47.85
	{ South.....	1,393,351	110,802	.09	8,328	5,944	1.80	183	629	125,967	200.00
	Total.....	2,300,753	\$662,684	\$0.20	199,326	\$83,159	\$0.43	2,266	12,420	\$690,166	\$46.37
	CONGREGATIONALIST.....	583,539	\$679,285	\$1.50	41,187	\$89,145	\$2.16	3,441	3,055	\$733,051	\$200.00
	{ Episcopal.....	2,681,639	\$592,940	\$0.22	135,933	\$12,288	\$0.09	638	14,655	\$537,800	\$37.37
	METHODIST { U. S. ....	1,400,414	280,862	.18	7,833	9,652	1.24	346	1,024	286,238	260.00
	{ Protestant.....	168,413	20,688	.12	340	640	2.00	18	72	13,869	153.00
	Total.....	4,250,466	\$854,630	\$0.20	144,006	\$22,610	\$0.15	1,002	15,751	\$817,927	\$51.92
	{ U. S. A. ....	885,987	\$941,552	\$0.94	30,453	\$98,764	\$2.84	1,741	3,141	\$986,921	\$316.00
	PRESBYTERIAN { U. S. ....	199,167	132,352	.66	2,653	2,266	.85	276	160	133,710	835.00
1895	{ United.....	104,068	112,315	1.08	11,635	13,167	1.10	607	1,119	98,156	53.26
	{ Cumberland.....	184,153	25,778	.14	617	740	1.20	42	49	30,491	622.00
	Total.....	1,383,360	\$1,111,977	\$0.80	44,778	\$102,937	\$2.30	2,666	4,469	\$1,259,277	\$281.00
	GRAND TOTAL, 1894.....	8,518,120	\$3,308,576	\$0.38	424,299	\$297,851	\$0.70	9,375	35,695	\$3,500,421	\$98.06
	BAPTIST { North.....	956,940	\$666,659	\$0.69	195,018	\$289,532	\$1.49	2,101	11,532	\$606,825	\$52.53
	{ South.....	1,431,041	135,434	.09	3,493	6,072	1.74	145	581	129,797	223.00
	Total.....	2,387,981	\$802,193	\$0.33	198,511	\$295,605	\$1.50	2,246	12,133	\$736,622	\$60.71
	CONGREGATIONALIST.....	602,587	\$840,804	\$1.22	44,413	\$109,603	\$2.47	3,679	3,266	\$715,231	\$219.00
	{ Episcopal.....	2,766,689	\$683,629	\$0.20	147,993	\$13,117	\$0.09	933	15,538	\$612,879	\$39.39
	METHODIST { U. S. ....	1,495,141	237,357	.16	7,890	11,305	1.43	372	55	249,731	4540.00
1896	{ Protestant.....	178,681	19,804	.11	375	296	.79	24	61	18,582	304.00
	Total.....	4,370,480	\$820,792	\$0.19	155,470	\$24,718	\$0.16	1,089	15,674	\$881,242	\$46.92
	{ U. S. A. ....	922,904	\$985,709	\$0.93	32,104	\$65,828	\$2.05	1,943	3,722	\$976,102	\$292.00
	PRESBYTERIAN { U. S. ....	265,969	142,059	.70	2,004	3,389	1.79	287	379	127,689	337.00
	{ United.....	107,386	119,340	1.10	10,901	12,068	1.10	612	1,263	125,722	96.14
	{ Cumberland.....	193,593	31,143	.16	650	1,909	3.00	55	50	29,965	696.00
	Total.....	1,427,692	\$1,156,281	\$0.81	45,689	\$83,392	\$1.82	2,997	5,434	\$1,266,468	\$231.00
	GRAND TOTAL, 1895.....	8,788,740	\$3,722,070	\$0.42	444,053	\$513,318	\$1.16	9,911	36,507	\$3,692,663	\$98.40

1896	BAPTIST { North..... South.....		999,107	\$467,201	\$0.47	200,236	\$196,147	\$0.98	2,155	11,725	\$530,955	\$49,54
	Total.....		1,468,991	102,056	.08	3,801	6,278	1.39	246	735	116,569	159.00
	CONGREGATIONALIST.....		2,468,098	\$569,257	\$9.23	204,037	\$202,425	\$0.99	2,401	12,460	\$697,524	\$55.98
	Total.....		615,195	\$874,872	\$1.34	43,043	\$107,509	\$2.50	3,506	3,051	\$627,969	\$209.00
	(Episcopal {		2,831,757	\$586,800	\$0.27	159,730	\$13,570	\$0.09	701	21,359	\$560,396	\$26.23
	METHODIST { E. South.....		1,462,414	244,402	.17	8,758	13,262	1.51	405	866	236,737	273.00
	Protestant.....		186,362	18,837	.10	375	271	.72	24	53	13,280	260.00
	Total.....		4,480,583	\$860,099	\$0.19	168,861	\$27,103	\$0.16	1,130	22,278	\$910,473	\$36.33
	{ U. S. A.....		943,716	\$979,749	\$0.93	30,882	\$88,384	\$2.83	2,101	3,099	\$929,239	\$300.00
	PRESBYTERIAN { U. S. United.....		210,539	143,741	.68	3,156	4,760	1.50	264	508	154,405	804.00
1897	Cumberland.....		109,462	122,939	1.12	11,586	14,114	1.21	746	1,709	124,857	73.00
	Total.....		165,947	31,374	.19	673	860	1.45	80	76	33,443	443.00
	Total.....		1,429,564	\$1,177,803	\$0.82	44,297	\$108,238	\$2.86	3,161	5,392	\$1,241,944	\$230.00
	GRAND TOTAL, 1896.....		8,093,440	\$3,422,031	\$0.38	462,238	\$445,275	\$0.96	10,108	43,181	\$3,877,910	\$89.83
	BAPTIST { North..... South.....		1,042,004	\$949,477	\$0.81	201,867	\$87,193	\$0.43	3,945	13,197	\$557,873	\$42.27
	Total.....		1,529,191	125,081	.08	4,760	6,558	1.36	190	701	102,570	14.61
	CONGREGATIONALIST.....		2,571,195	\$975,158	\$0.38	206,527	\$93,751	\$0.45	4,135	13,898	\$660,443	\$47.52
	Total.....		625,864	\$762,585	\$1.22	44,606	\$113,039	\$2.53	3,499	3,919	\$688,414	\$176.00
	(Episcopal {		2,853,257	\$577,480	\$0.20	169,629	\$14,491	\$0.07	566	18,261	\$539,160	\$24.04
	METHODIST { E. South.....		1,478,431	354,705	.24	8,928	17,540	1.96	305	272	241,109	886.00
1897	Protestant.....		190,640	20,058	.10	376	300	.80	33	62	15,298	246.00
	Total.....		4,522,323	\$952,303	\$0.21	178,933	\$32,331	\$0.18	904	18,595	\$795,567	\$42.06
	{ U. S. A.....		960,911	\$908,928	\$0.84	30,644	\$92,804	\$3.03	1,802	3,140	\$936,061	\$237.00
	PRESBYTERIAN { U. S. United.....		211,694	146,478	.69	3,948	3,548	1.27	263	523	146,841	280.00
	Cumberland.....		111,681	120,520	1.08	12,083	17,239	1.43	812	1,641	126,257	76.94
	Total.....		175,642	38,214	.22	607	1,270	2.09	23	98	43,681	445.00
	Total.....		1,459,928	\$1,114,140	\$0.80	46,282	\$114,961	\$2.46	2,930	5,402	\$1,252,840	\$232.00
	GRAND TOTAL, 1897.....		9,179,315	\$3,804,186	\$0.42	476,948	\$354,082	\$0.74	11,468	41,814	\$3,997,264	\$81.24



## THE BAPTIST THEOLOGICAL SEMINARY, RAMAPATAM

REV. JOHN MCLAURIN, D.D., OOTACAMUND, INDIA



VER twenty-six years ago in the small days of the mission the seminary was opened, and in this quarter of a century, during famine and plenty, during sunshine and storm, it has held on its way, sending out streams of consecrated intelligence into the Telugu country. One and another has led its dusky sons and daughters in their search for truth. He who opened it has long dwelt in the cloudless presence of our Lord; he who longest ruled its destinies, whose monument it is, and whose name is still cherished in many hearts, rests from his toils in the far West,

while our latest with his family are about embarking for their first furlough.

Fourteen missionaries, besides the principal and vice-principal, gathered from the extremest points of our field to participate in the exercises of the graduation of the class of 1898. Two subjects were presented on Wednesday morning. The first was, "Life of Paul and New Testament History." The class was well up in this most interesting subject, and deeply interested the visitors. Principal Heinrichs was the teacher. "Church History, A.D. 100-313," under J. Benjamin, was the second. To men who previous to their entrance into

the seminary knew absolutely nothing of any history, or even of the common knowledge of men and nations, this was a difficult subject, but it is marvellous how much they got out of it. In the afternoon Prof. W. L. Ferguson led forward his young theologians. "The Attributes of God" was their subject. To think that men and women who twenty years ago were pariahs, semi-slaves and heathens should pass a tolerable examination on such a subject is a mighty miracle! Teacher B. Yohan next led forth the class in "The Book of Ecclesiastes." Suffice it to say that the students seemed to know much more about this book than the visiting examiners. Few questions were asked.

Twenty-five years ago the writer baptized Teacher B. Yohan along with seventy-nine others, in a tank on the Ongole field. It was no small joy to see the boy of long ago now become the man, the Christian, the teacher and the leader of today.

Thursday morning began with theology again: "The Trinity." Professor Ferguson had faithfully drilled this class. The class had learned much of this sublime and mysterious subject. They had also been given awe-inspiring and love-inspiring glimpses into the nature and character of the great God whom they loved, trusted and served. "The Revelation, Contents and Exegesis" next engaged the attention of the class. This writer at least envied the confidence with which these brethren expounded bowls and beasts, signs and seals, plagues and prophecies. It is a great advantage in the battle of life firmly to believe something, even if one does not know very well why.

Teachers J. Benjamin and D. Nursiah presented the last two classes with "The Gospel of Mark; Historical Outline" and "Church History, A.D. 1073-1517" as their subjects. D. Nursiah is a new teacher, is from Nellore, and fully justifies the choice of the trustees in his election.

Friday morning there was a wedding.

Here the East and the West join hands. Here as there weddings follow fast on graduations, but Friday afternoon supplied the great event of the gatherings; then the graduates "said their pieces." The great hall of "the Cathedral of South India" was filled with a brilliantly attired audience. It was a thought-provoking, gratitude-compelling and praise-inspiring company. In front sat the large and intelligent-looking graduating class, which included *five* women. Behind them, row on row, sat the friends and visitors — men and women who in most cases were, with their parents, less than a generation ago, outcasts, semi-barbarian heathens. Their intelligent faces, their eager interest, their quiet, dignified bearing and their clean, well-clothed bodies were eloquent tributes to the power of the gospel. Facing these regenerated sons of the soil sat professors, teachers and missionaries, graded from the grandfather of gray hairs to the latest recruit. Dr. Clough was not able to be present, else we would have had the Nestor of the Telugu mission along with the latest arrival. He was at Ongole engaged in the characteristic work of saving the Telugus from famine.

Six of the graduating class represented their fellows in addresses. The following list will give an idea of the trend of thought in the class: "The Unity of the Race," "The New Birth and Life," "India in the Light of Revelations, Sixth Chapter," "The Good Results of Christianity to India," "The Kali Yuga and Christian Eschatology" and "The Need of Spirit-filled Evangelists." The first was a well-conceived and well-delivered address; the second had some good points; the third was a grateful recognition of India's debt to christendom; the last made us feel anew the importance of his subject; and if the two brethren who discoursed on eschatology failed to settle the question, it may have been owing to the prejudices of their hearers and not their own halting logic.

Certificates of graduation were given to

the large graduating class; both women and men, and then followed the farewell address of the principal. It was based on Matt. 10:16, and, like the man who uttered it, was sensible, sincere and vigorous.

Brother Heinrichs and his wife deserve well of the Baptists of the United States. "Hold such in honor." They came to our institution at a critical period in its history, and have not only lifted it up, but carried it forward to a higher plane of service.

I hope the Baptists of America will give

them no uncertain reception, and will neither relegate them to a back seat in their assemblies, nor simply exhibit them as curiosities upon their platforms, while home giants speak that which they do not know and testify of that which they have not seen. They have a message which our churches at home sadly need to hear concerning this seminary which has been a fountain of great blessing in the past, and may be a still greater blessing in the future.

## EDUCATIONAL WORK AT ONGOLE

[ON the occasion of the visit of Sir Arthur Havelock, Governor of Madras Presidency, to Ongole in February last, an address was presented to him by Dr. Clough, on behalf of the Baptist missionaries. The following extract, will be of interest as presenting a brief and admirable view of the educational work which our mission is conducting in that region. At the time Dr. Clough arrived in Ongole in 1866, only three per cent of the population could read, and there were probably not half a dozen women within a radius of fifty miles who knew the letters of the Telugu alphabet. Behold the transformation!]

**I**N the Ongole subdivision our mission maintains about four hundred primary village schools for both sexes, attended by approximately five thousand children, mostly of Christian parentage. Many of these schools, however, on account of the severe distress which sorely affects all the poorer classes in this section a few miles inland from the sea, are now not as flourishing as we could wish. In Ongole town we have a fairly well equipped second grade college with a corps of seventeen teachers and upwards of three hundred students, the principal and vice-principal of which are graduates of American colleges, and have had some years experience as teachers. We have a lower secondary school for boys, with nine teachers and over a hundred scholars; a lower secondary school for girls with eleven teachers and 280 scholars; a flourishing training-school for mistresses is maintained, also two schools for caste girls, with seven teachers and 156 scholars, and nine primary schools, taught by seventeen teachers and attended by over 250 scholars. These make in all about

eleven hundred children and young men and young women who are studying in our various schools within the bounds of the town of Ongole. It has been said, and no doubt truthfully, that the ratio of females in Ongole now who can read is larger than that of any other town in the presidency of Madras. For all the various philanthropic enterprises for the welfare of the people of this subdivision, on an average not less than 150,000 rupees come to us from America annually.

Such, in brief, is what we now have, but we hope and expect to take several steps in advance in the immediate future. Our college building is to be materially enlarged, a new training-school for mistresses is to be built soon, a tannery superintended by a thoroughly trained man from America is to be started next year, an industrial school is also to be erected next year. I may also add that we are planning to start an orphanage especially to meet the present and prospective needs of the depressed classes of our district.





HOME OF A FAMILY OF CASTE IN INDIA

## PAKARIAH, OUR FIRST SUDRA CONVERT

REV. W. A. STANTON, KURNOOL, INDIA

HE was a Mangali-vardu, a barber by caste. Barbers may not be held in very high repute in America, but among the Hindus this caste is a very honorable one. Indeed any religious system like Hinduism, the purity of which depends so much upon touch, would naturally see to it that its barber was beyond reproach. Moreover, our convert was what the Hindus call a *Gnāni*, namely, a wise man. The Hindu has an inherent respect for superior wisdom and intelligence. The man among them whose counsel is always wise, and whose thought is marked by a certain practical and original sagacity, is sure to be looked up to with respect. He

is a sort of oracle among them, and to him they resort for advice and counsel on every matter that arises. Such a man was Pakariah.

One evening as we preached in the bazar he heard the word. It fell into good soil, and though hidden there for many a day, it was not lost. Like all seed-growing, his conversion was a process. He began by coming to church; this of itself was a great step. It meant scorn and sneers on the part of neighbors and fellow-caste-men. Then he began sending his boy to our school. Friends and relatives protested, but in vain. Led by the Spirit to whom he had truly opened his heart, he

ceased working on Sunday and became a regular attendant on all our services.

We built a little chapel in his village. There were none so zealous in the work of constructing it as Pakariah. As is so often the case among the Hindus, though a barber by caste, he had another occupation. He was something of a carpenter in a rough way. So with his own hands he made the doors and windows, and finest of all, a chair; for you must know that out in the villages a chair is an article of the greatest luxury, which not even the most exalted personage affords. These he gave as his contribution to the house of God. Then the walls must be clean and white. So day after day Pakariah might be seen with brush and *chunam*, whitewashing the walls of the Christians' chapel. It was a brave thing to do, and was the precursor of things to come. Neighbors and friends passed by and laughed and sneered, but he had only a pleasant word or some wise saying in reply. Things took a more serious turn. The patrons of his art began to raise objection to him, on the ground that he had contaminated his caste by mixing with the Christians. One by one they dispensed with his services, and the question of a livelihood became a very real one.

When we visited his village he was always coming to our tent to hear some new word of the kingdom, and in course of conversation we raised the question of baptism. There was just one difficulty in his mind. He was ready to follow his Lord, but how would he live? He was a poor man. He had a little land, but not enough to support his wife, children and himself. Already, by mixing with the Christians and attending our services, many had refused to give him work. If, then, he was baptized and partook of the Lord's Supper with the despised outcastes, his livelihood would be utterly gone. What could he do? I must confess, as I saw the poor man wrestling with the problem, and realized just what was involved, it was no easy matter to tell him what he must do.

He was willing to leave his village and engage in any work we might give him, but we did not like the thought of his leaving his village as soon as he became a Christian. "Lord, I will follow thee," was the eager cry of the liberated spirit. "Go home to thy friends, and tell them what great things God has done for thee," was the Master's word. Take this man from his village, and the power of his testimony would be lost. Let him come out and remain there, and what great things might not God work through him! We could only point him to the commands of Christ, the plain way marked out for the believer, and tell him to cast all his burden upon him. Until midnight we talked and prayed. We could not urge him. It was not necessary. The quivering lip and tears silently coursing down the haggard face bore silent but unmistakable testimony to the fierce struggle going on within. At last we left him with God, and he went sadly away. On the morrow we administered baptism and the Lord's Supper, but Pakariah was not among the participants. He had not yet fought it out to the end.

At our last *nelasary* he came. The tuft of hair, the sure mark of heathenism, was gone. The face was radiant with a great joy. He simply said in his quiet, impressive way, while the tears came to his eyes, "I have come to be baptized." The victory had been won. Another gem of priceless worth had been placed in the crown of the king. The uplifted Christ had drawn one more soul to himself. We baptized him that day, and thanked God for the first fruits of the Sudras. With prayer and praise we sent him back to his village. All fear had gone. If we but mentioned the subject of persecution, he seemed to almost take offence, as if we were casting discredit on God. While there was such boldness in him, why should we suggest fears and doubts?

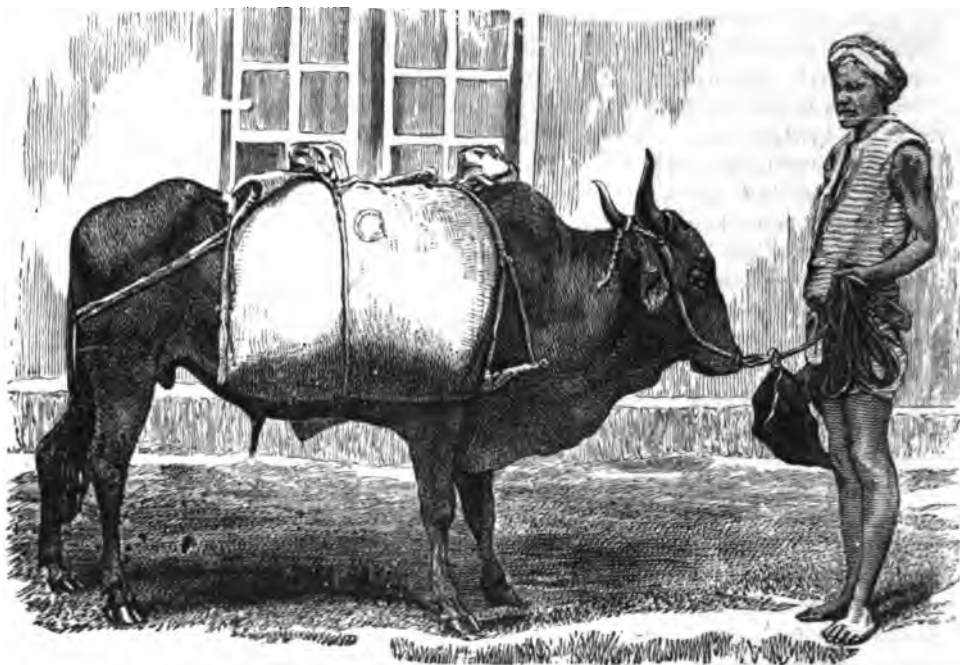
We have just visited his village again, and this time it was not Pakariah the Man-

gali-vardu, but Pakariah the Christian, who came greeting us with joyful salaams. How happy he was! Fearing lest we should not come to his village, he came five miles to see us. Eagerly we asked whether he had met any persecutions. Not a hand had been raised against him. Not a hair of his head had been touched. Even that most sacred privilege of the Hindu—the right of drawing water from the village well—had not been denied him. Not only this: God had raised up friends for him in a most wonderful manner. One of the leading men in an adjacent village, when he heard that Pakariah had been baptized, called him to his house and gave him food and promised to continue to give him work as before. He himself has been “almost persuaded” for a long time, and he had only words of encouragement and commendation for the new convert. So wonderfully did God care for his child!

In the meantime Pakariah could do but one thing. Wherever he went he was telling of the wonderful salvation he had found. His old friends and acquaintances flocked about him in crowds to hear his message. An irresistible impulse sprang up within him to preach the word. He had no desire to spend his time in the old pursuits. To this end he must learn to read. He got hold of some books and began studying. Before he was converted he could not read a word, but borne on by this great impulse the letters and words seemed to be given him almost as the gift of tongues at Pentecost. His friends and neighbors seeing it were astonished beyond measure, and said of him as of his Master of old, “Whence has this man this wisdom, having never learned letters?” We do not know to what end this thing will grow, but we leave him joyfully in the hands of the God who has thus far so wonderfully led him out into the fullness of his light.

We praise God for our first convert from the Sudras, not because he is a caste-man, but *because it is the first break in the solid*

*wall of Hinduism in these parts.* It took us a long time to get over the hankering after Brahman converts, and it did seem that they must be a little better than our poor Malas and Madigas. But we have gotten over all that. Why, then, are we telling this story of Pakariah? First of all because we believe it to be a remarkable work of grace in a human soul, and we would render thanks to God for the victory. Second, by the conversion of this man from among the caste people we feel that we are no longer fighting on the outside of Hinduism, but in the citadel itself. We may gain our fifty thousand converts from the Malas and Madigas, and thank God for it, too, but we must not deceive ourselves by thinking that we have touched Hinduism itself. Said an educated Hindu to me the other day: “So long as your converts come from these outcastes, I shall not think that your religion has any claims upon me.” Hinduism lies entrenched behind its caste. Its bulk and strength lie there. We must win the caste-man, not because of any inherent superiority in him, but because there is no real victory for the gospel in India without him. Go to any Indian village and mark how it is built. You will then have a map of Christianity in India. First is the village itself, solid and compact, fit emblem of the cohesiveness of caste. Here are the houses of the Brahmans, the Comaties and the Sudras. But we have Christians in this village. Where are they? Oh, they are not here in the village among the caste people. They are out there. Do you see that little group of thatched huts a hundred yards away? That is the palem. There the Madigas and Malas live and there are our Christians. You may have a hundred converts out there, but you have not one Christian in the village. And so we thank God for Pakariah. In this village, at least, we have one man on the inside. May he not be used of God to deliver the citadel into our hands?



METHOD OF CARRYING WATER OR MILK IN INDIA

## LIFE AMONG THE TELUGUS. V

REV. A. A. NEWHALL, NEW ORLEANS, LA.

EVERY Hindu village has its flocks and herds of sheep and goats and kine, which are brought forth to pasture every morning and brought back every evening. It is the business of the *shepherd caste*, or "Gollavandlu" as the Telugus call them, to care for these, their own included. As the Hindus are mostly vegetarians, these animals are not raised chiefly for their flesh, but for milk and wool, and as draught animals, though they are often sold to Europeans and Mohammedans for slaughter. The shepherd will supply you with any one of three kinds of milk: cow's milk, thin and poor, goat's milk, rich and good, or buffalo's milk, still richer in butter, but not so palatable to many. The Indian buffalo is a curiosity, having no resem-

blance to the noble American animal of that name. In size he is as large as an average American cow, but he resembles more a black swine in color, hair and filthiness. Though not exactly amphibious, they are forever wallowing in water if they can find it, lying sometimes for hours covered up to their ears in tanks or muddy pools. Their horns are very long and of various shapes, and when not feeding they carry their heads in a nearly horizontal position, with nose thrust forward, as if sniffing danger or seeking to gratify their curiosity. Though apparently so stupid, they can run like spiders, and they are so treacherous that it is always best to keep out of the way of their long horns.

Milk is not used fresh by natives, but is

either allowed to sour and then beaten up for drinking, or else boiled until quite thick and set away for churning. But the butter is not used as we use it, but it is melted down and strained, "clarified" they call it, for use in making curry or sweetmeats, or for ointment.

In serving Europeans the shepherd drives around the cow and her calf, and milks before your door, under your eye. But even thus he will get water into the milk if you are not very watchful. The brass *chembu* into which he milks is spherical, with a short neck and wide mouth. He lets you look into it to see that it is empty and clean. You look and are satisfied. Then to give you full assurance of his cleanliness he rinses it out before your eyes, dexterously tipping the vessel, so that a half pint or so of water is left in the bulge of the sphere. Then he milks into it. You feel sure you are getting pure milk, yet you wonder what makes it so blue and watery. It sometimes takes many months of residence in the country to solve this mystery.

There are five principal artisan castes among the Telugus of nearly equal social position: the carpenters, masons, blacksmiths, brassworkers and goldsmiths. These claim social equality with the Brahmans, and refuse to reverence them as religious superiors.

The carpenters do almost all their work with saw, chisel and adze. These tools are sufficient for building the roof of a house or making the frame of a cart. For finer work they add to these a small heavy plane and a hand-drill, worked with a bore, in place of auger and gimlet. Their saws are so filed that their teeth incline towards the handle, instead of from it, so that the saw does its work when drawn instead of when pushed. All their lumber is sawn by hand, according to a method represented in the picture, though sometimes the men underneath are hidden in a pit in the ground. I have never seen or heard of a saw-mill in Southern India. Their wood-

turning is done in a very primitive way. They suspend a stick, horizontally, between two sharp-pointed bearings, and give a piece of rope one or two turns around one end. The ends of this rope are then pulled alternately by an attendant sitting on one side, while the turner applies his chisel every time the stick turns towards him. In this way they manage to do some pretty fair work in the line of table and chair legs, but at a very slow rate.

They are very conservative in their methods. One of the Telugu missionaries once tried to teach his carpenters a better way of turning. He showed them how to make, with a cart-wheel, crank and belt, an arrangement for not only turning continuously but faster. When all was done an experiment was made which appeared to be highly satisfactory to the carpenters, and they took the machine home. But in a few weeks some part got slightly out of order, and instead of repairing it, as they could easily have done, they put the lathe aside and went back to their old slow way, apparently glad of an excuse to abandon such an innovation. The writer once had a similar experience in trying to teach a carpenter to use a brace and bit for large holes. The man worked it well under my eye and acknowledged its advantages, but on going back to him after a few hours, I found him cutting the holes by pounding away at his narrow chisel, as before. The other way wasn't his *váduka* (custom) he said.

The masons form a very respectable section of this group of artisans. They are bricklayers, not stonecutters, and they are able also to make their own bricks and tiles. They need careful supervision, if their work is to be perfectly square and plumb. But for fine plastering, especially on floors and pillars, some of them are not to be surpassed anywhere. They understand well the tempering of mortar and how fast to let it dry and how to rub down the fine surface coat, and they will make you a



TELUGU CARPENTERS, INDIA

floor as smooth as glass and that will wear for years.

Of other artisan castes we may notice the potters. Here, as everywhere, they have an interesting occupation. Let us step into the yard of one in the middle of the forenoon. He has trodden out his clay and mixed it with the right proportion of sand, his wife has helped him move out into the sun the last work of yesterday, and now, with her baby swinging in a crib tied up under the veranda, she is making preparations for dinner while he goes on to new work. His wheel is like an old cart-wheel poised on a pivot a foot from the ground. The upper end of the hub is well loaded with clay. Then with a long stick the wheel is set in rapid motion, and with wetted hands the potter squeezes and moulds this revolving bunch of clay into symmetrical, if not beautiful forms. He is making today the ordinary coóndas or chatties used for cooking rice and other

domestic purposes. They are cut off without a bottom. After they are hardened in the sun, but not too dry, they are beaten into shape with a wooden paddle and the bottoms entirely closed up. Cylindrical tiles are made on these wheels, and cut in halves after being burned.

The blacksmiths also are fairly skillful at their trade in everything except welding. We had a friend of this caste at Hanamconda, who used to bring his kit and little son and do small jobs at the bungalow. His kit consisted of an anvil, a pair of bellows, his tongs, a hammer and a few small tools. The rest would be extemporized upon the ground. The anvil was a fifteen or twenty pound chunk of iron with a square, slightly rounded top. His forge was made by raising a bank of earth, through which, on a level with the ground, he thrust an iron pipe. At his left hand he placed a basket of charcoal and on his right a vessel of water. Behind the forge



A BRICKYARD AT HANAMAKONDA,

sat the small boy holding in each hand a leathern bag of kidskin taken off whole and open at the neck, which was tied to the iron pipe and at the butt end where a long slit was fastened to a pair of wooden slats, provided with loops for finger and thumb. When all was ready the blower raised his hand, with open slats, then closing them, pressed out the air. The two bags thus worked alternately furnished a pretty constant stream of air.

The coppersmiths manufacture chiefly large spherical brass water-pots for carrying upon the shoulder, and small brass drinking vessels, also dining plates, lamps and idols. These latter, of moulten brass or copper, they will confess to be nothing but the work of men's hands, but somehow, when they are finished superstition takes the place of reason, and both maker and customers venerate the supposed indwelling deity.

The goldsmiths do wonders with their imperfect tools. Sitting or squatting before their low anvils day after day they pound out, stamp out with dies, draw out into wire and solder before a blowpipe, gold sovereigns and silver rupees into ornaments that possess a high degree of finish. Much

of the surplus thus goes in

In connection herewith makers. The worn bracelets colors and twisted or in are the work in lacca or st the two mat coating two make a wide bits of tinsel glass, which attractive to ambition for rise much h from elbow these gaudy

The weaver and have a their work i participating year-old find: process is c but very dur by figures in

in colors. Spinning is included in the business. The weaver buys his cotton from the cultivator, his women and children run it through a kind of ginning machine, made like a clothes-wringer, and then spin it upon a diminutive wheel, upon the same principle our grandmothers worked. From the full spindles the thread is passed through a weak sizing, and then wound off upon hand-reels, the whole process being not very different from that used when our ancestors made their own cloth and clothing. It is finally passed from these through a tube in the hand over the numerous pegs in a block-reel, so arranged that when taken off the great skein is as long as the required web. The next process is to stretch the web in a frame, size it and comb it out till dry, then roll it up and fit it to the loom inside the house, after which the operator takes his seat at one end upon the edge of a pit dug in the floor, in which his dangling feet have free play to shift the web by means of

cords attached to the frames above. The shuttle is thrown by hand, and the women and children keep him supplied with fresh spools as they are needed. The whole apparatus is remarkably complete, containing all the essential parts of a modern loom. Imported goods and the products of recently established cotton mills in India have greatly diminished the lucrativeness of this occupation in some localities, so that weavers are compelled to devote part of their time to other work.

Another related industry is that of rug-making. The Warungul rugs of the Decan have become famous, as have those of other places in the vicinity of Hyderabad. They are certainly very beautiful, durable, skilfully and laboriously made, and when composed of silk and wool are very expensive. I have seen such on exhibition, six or eight feet square, said to be worth between two and three hundred dollars.

## A TELUGU WEDDING

REV. ALFRED C. FULLER, PODILI, INDIA

THE most elaborate Christian wedding which ever occurred at Podili, I suppose, was that of the mission gardener. He and the bride were accompanied from their home to the mission house by a procession of their friends, and a band of musicians, who were relatives.

The bride wore a bright golden-yellow cotton cloth, with red flowers printed upon it, which was wrapped about her in the usual native fashion, with graceful drapings. The groom wore a blue cotton shirt, the usual loin cloth bordered with red, and a gorgeous turban with a heavy border of woven gold thread, which was loaned him by a friend. He also wore a coral necklace, loaned by another friend.

There must have been three or four hundred people on the veranda to witness the

ceremony. Mr. Brock, Mr. Stait and I, all spoke. (The wedding was hurried up and celebrated a week earlier than the appointed time, so as to please the groom by having *three doras* to officiate). I had a bright-colored cloth on the table behind which we stood, and we distributed bright picture cards, as souvenirs, to all who came.

I had been holding back a part of the gardener's pay each month, in prospect of his marriage, and with this money he has built a mud house, like the rest in his hamlet, and is free from debt. I gave him a number of pictures from *Harper's Weekly* to put on the walls of the hut. They say they have discovered a picture of Moses among them, and this fact seems to have pleased all very much.



## PASTOR SUBBIAH OF NELLORE

REV. DAVID DOWNIE, D.D., NELLORE, INDIA



REV. A. SUBBIAH OF NELLORE, INDIA

**I**N the early stages of the great famine of 1876-78, which carried off more than three millions of people, there came one day to the mission bungalow in Nellore a poor widow with two little boys clinging to her skirts. Her husband had just died of cholera, and she had no means of supporting herself or her children. With tears coursing down her wan cheeks she begged the missionaries to take her two boys and bring them up as their own. She still clung to her two little girls and the baby, but a month later she too died, and then the old grandmother brought the two little girls and the baby, and we gladly adopted the whole family, grandmother and all. The oldest son was already a teacher in our school.

We have never regretted our investment. It was probably the best missionary venture we ever made. Dear little "Tiny" and the baby died, but all the rest were truly converted, including the old grandmother, and the three boys are today occupying three of the most important positions in the Telugu mission. One is associated with Dr.

McLaurin in translation work. Another is the able and trusted assistant of the Mission Treasurer, and the third is the subject of this sketch.

Subbiah pursued his secular studies as far as the matriculation examination, which he failed to pass. This was a sore disappointment to him, but we now see the hand of God in it. Had he passed that examination he would probably have entered some other calling, and we have abundant evidence that God was calling him to the work of the ministry. He had already passed through the Theological Seminary, from which he graduated with great credit. For a time he served the mission as an evangelist, and with such success that we placed him in charge of Allur, then an outstation of Nellore.

In 1893 the Nellore church extended a call to Subbiah to become their pastor. He accepted the position, and has ably filled it ever since. Under his ministry the church has become wholly self-supporting. For a time the missionaries continued their monthly subscriptions to the church, but in 1897 they withdrew their contributions, devoting them to a special object, so that all the expenses of the church came from the native people.

Although Subbiah could well devote his entire time to the work in the station, his love for what is called the evangelistic work in the villages is so strong that he frequently joins the missionaries in their tours, and even without the missionaries delights in making trips into the destitute portions of the fields for days and even weeks at a time.

Pastor Subbiah is a prayerful and devoted student of God's word and an earnest and successful preacher. He has shown a good deal of tact as pastor, wisely guiding the church in times of trial and strife, when

more than usual grace, grit and gumption were needed. He has had to meet the difficulties that frequently accompany the presence of an ex-pastor in the congregation, but he has always been master of the situation.

If we had never done more in the mis-

sion field than to be the agents in God's hands of rescuing Subbiah and his family from starvation and heathenism, we should feel that our labors had been richly rewarded. Not unto us, but to God be the glory!

## POVERTY IN HEATHEN LANDS

THE exceeding poverty of the masses in all oriental countries must always constitute a serious problem in connection with the subject of self-support. It is not easy for a European to form an adequate idea of the depth of the poverty which prevails in India, for example; nor, even though he may have lived for years in the country, to adjust his ideas of value to so small a scale as grows out of this pinching want. A Hindu will wrangle for hours over a sum the equivalent of which in English or American money is so trifling as not to seem to any but a Hindu worth a second thought. The explanation of the matter is that the real value of the sum involved is not to be determined from any table of foreign exchange, but by what it costs to obtain that amount of money in this country.

The smallest coin in circulation in the south of India is the *pie*, of which one hundred and ninety-two are equal to a rupee. At the present rate of exchange a *pie* is worth about the sixth part of an American cent or an English half-penny. That is to say, to meet the requirements of the people of India it needs a coin six times as small as the smallest for which there is any use in England or America. A better idea of the matter may be obtained by those who have never lived in India, from the wages paid to the coolie laborers. Anywhere in the Telugu country a man of that

class would have to work in the field all day, eating his own food if he got any, to earn as much as an American pays for a single car-fare, or a glass of soda water, or to have his boots blacked; while the American's dinner at a down town restaurant would probably cost as much as the other could earn in a fortnight.

But the climate favors the poor in India; clothing is more a matter of looks than of comfort during the greater part of the year, and the long periods of fasting, or of scanty rations, to which they are often driven, are not what they would be in a cold country. Their food has, of necessity, to be always of the coarsest and cheapest that can be had, while their clothing is often little but rags; but they are easily satisfied, and strange as it may seem to those unacquainted with the country, manage to waste, in the aggregate, a great deal of money on utterly useless expenditures. Indulgence in the cheap intoxicants of the country takes a great deal of money, and Christians who are not addicted to that vice waste a great deal on tobacco in its various forms, betel leaf, etc.

Our sympathies are drawn out toward the poor and the destitute, but a man is not too poor to give for the Lord's work who has money to spend on useless indulgences for himself.—*The Baptist Missionary Review*.

# BAPTIST ACHIEVEMENTS IN FOREIGN MISSIONS

REV. JAMES SUNDERLAND, D.D., DISTRICT SECRETARY, OAKLAND, CALIFORNIA

## 3. *Achievements in Organization*

But these souls have not only been gathered out of the world, they have been gathered into churches, separated, massed, organized, and trained, that they may themselves become a great aggressive force in the kingdom of God.

### REGENERATE MEMBERS

The material of which these churches are composed—only regenerate persons—looks in the direction of pure churches and aggressive influence. They have all come in as believers, submitting to the ordinance which is a profession of death to sin, and life in Jesus Christ. So far as human wisdom could determine, all have come in through a personal experience of the new life, and so together they constitute spiritual bodies.

The same guarantee of this is not always given in the baptisms reported by others. I heard Bishop Thoburn tell, some years since, about the baptism of many thousands in Northern India. I asked him personally how many of them were believers. He could not tell. He had kept no account of this. He said we baptize believers, and their children, upon the faith of one or both of their parents, and wives if they are willing and are respectable characters, upon the faith of their husbands. And we baptize persons as seekers. So that these many thousands must be largely reduced to find the number of believers. By this process you have churches with a large element of unconverted persons in them, which is in itself a source of weakness.

### TRAINED FOR AGGRESSIVE WORK

In order to make our churches an aggressive force, they have been trained to *self-control*. The missionaries do not govern

them. One of the first things taught them is that they must govern themselves under Christ.

They are taught *self-support*, also, as rapidly as in their extreme poverty they can be brought to it. They must begin at once to support their own churches and schools, as far as they are able, and to do it wholly as soon as they can. It is worthy to be remembered that of the 853 churches raised up by the missionaries of the Union in heathen lands, 524 are self-supporting.

They are also taught *self-propagation*. They are raised up under the most earnest missionary activity. It would be only natural that they should catch something of the spirit of the missionaries. They see the awful needs around them, and they are pressed on by the remembrance of their own dark condition from which they have so recently escaped, and by the joy they have in their own salvation.

They are taught from the beginning that the primary responsibility for the evangelization of their people rests with them. The missionaries can only fairly begin this work. *They* must carry it to completion. And so these 263,000 are organized as a great missionary force for the evangelization of their people, and the world. The churches of Burma gave last year \$45,000 for the various lines of gospel propagation, out of a poverty, of which we can have little conception. Only two states of the Union gave as much for Baptist Foreign Missions.

Educational work has naturally and necessarily accompanied missionary effort in every land, in order that those who became Christians and their children might become intelligent, and fitted for true service.

The primary school is planted at every station. Secondary schools, colleges and theological seminaries have followed as needs and abilities have determined. About

2,200 primary and secondary schools, with 3,000 teachers, and 80,000 pupils are under the care of Baptist missions. The Missionary Union has two colleges and six theological seminaries.

#### RAISING UP A GREAT DENOMINATION

Baptists have then, through their missions, been raising up a great denomination in many lands, which is not only correct in doctrine, but alive to every form of Christian activity. The 1,820 churches of the Missionary Union, and the hundreds belonging to other Baptist societies, are busy centers of aggressive Christian life. They are doing evangelizing work, relief work, training work, teaching work. They have Sunday-schools, Young People's Societies, Mission schools, Bible distribution, printing work, hospital work, educational work, care for the aged, for orphans and the unfortunate. In short they have in some measure almost every form of work that we have.

#### IN EUROPE

When I think of Europe, into which the great Apostle Paul brought the pure gospel, of which a hundred years ago it was almost as destitute as the heathen nations themselves, having indeed the form, but denying the power, and that it has been our privilege as Baptists to have so large a hand in replanting the seed in this old historic soil, and to raise up a denomination 110,000 strong, well organized, aggressive, spiritual, well equipped with every appliance for efficiency, with an able and consecrated, if not a numerous ministry, and best of all with hearts aflame with zeal, and heads filled with knowledge, my heart is filled with gratitude. Our work in Europe, which has cost us little, and from which we have received large returns, not only there, but back in this country, in some of the best members and ministers that we have in our churches, is a magnificent achievement.

Sweden with its 561 churches, 601 preachers, and 38,321 members; Germany with its

169 churches, 249 preachers, and 34,167 members; Russia with its 126 churches, 225 preachers, and 18,764 members; and nearly all the other nations with a smaller but active force, nearly all of which have been raised up within the past twenty-five years, bring before us facts and conditions that should warm even a stony heart into gratitude.

#### IN ASIA

Looking at our older mission fields in Asia, Burma, the oldest, with its 640 churches, 651 native preachers, and 36,000 members, with college, theological seminary, academies, hospitals, and hundreds of primary schools, with its communities that are entirely Christian, with its printing presses, periodicals, literature, and missionary societies, possesses a force of no mean strength. It is not time to abandon this field, but there is no doubt that if left to itself, Christianity would live, and in the older fields, would prosper.

Not quite so efficient perhaps are the 130 Telugu churches, because younger, poorer, and perhaps not generally so well trained. But with their 488 native preachers, some of them educated and able men, with their theological seminary, college, academies, hospitals, publication society, and other appliances, they also form a grand force. The same may be said in less degree of our younger and smaller missions.

#### TOTALS

Now put these together,—the 950 missionaries of all Baptist societies, the 4,100 native preachers, the 2,500 churches, the 263,000 living members, and to raise up these within a hundred years, and most of them within twenty-five years, under the most adverse circumstances, in lands distant, among peoples prejudiced and hateful, in languages unknown, in climates unhealthful, this has been the achievement of Baptist Foreign missions. They form a force nearly twice as numerous as the Baptists of New England, and more than 90,000

larger than the Baptists west of the Mississippi River, leaving out Missouri, Arkansas and Texas.

To do this our Missionary Union has sent forward about 1,000 men and women to its Asiatic and African fields, and has expended \$14,210,484.

The total number of missionaries that all Baptist societies have sent out, cannot be less than 2,000, and their total contributions \$28,000,000. Baptist contributions for this work in 1896 were \$1,250,715. Of this \$833,835 was raised in America, and \$416,880 in Great Britain and Europe.

#### GROWTH OF THE MISSIONARY SPIRIT

The growth of the missionary spirit, as expressed by contributions, may be shown in two ways: First, by the amount given per member. In 1838 the average annual contribution from the constituency of the Missionary Union in the North was only seven cents per member, and the most generous state only reached twenty-five cents. In 1856 the average had reached thirty-five cents, while the best states had reached \$1.00. In 1896 the average was fifty-one cents, while the best state had reached \$1.50.

As shown by the totals, the receipts in 1814 by the Missionary Union were \$2,095.25. In 1830, \$29,204. In 1850, \$87,537. In 1839 they passed the \$100,000

mark, and only fell below that sum three times after 1857. In 1870 they passed the \$200,000 mark, and have never gone below that sum since.

In 1880 they were \$290,851. In 1890, \$440,788. In 1896, \$467,201. In the Centenary year, they reached nearly a million dollars.

#### WOMEN'S SOCIETIES

The organization of the Women's Foreign Mission Societies, which Dr. Murdock declared was the most important movement in this enterprise during his long connection with the work, has borne a very important relation to its growth and prosperity. They have not only raised a large amount of money, and sent hundreds of consecrated women to the mission fields, but they have become one of the chief agencies for the missionary education of our churches. We have now four of these societies in the North, and one in the South. The societies in the North raised last year about \$112,000, and from the beginning nearly \$2,000,000.

The organization of our Young People's Societies, is believed to give large promise along this line. Something has been done by them already, but their thorough instruction and enlistment in this work, is not yet effected. These are among the next steps of progress before them.



WOMEN OF BURMA



## THE CROSS AND THE WORD

YOU are a man of the cross ; it will be your aim to train up the churches to the same standard and in the same spirit. They will learn that the charity of the cross is one seeking rather to enrich others than to hoard for itself. When the churches are more thoroughly pervaded by this spirit, there will be no longer a lack of funds or of laborers for our foreign missions, nor will the nations rush by myriads into hell, whilst the church is grudgingly telling out her few dollars for the work of evangelization, and calculating how much money may be saved from the expense of the world's salvation ; not economizing for the cross, so much as economizing from its demands. You will remind the churches that they were enlisted beneath the gory cross, the badge of the Master's anguish and shame, that, as far as man is concerned, they might rather give than receive ; that no vulgar pangs bought their peace, and that it was no easy task for their Lord to purchase for them their hope of heaven. If impelled and permitted yourselves to go forth to the heathen, you will look to Golgotha, and find there motives whose impulsive power is never spent, and an example whose self-sacrificing benevolence can never be rivaled.

It is one of the traditions of the age of chivalry that a Scottish king, when dying, bequeathed his heart to the most trusted and beloved of his nobles, to be carried to Palestine. Enclosing the precious deposit in a golden case, and suspending it from his neck, the knight went out with his companions. He found himself, when on his way to Syria, hard pressed in battle by the Moors of Spain. To animate himself to supernatural efforts as it were, that he might break through his thronging foes,

he snatched the charge entrusted to him from his neck, and flinging it into the midst of his enemies, exclaimed, "Forth, heart of Bruce, as thou wast wont, and Douglas will follow thee or die!" and so he perished in the endeavor to reclaim it from the trampling feet of the infidels, and force his own way out.

Even such will you feel your own position to be when encountering the hosts of heathenism. Your Master's heart has flung itself in advance of your steps. In the rushing crowds that withstand you, there is not one whom that heart has not cared for and pitied, however hostile and debased, unlovely and vile. It is your business to follow the leadings of his heart, to pluck it, as it were, from beneath the feet of those who in ignorance and enmity would tread it into the dust. From the cross, as from a lofty eminence, it has cast itself abroad among these "armies of the aliens." And not like Douglas, is it yours to follow it and *die* ; you follow it and *live*. You follow it, and *the heathen* live. And whether your post be at home or abroad, among the destitution of the West, or that of the ancient East, whenever glory, ease, or wealth may seek to lure you aside from your work, look to the cross, and remember Him who hung there in agony for your sins. Let the look which broke Peter's heart check your first infirmity of purpose, recall each wandering thought and rally anew all the powers of your fainting spirit. Be Paul's determination yours : "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—REV. WILLIAM R. WILLIAMS, D.D., conclusion of "The Conservative Principle in Our Literature."

# ABSTRACT OF PROCEEDINGS OF EXECUTIVE COMMITTEE

THE MEETING OF JULY 11, 1898. ELEVEN MEMBERS PRESENT

THE action of the Conference of missionaries in Japan on the subject of self-support, was presented to the Executive Committee, the preamble reading :

"Whereas all organized churches or groups of believers being, according to scripture, self-governing, self-supporting and self-propagating, are not expected to look to foreign funds for support of their work in any way ;" and continuing with practical resolutions to carry out the preceding preamble. The action of the Conference was approved, with the modification that changes in the rule regarding native salaries shall be subject to the approval of the Executive Committee.

The committees nominated by the Japan Conference on Publications, Bible-woman's work, Sunday-schools, Recommendation of Candidates, Language Examinations, Hymn-book, Sunday-school Lesson Helps, Evangelistic Work, Self-support, Relations to the Home Board, School for Missionaries' Children, Mission Property, Executive Committee of the Theological Seminary, Examining Committee and Advisory Board of the Tokyo Baptist Academy, were all confirmed.

THE MEETING OF SEPT. 12, 1898. FOURTEEN MEMBERS PRESENT

A special circular regarding the work and urgent needs of the Union was adopted, to be sent to the churches on the home field.

Miss Anna M. Linker and Miss Dorcas Whitaker were designated to Vinukonda, India, and Miss Sarah B. Barrows was requested to take charge of the work in Zigon, Burma, to allow the return of Miss Zillah A. Bunn to America.

A special committee, consisting of Rev. Henry M. King, D.D., Rev. Nathan E. Wood, D.D., and Rev. Joseph F. Elder, was appointed to confer with a similar committee from the American Baptist Home Mission Society in regard to the missionary work in the new United States territories.

THE MEETING OF SEPT. 26, 1898. FOURTEEN MEMBERS PRESENT

Rev. T. G. Field, District Secretary for the Middle District, addressed the Committee on the nature of the work on the home field, and was invited to remain during the session.

The resignation of Miss Lillie M. Snowden of Shaohing, China, was accepted, in view of her intended marriage to Rev. Mr. Bousfield of Shaohing.

Mrs. H. W. Mix was requested to remain in Rangoon to assist Dr. Cushing in the preparation of Shan literature, and Miss Lizbeth Hughes of Moulmein was transferred to the Morton Lane School, in view of Miss Sheldon's return to America.

At the request of the Woman's Society of the West, Miss Bertha Etta Davis was appointed a missionary of the Union.

A letter from Rev. E. T. Welles of Banza Manteke, Congo, was presented, giving an account of the encouraging and prosperous nature of the work on that field.

Rev. William Ashmore, Jr., of Swatow, China, was authorized to visit Bangkok, Siam, for the encouragement and strengthening of the Chinese mission in that city.



## LARGE INGATHERINGS

IN reply to some who express their alarm at the prospect of admitting to the church large numbers of poorly instructed, ignorant people, several things may be said. It has been our fortune within the last twenty years to see somewhat of the work of nearly all the large missions of India, in the south and in the north, in the east and in the west. We have talked with many of the missionaries of all the churches, and have read numberless mission reports. The conviction impressed upon our mind is, that the churches formed very largely of converts gathered in without elaborate technical instruction, *but carefully nurtured after baptism*, are not a whit behind those churches composed largely of choice hand-picked converts, previously put through a rigid course of catechetical instruction

spread over months. Bishop Caldwell of Tinnevely, one of the ablest missionaries of the past generation, has put on record his deliberate opinion that the converts gathered in in large numbers after the famine of 1876-78 made more satisfactory church members than those who had been added to the church in ones and twos by the slower process. They gave less trouble, were more amenable to discipline, and less disposed to depend upon mission assistance. Every mission that has been favored with large accessions from the lower classes testifies that while the work has not by any means been void of blemishes and failures, the outcome on the whole has been satisfactory, more satisfactory in some respects than had been anticipated.—*The Indian Witness*.

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## LETTERS

### SELF-SUPPORTING CHURCHES

**At Rebala** we have organized a church of thirty-three members, and when the absent ones come there will be at least forty, and possibly fifty. Five of the thirty-three were baptized the evening the church was formed. The Lord's Supper was celebrated, and all felt that they had had a good time and a step taken in the right direction. According to our Nellore policy, the people had to promise to bear the major part of the expenses before we agreed to organize the church. This they did very cheerfully, and subscribed seven rupees or more a month for the support of the pastor. If this is kept up we shall not need to help the church at all. But if we do have to help for a while it will be the church, and not the pastor, that we shall help. A committee was appointed to nominate a pastor and *pedalu*, or elders. This will of course weaken the Nellore church for a while, yet the leading spirit in the movement was the pastor of the Nellore church.

**This desire** for independent self-supporting

village churches is contagious. Ever since we set off the Rajapalem church to work out its own salvation, these people at Rebala have been clamoring for a church of their own. If we had been working on the old plan of supplying pastor, chapel and everything else, this would not have surprised us, but the people know that if they will be independent, they must pay the price. Independent churches dependent on the mission for everything but the name, is a thing of the past so far as the Nellore field is concerned. Our next move will be to get these young churches to send out volunteer evangelists to the surrounding villages, so that we can withdraw the mission evangelists for work in the jungles where there are no churches.

**The Christian Endeavor Society** at Nellore has recently taken up the village of Covūr as its special field of effort, and appointed our daughter Minnie as leader in the work. The movement at Rebala seems to have stirred them up, and this will probably be the next place where a church will be organized. It is pretty



close to both Nellore and Rajapalem, but there is plenty of room in between to furnish abundance of work for all. There is perhaps no spot in the whole Telugu mission, outside of the station towns, where so much work has been done with so little apparent fruit as this village of Covūr.

**The southwest side** of the field is a very hard and unfruitful section. There is but one Christian in all that region, consisting of a strip of country forty by twenty miles in extent. That one man is in a village thirteen miles from Nellore. All beyond that, clear out to the Eastern Ghauts, is a barren waste, spiritually. But there are signs that the darkness is beginning to give way to the sun of righteousness.

**Too Small Salaries.**—One afternoon while we were preaching in a village near here, something was said about God dwelling in us. An old fellow covered with paint and ashes interrupted us with the question: "If God is in you, why is it that you can get only a few rupees a month, when other *doras* (European gentlemen) get thousands of rupees a month?" We have heard of complaints against missionaries that they got too much money and lived too high to be of any use to the poor Hindus, but here we have the fact that we get so little urged against the truth of the gospel we preach. Fortunately the truth of our gospel does not depend on the social status of its heralds.

DAVID DOWNIE, D.D., *Nellore*.

### THE KAVALI FIELD

THE county is a fairly large one, having two good metalled roads running north to south, and one running east to west, so that all parts are brought within easy reach by road, to the missionary. The Buckingham Canal also crosses it on the coast, giving from twenty to thirty miles of canal and river work. It extends about twenty miles north to south, and thirty miles east to west. There are in it seventy-five townships, comprising about 250 villages and hamlets. The town of Kavali is also the seat of a District Municipality's Court, as well as of the usual county offices. The former is wider in its range and brings many people from distant parts of the surrounding country. Another interesting feature of the town is that it forms the half-way stopping-place between Nellore and Ongole, being not far from forty miles from each, though we now have neighboring stations about twenty miles distant, north and south at Allur and at Kundakur. There is almost no wet or irrigated cultivation in this part of the country; the people depend, therefore, upon the rains, and when these fail, as is signally the case this year, prices at once go up and a famine takes place. Just now not only here, but all over India, there is threatened a widespread and severe famine. Prices are double the usual figures, and until relief comes the poor must suffer a great deal.

REV. EDWIN BULLARD.

## DONATIONS

RECEIVED IN SEPTEMBER, 1898

MAINE, \$341.28.		Fayette ch. ....	\$3 30	Nobleboro, 1st ch. Mission	
Oakland ch. ....	\$1 50	Bowdoinham ch. ....	6 40	Class	\$6 00
Penobscot Asso. per A. G.		Bethel ch. ....	6 00	Penobscot Asso. per A. G.	
Ray, Treas.: Montague Y.		Bangor, 2d ch., Dea. C. D.		Ray, Treas.: Lincoln Center	
P. S. C. E. \$2.40; Great		Pressey, for sup. nat. pr.		ch. \$1.47; Bangor, 2d	
Works ch. \$2.24; Bradley		care Rev. A. Bunker.....	25 00	ch. \$13.55; Oldtown ch.	
ch. \$1.60; Passadumkeag		Kennebunk Village ch. ....	8 00	\$11.46; Passadumkeag ch.	
ch. 75c.; Bangor, 2d ch.		Hancock Asso. per Clarence		60c.; Bradford ch. \$1.50;	
\$12.13; West Hampden ch.		Emery, Treas.: Blue Hill		Charleston ch. 90c.; East	
\$1.95; Charleston ch. 90c.;		ch. \$6.00; Penobscot ch.		Corinth ch. \$1.95; South	
Brewer, 1st ch. \$4.63; Le-		\$2.40; Winter Harbor ch.		Levant ch. \$1.80.....	33 32
vant, \$1.50	28 10	\$4.00; West Ellsworth ch.		Houlton ch. by Miss O. W.	
Washington Asso. coll. ....	10 00	Soc. N. Sedgwick ch. \$2.00;		Gould.....	3 00
Addison, 2d ch. ....	1 00	Manset ch. \$2.00; Sedg-		Ellsworth Y. P. S. C. E....	10 00
Portland, a friend.....	5 00	wick ch. \$6.40; Lamoine		South Waterville ch. ....	2 00
Free-st. S. S. ....	20 00	ch. \$3.20; Ellsworth ch.		West Gardiner ch. ....	7 02
Rockport ch. ....	5 00	\$4.00; Surry ch. \$4.00;		Jay ch. ....	2 90
South Paris ch. ....	13 76	Franklin ch. \$2.40; Eden		Lincoln Asso. per Herbert	
Bar Harbor, Mrs. T. F.		ch. \$2.00	39 20	E. Thayer, Treas.: Thom-	
White's S. S. class.....	5 42	Mt. Vernon ch. ....	3 33	aston ch. \$14.25; Morrill	
Rumford Falls, 1st ch. ....	6 26	West Machiasport ch. ....	2 00	ch. \$1.00; St George, 1st	
Wayne ch. ....	4 80	East Winthrop ch. ....	11 10	ch. \$2.10	17 35
		Brunswick ch. ....	5 00	Skowhegan, Bethany ch....	9 00



## PENNSYLVANIA, \$881.07.

Pittsburgh, Fourth-ave Bible School.....	\$15 28
Philadelphia, Passyunk Y. P. S. C. E.....	10 00
Philadelphia, Lehigh-ave. ch. in part.....	14 36
Philadelphia, Frankford-ave. S. S.....	12 14
Philadelphia, Bethlehem ch. acct. nat. helpers, care of Dr. M. B. Kirkpatrick, as specified.....	100 00
New Britain ch.....	19 22
"A Christian Steward".....	100 00
Philadelphia, Third German-town ch. B. Y. P. U. for nat. worker, care of Rev. P. Frederickson, Congo.....	14 07
Greenfield ch.....	1 00
Turtle Point ch.....	2 25
Salem ch.....	1 50
Unity ch.....	17 00
Zion ch.....	16 85
Mt. Zion ch.....	20 00
West Salem ch.....	2 00
Aurora ch.....	5 00
Susquehanna ch.....	12 50
Gelatt, 1st ch.....	15 00
Gibson & Jackson ch.....	26 00
Oxford ch.....	2 36
" B. Y. P. U.....	1 00
" S. S.....	1 00
Phoenixville ch.....	42 55
" S. S.....	10 65
Warrior's Mark ch.....	50
Lockport ch.....	1 00
Junia ch.....	2 14
Holidaysburg Y. P. S. C. E. for student for ministry care of L. W. Cronkhite.....	25 00
Altoona, Mem'l B. Y. P. U. for student for ministry, Rangoon Theo. Sem.....	15 00
Port Matilda ch.....	52
Center Union ch.....	1 50
East Brady ch.....	1 30
" B. Y. P. U.....	1 00
Franklin Union ch.....	5 00
Mt. Pleasant ch.....	4 10
Strattonville ch.....	3 60
Richardsville ch.....	8 00
Gethsemane ch.....	3 85
Townville ch.....	5 00
Franklin ch.....	244 45
Indian Creek ch.....	2 00
Monongahela Union ch.....	5 00
Mt. Pleasant, 2d ch.....	2 00
Pennsville ch.....	1 50
Sugar Grove ch.....	6 00
Shamokin Valley ch.....	1 00
Oil City ch.....	11 44
Mt. Hermon ch.....	1 50
East Bethlehem ch.....	2 00
Pigeon Creek ch.....	3 40
South Wheeling ch.....	2 52
Jefferson ch.....	10 85
" S. S.....	2 50
Enon ch.....	50
Mt. Zion ch.....	2 00
North Ten Mile ch.....	5 00
Goshen ch.....	1 80
State Road ch. for 1897 and 1898.....	26 87
Hammond ch.....	1 00
Honesdale ch.....	1 50
Berlin ch.....	1 60
Everitt ch.....	4 00
Ebenezer ch.....	1 50

## OHIO \$242.60.

Dayton, W. D. Chamberlin for completing bungalow for Rev. I. E. Munger, Tura, if needed for that purpose.....	200 00
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Dayton, Linden-ave. Wom. Miss. Society (\$5.00 of wh. is for work in the Congo).....	\$18 75
Dayton, Linden-ave. ch. Woman's Society for Bible woman, care of Mrs. Dr. Scott.....	13 85
Piqua, Mattie E. Weddell for education of Chinese girl care of Mrs. G. L. Mason.....	10 00

## INDIANA, \$244.69.

Deputy S. S.....	1 22
Blue River ch.....	1 25
Enon ch.....	2 23
Jeffersonville ch.....	3 00
Salem ch.....	9 23
Clear Spring ch.....	2 60
Ebenezer ch.....	2 00
Freedom ch.....	1 05
Hayden ch.....	5 25
New Liberty ch.....	1 50
Marion, 1st ch.....	2 30
Kimberlin ch.....	1 30
Evansville, 1st ch.....	10 20
Bethel ch.....	2 30
Fairland ch.....	3 30
Homer ch.....	2 91
Sand Creek ch.....	4 50
Mt. Pleasant, 2d ch. (of wh. \$1.00 is for L. M. of Rev. P. O. Duncan).....	6 60
Brazil ch.....	1 34
Huntington ch.....	35 16
Larwill ch.....	75
Washington T. p.....	2 50
Crooked Creek ch.....	3 75
West Union ch.....	2 50
Elizaville ch.....	5 00
M. F. of Sugar Creek, tow. sup. Saw Lee.....	4 45
Roseville ch. tow. sup. Sau Lee.....	2 00
Thorntown ch.....	1 00
Aurora ch.....	10 15
Cesar Creek ch.....	60
Hogan Hill ch.....	40
Rising Sun ch.....	8 25
Tanglewood ch.....	1 70
Versailles ch.....	2 60
Washington ch.....	2 10
Monon ch.....	1 05
Dupont ch.....	1 00
Graham ch.....	1 75
Hebron ch.....	10 00
Indian Kv ch.....	5 30
West Fork ch.....	50
Hicks ch.....	50
Dunkirk ch.....	4 21
Muncie ch.....	36 91
Hopewell ch.....	8 75
Little Sand Creek ch.....	3 09
Mt. Aerie ch.....	6 30
Mt. Pleasant ch.....	1 10
North Vernon church.....	3 86
Otter Creek ch.....	2 60
Rock Creek ch.....	50
Union ch.....	3 00
Independence ch.....	1 00

## ILLINOIS, \$476.43.

Griggsville ch.....	14 90
B. Y. P. U.....	55
Alton ch.....	33 28
" Asso'n'l meeting sale of badges.....	5 65
Downer's Grove, Miss Edith Gumbrell.....	1 00
Mt. Pleasant ch.....	4 35
Clinton ch.....	10 00
Graymont ch.....	1 00
Minonk S. S.....	5 58
Ocoya ch.....	9 58
Roanoke, J. F. Sparks.....	10 00
Harmony ch.....	3 75
" D. B. Ray Pigg ..	10

Batavia ch.....	\$6 00
Chicago, Bethany ch.....	5 00
" Central, Miss M. G. Burdette.....	2 00
Chicago, Calvary ch.....	6 75
" 1st ch.....	87 15
" La Salle-ave. ch.....	10 00
" ad S. S. tow. sup. nat. pr., care Rev. J. M. Foster, China.....	14 27
Chicago, 2d ch., A friend.....	5 00
La Grange ch.....	57 56
" Rev. E. S. Stucker.....	50 00
Murphysboro ch.....	9 61
Benton ch.....	5 61
Ewing ch.....	1 48
Spring Garden ch.....	1 43
Ten Mile ch.....	1 40
Union ch.....	2 05
Williams Chapel ch.....	85
Forest ch.....	2 00
Franklin Asso'n'l coll.....	7 91
Brimfield ch.....	2 40
Osceola ch.....	4 25
Rehoboth Asso'n'l coll.....	7 23
Reynolds ch.....	4 00
Woodlawn ch.....	1 50
Salem, So. Asso'n'l coll.....	7 00
Pleasant Pt. ch.....	3 00
Sheffield ch.....	3 00
Morrisonville ch.....	21 56
Moweaqua ch.....	42 13
Stonington ch.....	48
Zenobia ch.....	48

## IOWA, \$185.40.

Village Creek Y. P. S.....	23 25
Forest City ch.....	20 00
Rock Creek S. S.....	4 25
Webster City ch.....	21 18
Renwick ch.....	7 01
Goldfield ch.....	8 10
Clearfield B. Y. P.....	2 50
Allerton ch.....	4 50
Storm Lake ch.....	5 73
Cherokee ch.....	13 50
Cascade ch.....	10 00
Centerville Asso. for Ahboda, care Dr. Bunker.....	31 83
Washington S. S. for M. Kothiah, care Rev. W. H. Beeby.....	10 00
Newell Danish ch. for Rev. C. Nelson, Africa.....	16 35
Pomeroy ch.....	7 20

## MICHIGAN, \$97.79.

Imlay City ch.....	28 25
Oakfield, 1st ch.....	2 23
Edmore, O. C. Jensen tow. sup. Rev. C. Nelson, Africa.....	10 00
North ch.....	2 00
Kalamazoo, Bethel ch.....	14 84
" S. S.....	10 48
Ewart ch.....	5 00
Iron River ch.....	10 00
Ishpeming, Woman's Circle.....	10 00
Plymouth, Mrs. T. B. Hart-sough, deceased.....	5 00

## WISCONSIN, \$10.80.

Verona ch.....	9 80
" S. S.....	1 00

## MINNESOTA, \$129.30.

Soudan ch.....	1 20
St. Paul, 2d Sw. ch.....	7 00
" 1st Sw. Birthday So-cietz for V. Paul Bapatia, India.....	20 00
Winnebago, C. Johnson.....	25 00
St. Paul, Danish Y. P. S. for W. China.....	2 50
Albert Lea, 1st ch.....	2 50
Faribault ch.....	5 75

Morristown ch.....	\$5 00
Richland ch.....	3 70
Minneapolis, 1st S. S. for Rungiah, care Rev. A. H. Curtis.....	50 00
Hastings ch.....	6 65

## KANSAS, \$196.21.

Wellington ch.....	7 10
Providence ch.....	1 07
Bronson ch.....	4 15
Uniontown ch.....	9 00
Jewell, Mr. Seamans.....	3 00
John's Creek ch.....	60
Scottsville ch.....	20
Liberty ch.....	45
Kensington ch.....	75
Vicksburg ch.....	3 85
Lyndon Y. P. S.....	1 00
Cummings ch.....	50
Kincaid ch.....	6 80
Boicourt ch.....	50
Colony, J. A. Ames.....	5 00
Moran ch.....	2 00
Garnett S. S.....	90
Iola, G. R. Bunnell.....	20 00
Blue Mound ch.....	3 70
Peotone, Wm. Nighawonger, aged 5 years.....	03
Hoxie ch.....	1 50
Coffeyville ch.....	34 00
S. S.....	1 50
Oswego ch.....	16 50
Parsons ch.....	9 10
S. S.....	2 16
Brownell ch.....	95
Bazine ch.....	25
Miss C. O. Millspaugh.....	5 00
Kansas City ch.....	7 00
Y. P. S.....	1 00
Enterprise, May Hanson.....	1 00
Leonardville ch.....	2 00
Downs ch.....	2 75
Round Mound ch.....	1 50
Y. P. S.....	5 20
Lucas ch.....	1 75
Y. P. S.....	1 00
Grand Center ch.....	1 52
Codell ch.....	1 85
Fairport ch.....	50
Blue Ridge ch.....	1 00
Stockton ch.....	1 25
Oxford ch.....	6 50
Floral ch.....	4 90
Wichita, West Side ch.....	7 12
Arkansas City ch.....	1 25
Pleasant Vale ch.....	2 65
S. S.....	63
Palmyra ch.....	2 28

## COLORADO, \$25.40.

Midland Asso. coll.....	5 54
Aspen ch.....	6 45
Denver, North Side ch.....	2 50
Broadway ch.....	4 66
Cañon City, F. Wilkinson's class.....	6 25

## NEBRASKA, \$131.

Holdrege, 1st ch.....	4 00
East Lincoln ch.....	23 05
Weeping Water ch.....	8 00
Wabash ch.....	3 00
Palmyra ch.....	10 35
Prairie Creek ch.....	12 15
Grand Island ch.....	12 15
Mrs. S. W. Stearns, tow. L. M.....	1 00
Central City ch.....	4 00
Y. P. S.....	1 50
Phillips ch.....	2 15
Oakdale ch.....	1 00
Columbus ch.....	1 00
Tilden, T. M. Olin.....	1 00
Associational coll. (Loup & Elkhorn).....	5 15

Omaha, 1st ch.....	\$4 00
Bladen ch.....	1 00
Republican Valley, Asso. coll.....	3 20
Superior ch.....	1 25
South Central Associational coll.....	3 00
Geneva ch.....	50
Estina, W. C.....	10 00
Stromberg, W. C. tow. sup. nat. Telugu pr., Samuel....	25 00
Grand ch.....	5 50

## CALIFORNIA, \$118.02.

Penryn Y. P. S.....	5 00
Oakland, 23d-ave. ch.....	5 50
Sw. ch., Rev. A. W. Backland and W. Werner, tow. sup. nat. pr. care Rev. C. L. Davenport.....	12 50
San Francisco, 1st ch. Y. P. S. tow. sup. student, care of Rev. D. A. W. Smith, In- sein.....	6 25
Pomona Y. P. S. tow. sup. nat. pr., Kondiah, care of Rev. I. S. Hankins, Atma- kur.....	12 50
South Pasadena S. S.....	72
Vallejo Y. P. S.....	13 00
Dixon ch.....	13 80
Fallbrook Y. P. S. tow. sup. nat. pr. care of Rev. C. K. Marsh, Markapur.....	7 25
Armona, F. R. McFee, tow. sup. nat. pr. A. Soo, care Rev. J. W. Carlin, D. D.....	5 00
Tulare, Miss Anna M. Brad- ley.....	10 00
Santa Ana, 1st ch., Mrs. J. F. Merriam.....	10 00
Santa Ana Y. P. S. tow. sup. of Rev. W. Wynd, Japan.....	2 00
Los Angeles, 2d ch. Wom. Miss. Soc. for Congo.....	4 50
Floreston, Miss Lillian Mer- rill and Mrs. J. W. Smith, for sup. of woman teacher, Mr. Po, care of Rev. B. A. Baldwin, Thayetmyo.....	10 00

## OREGON, \$7.70.

Ashland Juniors.....	2 70
Portland. Sw. ch., Oscar Flint.....	5 00

## NORTH DAKOTA, \$19.70.

Fargo, Anton Taranger, tow. sup. Ko Soung, care of Rev. C. L. Davenport.....	5 00
Fargo, American ch.....	11 00
Jamestown ch.....	3 70

## WASHINGTON, \$28.

Fairhaven, Mrs. M. E. Mo- nette.....	2 00
Seattle, 1st ch., Capt. Geo. M. Terrell.....	5 00
Chehalis ch.....	10 00
Palouse ch.....	1 00
Medical Lake Sewing Soc. for school work in Hen- zada.....	10 00

## IDAHO, \$3.50.

Nampa ch.....	2 50
Cottonwood ch.....	1 00

## OKLAHOMA, \$14.50.

Marshall ch.....	5 00
Perry Asso. coll.....	6 45
Round Grove ch.....	3 05

## ASSAM, \$25.

Pathalipham, Rev. Jos. Paul,.....	25 00
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## DENMARK, \$150.

From Baptist churches (of  
which \$50 is for sup. of  
Rev. C. Nelson of Congo  
Mission)..... \$150 00

## MISCELLANEOUS, \$1.00.

Ernest B. Wilson, \$1.00.

## UTAH, \$3.00.

Salt Lake City, East Side Y. P. S. C. E.....	\$3 00
Total.....	\$6,842 89

## LEGACIES

Janesville, Wis., estate of J. S. Crosby.....	1,282 01
	\$8,124 90

Donations and legacies from April 1, 1898, to Sept. 1, 1898.....	107,959 18
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Donations and legacies from April 1, 1898, to Oct. 1, 1898.....	\$116,084 08
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Donations received to Sept. 30, 1898:	
Maine.....	\$807 21
New Hampshire.....	481 78
Vermont.....	368 64
Massachusetts.....	4,296 24
Rhode Island.....	766 02
Connecticut.....	1,151 31
New York.....	8,978 63
New Jersey.....	3,130 00
Pennsylvania.....	5,227 12
Delaware.....	9 00
District Columbia.....	68 34
Maryland.....	9 87
Virginia.....	8 50
W. Virginia.....	590 04
Ohio.....	3,791 84
Indiana.....	985 00
Illinois.....	2,960 52
Iowa.....	1,827 68
Michigan.....	1,216 60
Minnesota.....	834 03
Wisconsin.....	364 38
Missouri.....	512 57
Kansas.....	708 34
Nebraska.....	626 33
Colorado.....	250 25
California.....	59,725 17
Oregon.....	160 60
North Dakota.....	47 35
South Dakota.....	181 42
Washington.....	373 63
Idaho.....	27 40
Wyoming.....	36 00
Montana.....	91 70
Arkansas.....	1 00
Arizona.....	10 00
South Carolina.....	4 00
Tennessee.....	30 00
Louisiana.....	50 00
Georgia.....	30 00
Alabama.....	18 00
Mississippi.....	5 00
Indian Territory.....	53 10
Oklahoma.....	35 44
Canada.....	5 00
Nova Scotia.....	10 00
Norway.....	74 73
Denmark.....	150 00
Germany.....	19 00
Assam.....	75 00
India.....	31 27
Japan.....	1,000 00
Miscellaneous.....	331 20
Utah.....	9 00

\$102,556 15

## BOOK NOTES

**FELLOW TRAVELLERS**, by Rev. Francis E. Clark, D.D., President of the World's Christian Endeavor Union. This is a pleasant, vivid and interesting account of Dr. Clark's observations in his journey around the world in the interests of the Christian Endeavor Society. He has not attempted to enter into deep discussions of the philosophy of life in Eastern lands, nor given elaborate expositions of the nature of heathen religions. He accepts the fact that a sufficient number of books have already been published covering this territory, but by presenting simply his personal observations Dr. Clark succeeds in bringing before us in an extremely interesting way the actual life of the people of the East. As a narrative of personal experiences in his journey around the world "Fellow Travellers" is one of the most interesting books of that character which has been written, and will be of special interest to Christians and members of the Society of Christian Endeavor. Published by the Fleming H. Revell Company of New York, Chicago and Toronto. Price \$1.25.

**MISSIONS AND POLITICS IN ASIA**. In this volume Mr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions, has published his five lectures to the students of the Princeton Theological Seminary. Unlike Dr. Clark's book, this is not a narrative of personal experience, but of personal observation of the present condition of religion, politics and missions in Asia. Mr. Speer exhibits the wideness of his reading and the keenness and carefulness of his observation in these lectures, which will be of peculiar value to students of missions and especially helpful to pastors in preparation for presenting the subject of missions to their churches. Published by the Revell Company at \$1.00.

**EVERYDAY LIFE IN KOREA** is a collection of studies and stories by Rev. Daniel L. Gifford, for eight years a missionary in that country of fresh interest to the reading public. This is one of the few books on Korea which is worth reading, and brings the everyday life of the common people in this strange land pleasantly before us. Mr. Gifford has studied the life of the Koreans to good purpose, and touches apparently almost every feature and characteristic of

that people who are half way between China and Japan in their life and religion as well as in their geographical situation. Also published by the Revell Company. Price \$1.25.

**JOHN G. PATON**. The perennial interest in that remarkable man, John G. Paton, will make welcome the third volume of his autobiography, edited by his brother, which has just been issued by the Fleming H. Revell Company. This small volume continues the life of Dr. Paton down to the present day, and is especially satisfactory since it gives a fuller historical account of the whole work in the New Hebrides, with the progress of the gospel to the present time. The frontispiece is a new picture of Dr. Paton at the age of seventy. The remarkable interest felt in his work by Christians throughout the world is a new illustration of the assertion of the late Dr. Gordon, that what is needed was not more men, but more man. It is one of the most singular and striking features of missionary history that this one man has, by the force of his personal character, abilities and enthusiastic devotion, unaided by any great missionary society and unendorsed by any large and influential religious denomination, been able to arouse the attention of the world and fix it upon the missionary work in the remote islands of the New Hebrides. Price of the volume, 50 cents.

**AUNT MELISSA'S QUESTION**. You will be obliged to look all through this little pamphlet, by Rev. W. B. Crumpton, to see what Aunt Melissa's question is, but when you find out you will learn something worth knowing. Send five cents to the American Baptist Publication Society, and you will get the information.

**UNCLE ALLEN'S PARTY IN PALESTINE** is a pleasant, conversational account of the actual trip through the Holy Land of a party under the lead of Rev. H. Allen Tupper, Jr. The book is prepared by Mr. Tupper and Mrs. C. A. Hamilton, and published by the American Baptist Publication Society. We congratulate not only the author, but the society on the handsome and artistic style of the book. The issues of our Publication Society are now as fine examples of bookmaking as can be found, and are an honor to the denomination.

## PERSONAL

MRS. W. H. LESLIE and Miss Catherine L. Mabie, M.D., arrived at Banza Manteke, Congo, Saturday, Aug. 6.

REV. E. N. FLETCHER and wife sailed from San Francisco Sept. 17, for Shaohing, China.

BRITTON CORLIES, M.D., has sailed for

SuichauFu, West China, to engage in medical missionary work at that station.

J. S. GRANT, M.D., and wife sailed from San Francisco Sept. 17, returning to Ningpo, China.

REV. M. E. FLETCHER and wife of Maubin, Burma, have returned to Nova Scotia.

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## ARE YOU MAKING YOUR WILL?

Every person having any property should make a will while in sound health of mind and body. Many Christians every year are providing in their wills for additions to the permanent funds of the Union as well as gifts directly for carrying on missionary work. This is an object which no Christian of wealth should fail to remember.

### FORM OF BEQUEST.

I also give and bequeath to the AMERICAN BAPTIST MISSIONARY UNION ——— dollars, for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor [or executors] to pay said sum to the Treasurer of said Union, taking his receipt therefor within ——— months after my decease.

### FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing (*heresin describe the premises with exactness and particularity*) to be held and possessed by said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

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## AN INVESTMENT AND AN INCOME.

Owing to the great number of difficulties which have arisen in the courts over the settlement of estates and to the efforts which have been made to defeat the wishes of testators in their bequests, large numbers of persons are giving their funds directly into the hands of the society, and receiving its bond for the payment of interest during their lives if they need it. These bonds are an unquestioned security. They will never be defaulted as long as the Baptist denomination exists. There is no safer form of investment in the world. If the United States Government is destroyed, and the bonds of the United States become worthless, still the Baptist denomination will go on, and the obligations of the great missionary society will stand secure, and every bond be paid to the last cent of obligation. This method of investment offers to those who wish their money to go ultimately to the missionary work the best possible form of securing an income from their property during their lives, and saves them all care and trouble of re-investment, and all fears regarding the settlement of their estates. For full information regarding Wills, Bequests and Annuity Bonds, address

REV. E. F. MERRIAM, *Editorial Secretary*.  
TREMONT TEMPLE, BOSTON, MASS.

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The  
Standard  
Chicago





**Rev. Samuel W. Duncan, D.D.**

**BORN DEC. 19, 1838**

**DIED OCT. 30, 1898**



# The Baptist

## Missionary



## Magazine

Vol. LXXVIII No. 12

DECEMBER, 1898

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### REV. SAMUEL WHITE DUNCAN, D.D.

THE death of Dr. Duncan at his home in Brookline, Mass., at midnight Sunday evening, Oct. 30, has been widely announced, and has been received with a shock of surprise and sorrow by a wide circle not only of personal friends, but of the friends of the American Baptist Missionary Union, of which he had been for six years the Foreign Secretary.

Although a picture of health and vigor Dr. Duncan was by no means strong, and in times of special pressure of his duties has shown symptoms of weakness which gave great concern to his friends. Not infrequently, after seasons of special anxiety he has been laid aside from his work for a period of several days, and at one time last year for more than a month he was compelled to be absent from the Mission Rooms. Yet he had always shown surprising ability of prompt recovery under rest, and the journey to the Asiatic missions was expected by himself, as well as by others, to prove a period of refreshment and physical strengthening, as well as a work of great usefulness to the missions. Leaving Boston Aug. 27, on reaching England he was very weak, and compelled to remain quiet during his stay of more than two weeks in London. During the voyage to Port Said he continued to lose strength, and it finally became apparent to every one, and to himself last of all, that it would be impossible and unwise for him to continue the journey, since, if he should reach India alive, he would be so weak as to be unable to accomplish the objects which he had in view in his visit to the missions. He was therefore removed from the steamer at Port Said, returning to Liverpool on the next steamer of the Bibby Line coming this way. This change in his plans was a severe disappointment to him personally, as well as to the missionaries and the executive officers at the Rooms, but no one doubted the wisdom of the change. On the return voyage to England he somewhat recovered strength, and in London was able to attend personally to the arrangements for his passage to America. For several days on the steamer "New England" crossing the Atlantic he was

upon deck, and conversed as usual with those who accompanied him. A slight cold, however, quickly exaggerated certain symptoms of disease which he had known to be in his system for several years, and he immediately became very weak, so that on the arrival of the steamer in Boston at 11.30 on Friday evening, Oct. 28, he was utterly prostrated. No one except the family and physician were able to see him on Saturday morning when he was removed to his home, and although there was slight recovery on Sunday he quickly declined, and passed away at midnight from sheer exhaustion.

The funeral services occurred on Thursday, Nov. 3, at the First Baptist Church, Boston, and the interment was at Haverhill, Mass., for so many years the family home.

This startling event is undoubtedly one of the most shocking that has occurred in the history of the Missionary Union. The great hopes entertained by the missionaries and by the executive officers at home from the results of his visit to the missions have been disappointed, and the Union has lost at once the services of its Foreign Secretary and the benefits of a personal inspection of the missions. Dr. Duncan's interest in the missionary work was intense and sincere. He carried the trials and difficulties of the work upon his heart as a constant burden in a way which, as the event has proved, was too much for his physical and nervous constitution. All his qualities were given without reserve to the work with which he had been entrusted, but the burden has proved too great. He has offered himself as a sacrifice to his convictions of duty in the missionary work as truly as any who have ever been engaged in the service of the Missionary Union. The financial burdens of the past few years and the necessity of retrenchments in the missionary work have undoubtedly been a large means of hastening the end of his life. May this sacrifice awaken our churches to a sense of their duty, and even his death result in increased contributions and a relief of the burdens under which he struggled so long and which finally bore him to the grave.

Dr. Duncan was the son of Hon. James H. Duncan, an eminent lawyer of Haverhill, and was born in that city Dec. 19, 1838. He was baptized at the age of twelve in the First Baptist Church of Haverhill, and studied at Kimball Union and Colby Academies in New Hampshire. In 1856 he entered Brown University, having as classmates, among other distinguished men, Rev. A. J. Gordon, D.D., for many years pastor of the Clarendon Street Baptist Church, Boston; Rev. Wayland Hoyt, D.D., pastor of the Epiphany Baptist Church in Philadelphia, and Henry K. Porter, Esq., of Pittsburg, Pa. Graduating from Brown with honor in 1860, he spent one year in travel, and in 1861 he entered Newton Theological Institution, leaving, however, in a short time to respond to the call of his country. In two weeks he raised a company in Haverhill, and was commissioned as captain in the 50th Massachusetts Infantry. After being mustered out of service he entered Rochester Theological Seminary, from which institution he graduated in the class of 1866. He was ordained pastor of the Erie Street, now Euclid Avenue, Baptist Church of Cleveland, Ohio, in April, 1867. In 1875 he became pastor of the Ninth Street Church in Cincinnati, Ohio, and in 1883 he removed to Rochester,

N. Y., where he became pastor of the Second Baptist Church. His work in Rochester was marked by a strong and aggressive leadership in the work of city missions, and to him the Baptist cause in that city is largely indebted for its present great prosperity. In the year 1885 he was called to the presidency of Vassar College, but decided to continue in the pastorate. Retiring in 1888 from his work in Rochester, he spent several years in Haverhill. In 1892 he was chosen Foreign Secretary of the American Baptist Missionary Union, and has devoted himself with unremitting fidelity to that important work to the present time.

The honorary degree of Doctor of Divinity was conferred upon him by the University of Chicago in 1878, and at the time of his death he was a member of the Board of Fellows of Brown University and of the Board of Trustees of Newton Theological Institution, Rochester Theological Seminary and Colby Academy.

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## DR. DUNCAN'S LETTER FROM PORT SAID

**B**BETTER than by any other the circumstances attending Dr. Duncan's abandonment of his journey to visit the missions in Asia, are expressed by himself in his letter to Dr. Mabie:

PORT SAID, Oct. 6, 1898.

*My dear Dr. Mabie:* No harder duty ever fell to my lot than to send my cable announcing that I had been obliged to leave the "Cheshire" at Port Said. In my letter from London, you remember, I expressed disappointment that my improvement had not met my expectations. I did not, however, see sufficient cause to warrant any change in my plans.

The general outcome of the voyage from Liverpool was unfavorable, and as soon as we began to enter warmer waters I became greatly prostrated. The main difficulty seemed to centre in my inability to receive solid food, or to take sufficient food of any kind available, to nourish my body. Had I been where a suitable diet could have been secured this condition might have been successfully met, but on board ship it was impossible, though officers and stewards were kindness itself. It began to be plain to me that two weeks longer of sea voyage under these conditions, going still farther into the depressing atmosphere of the tropics, could not fail to reduce me still more, and that I should reach Rangoon simply a sick man, unable to fulfil the mission upon which I was sent, and a burden to those I had come to help. To others this was clear long before I was willing to admit it. The ship's surgeon and a medical missionary returning to his station at Damascus, discouraged my continuance. Several old Indians returning to their posts spoke to Mrs. Duncan of the hazard I was running, and the chief steward of the "Cheshire," with twenty years' experience behind him, clearly intimated to her that if I was permitted to keep on, she would never bring me back alive. I would not, however, abandon hope until the very day we reached Port Said. The wasting was then becoming to me so apparent, and my inability to check it with any means at my command, that I was satisfied it would be foolhardiness to proceed, and Monday night I was gotten ashore at this place, for I could do little to help myself.

It is superfluous for me to describe to you the severity of this trial. It is the bitterest disappointment of my life. I think, however, I have waited till the will of God has been clearly revealed, and I bow to it with peaceful submission.

I am being detained here—not a very angelic place—till Friday, when by the consideration of the agent of the Company, I take, on my ticket, another steamer of the Bibby Line back to London. By the good nursing of Mrs. Duncan I am, I hope, gaining a little. I trust I am on the up grade, and that, by the help of the bracing atmosphere as I go North, I shall reach London somewhat improved. If so, I shall proceed without unnecessary delay to America. Otherwise I may stay for a little time at some quiet resting-place in England.

The fact is, I was in an exhausted condition by the summer's work and what had preceded, before I started. Could I have taken a month of entire rest somewhere before I sailed, I think the sea voyage would have done the rest. It is needless, however, to speculate. I have tried to do my duty, and must leave this, as well as the future, to One who can never err. You will hear again when we reach London, after a voyage of eleven days.

With kind remembrances for all at the Rooms, I am very sincerely yours,

SAMUEL W. DUNCAN.

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## ADDRESS OF REV. HENRY C. MABIE, D.D., HOME SECRETARY

AT THE FUNERAL SERVICES OF REV. SAMUEL W. DUNCAN, D.D., FOREIGN SECRETARY,  
HELD AT THE FIRST BAPTIST CHURCH ON COMMONWEALTH AVENUE,  
BOSTON, MASS., THURSDAY, NOV. 3, 1898

DR. DUNCAN'S relations to the cause of missions began in childhood. In his father's house missions were known and loved. The gracious hospitalities of that home were ever extended to the servants of Christ, and especially to the worn workers who had returned from heathen lands for timely rest. I have heard our brother tell of his remembrance of the visits to that home of such typical missionaries as Elisha L. Abbott, Eugenio Kincaid, John G. Oncken and others, and of the thrilling interest with which he was wont to hear their narratives of experience among the heathen, and of the triumphs of divine grace, which in those early days of pioneering the cause, so sealed their labors.

In such an atmosphere—that of the intelligent Christian home, which must ever constitute the truest training school for missions—the lad grew up. Here he became familiar with the facts, the personages, the conditions and high motives of missions. For many years his honored father—one of the brightest ornaments of the denomination in various relations—was a member and, for several years, Chairman of the Board of Managers of the Missionary Union. Through these relations the contact between the mission rooms, the mission fields, and that typical Christian New England home became ever and ever closer. Thus that home became a sanctuary and its head a priest of mediation between christendom and pagandom.

Children reared to reverence became teachable and open-eyed, as well as open-hearted towards the great workings of the Almighty in the dark corners of the earth. Missions with all their imperial undertakings, their lofty heroism, their quenchless ardors, and their

divine triumphs and transformations, entered like iron into the blood, and motives thus awakened became second nature in the generation thus sired, environed, and habituated. Happy the child whose impressionable years are thus ensphered and started on its immortal course! A lad whose conversion to Christ at twelve years of age had occurred under such conditions, was sure to enter upon the student period in academy and college with a deep sense of accountability to God. The Jewish boy when brought by his parents to his first Passover Festival to the temple in Jerusalem, at twelve years of age, was supposed then to attain to his spiritual majority; he was henceforth known as "a Son of the Commandment," a disciple of the holy Torah. Jesus, the boy of Nazareth, was preëminently such. In the temple, awful with its memories of the divine presence, and smoking with its myriad altar-offerings, he awoke to two facts: (1) That God was supremely his Father, and (2) That he must be about that Father's business—a business which ultimately involved the offering of himself as the real Paschal Lamb.

Who can doubt that if the childhood of the families of the Church were more closely conformed to that at Nazareth much more frequently than we do, we should hear the lad of a dozen years exclaiming in our astonished ears: "Wist ye not that I must be about my Father's business?" The training in the home at Haverhill, which gave at fifteen years of age a Christian student to Kimball Union Academy and at eighteen years a freshman to Brown University, at all events furnished a youth who thus early in the great deep of his nature confessed a peculiar fealty to God. He was wont often to refer with delight to the great crisis which he met early in his student years, respecting the use which he should make of his life. There was much to tempt him to make selfish and even worldly use of himself and his opportunities. The allurements of society beckoned him. The blandishments of the world attracted him. But he did not long hesitate. He had seen the reflections of the Shekinah-glory upon the faces of godly ancestors and their associates, and he recognized their kinship with God's immortals. He heard the still small voice whispering: "Choose! choose!" and its whisper was more eloquent than all earthly voices beside. His decision at length was made; his face was towards the Cross and its triumphant sequel—the resurrection life and glory. From that hour no voice could divert him. "Like the deaf adder that stoppeth his ear he hearkened not to the voice of charmers, charming never so wisely." For three years—one in Colby Academy and two in Brown University—he was the classmate, roommate and intimate of the saintly A. J. Gordon, with whom he was a companion spirit in all that was most vital in our holy religion, and a true yoke-fellow in all service for the world-wide kingdom of our Lord.

And in the decision which young Duncan thus early reached, and in which he became settled, there was nothing morbid and seemingly unnatural. He was happy in it—royally, exultantly at home in it. Who that ever saw his face radiant from inward blessing, as in conversation or on the platform he spoke of divine things, could doubt that he was a happy Christian. His was the most luminous face when open toward his Lord or the Lord's fellows, I ever saw. It wore a transfiguration light until it became its habit, except when worn by pain or anguished by the sense of sin with which he desperately warred; and then the shadow was dreadful—all the more so because it was so unlike the prevailing wont. His inward life was characterized by uncommon exhilaration; and when in company with his brethren, and animated by some congenial converse respecting the Kingdom, his eyes would sparkle, the lines of his face grow hearty, his soul bubble to the surface, and his voice, always wonderfully sweet and musical, would rise in volume and warm with feeling, till a full diapason of magnetic love would sweep its every chord.

And so when Dr. Duncan found himself inducted into the Christian ministry as a settled pastor, that exalted calling was enriched as it rarely is by a personality combining manifold qualities of culture with wondrous powers of heart. And hence as he came to face the world of Christian enterprise and endeavor, it was natural that he should be missionary in his spirit and practical aims. The world became his parish, and all the near-by agencies on which he could lay hold became his servants, with which to reach and bless it. The peculiar facility and heartiness with which in his successful pastorates in Cleveland, Cincinnati and Rochester he entered into large and successful planning for city missions, need not here be rehearsed by me. Another has spoken fittingly of them. My own remembrance, however, of Dr. Duncan's magnificent public spirit in respect of world-wide missions is vivid as it has been prolonged — running through a period of about twenty years. The first occasion on which I recall seeing him was at the anniversary of the Missionary Union held in Providence in 1877. A debt of over \$40,000 had been incurred. Opinions had differed among our wiser men respecting a proposed effort to clear off that debt then and there. The conviction that it should be done prevailed. It was not long before Duncan, then pastor in Cincinnati, was upon his feet. His subscription and plea had an electrical effect. Others followed in telling incidents and subscriptions. Meanwhile Duncan had found his way to the nearest telegraph office, and was wiring to wealthy friends here and there, for subscriptions. It was not long ere the answers came, and with gleaming features Duncan would announce them. His example became contagious; other pastors took the hint, and the wires tingled with earnest messages between delegates and distant friends. The result was completely successful.

From that day Dr. Duncan came to the front as one of the real leaders of the denomination, a man with a genius for committing the churches which he served; and many a notable layman in his church awoke to real stewardship to Christ. He would frequently say: "I never needed any one to come and stir me up, or my church, respecting our proper part in the work of missions." He anticipated the needs, regarding himself as a proprietor in the enterprise, and made all its interests his very own. When elected to the Corresponding Secretaryship of the Missionary Union, therefore, the Union found in Dr. Duncan one to the "manner born." He never sought the office; the office sought him, because in his entire personality he was the embodiment of its central idea, and he literally burnt himself out in its service.

Although he was denied the privilege of ever putting foot on heathen soil except as at Port Said, where he just pressed the sands of Africa for a day and glanced upon Asia across the stream, he just as literally laid down his life for heathen evangelization as if he had been Livingstone or Boardman, or Judson himself. Like Paul he was "the prisoner of Christ in behalf of the gentiles," and "counted not his life dear unto himself that he might finish his course with joy and the ministry which he had received of the Lord Jesus."

When Dr. Duncan came to the office of Foreign Secretary he found himself the successor of the lamented and statesmanlike John Nelson Murdock, who for thirty years had occupied that position with rare ability, wisdom and grace. The office was no sinecure. Our missionaries in number had multiplied from 150 to 450, and our annual expenditures from \$135,000 to \$600,000. Correspondence had five folded, so that even with the improved facilities for multiplying letters in our present offices; nay, on that very account, the amount of brain work, of care and responsibility requiring to be daily carried was of crushing weight. Such correspondence as Dr. Duncan carried, by at least three similar societies of sister denominations in the country, is shared by two men.

Dr. Duncan, however, with an industry, a devotion, and an abandon resembling that with which General Gordon went to Khartoom, addressed himself to his task.

He himself would be the last man to claim that he had completely succeeded in accomplishing all he undertook, but a braver, truer effort no man ever made, and if like General — now Lord — Kitchener, who built on Gordon's foundation, Duncan had been adequately sustained, seconded and equipped — as our great, wealthy denomination is abundantly able to do — his generalship would have been correspondingly brilliant on the field, and his valuable life, inspiration and leadership would doubtless have been continued to us for years to come.

As to the ruling aim of his administration, the limits of this address will not admit of enlargement. Suffice to say that he substantially accepted the lines of policy which three generations of successful achievement have approved. The most active evangelization first, last and always; then following upon that, educative processes in varied lines as the circumstances required, and the means at the disposal of the Union would allow; a discreet use of medical work, such as would facilitate evangelization, conserve the health of the workers on the stations, and accredit the humaneness of Christianity.

Dr. Duncan thoroughly believed that on several of our fields we had reached an era in which consolidation and edification were required, if we made good and permanent the results of previous evangelization. Hence the emphasis which he placed on self-support. His views on that important subject were expressed in a very earnest and effective paper which he delivered before the Conference of the representatives of Foreign Mission Boards of the United States and Canada, held in New York City in 1893, a paper which has largely dominated the thought and action in those annual meetings ever since.

Dr. Duncan also had the strongest persuasion of the importance of a well-trained native ministry on all our mission fields. Hence his strenuous effort to strengthen the college at Rangoon, a school whose pupils have increased from about sixty to over four hundred since Dr. Duncan committed himself to its interests. One of the most imperative needs of the hour is an endowment of \$50,000 for that college, both for its own sake and so as to relieve our treasury annually to that extent.

The theological schools at Insein, Burma, and at Ramapatam, India, the Ongole college (fairly provided for), the proposed industrial school at Ongole, and the theological school at Yokohama, — all these occupied a very deep place in his heart, because he believed them to be vital to the permanent and future power of our work in all those lands. Latterly he was deeply concerned because the boys' school in Tokyo, Japan, recommended by a strong committee of the Union at the anniversary at Saratoga Springs, is utterly unhoused since a destructive typhoon of last year, except with temporary shelter in an old warehouse. Dr. Duncan feared the collapse of the entire enterprise, and with it our most promising agency for the future Baptist ministry in Japan, unless we could, within a year, furnish at least \$6,000 for the purchase of grounds and a simple wooden building to accommodate twenty-five or thirty students.

When Dr. Duncan entered upon his office he fixed certain principles upon which he would conduct his correspondence. Conscious as he was of his fervent and somewhat nervous temperament, he resolved that he would treat every case with the utmost judicial fairness and consideration. He would not allow personal feeling to control him. He would do no injustice to any. Accordingly it became his custom in certain instances to hold letters already written, for consideration and for counsel with others whose judgment he trusted. His sympathy with the missionaries was keen and quick. Surely none but knew that they had in him more than a functionary, even a friend and a brother. Then

from the first he longed and strove to be a spiritual help to all. In this regard he had much to impart, and a gracious, tactful way of doing it. The answers to his letters on many a page bear witness to the winsomeness and skill with which he won over some brother to sympathy and co-operation with his views.

The times during which our dear brother was called to serve were peculiarly trying. In 1892 the Centenary of Baptist Foreign Missions was observed, and several of our missions were simply decently reinforced. But immediately following that came the financial panic of 1893, from which time until the present all benevolent societies have suffered the most grievous diminution of receipts. Year after year the books of the Union showed alarming deficits, and meanwhile missionary after missionary at home on furlough, was retired; new candidates, however promising, were declined, and important advance steps, long under contemplation, were abandoned.

All this could not occur without evoking the most painful outcries from our devoted workers on many a field. These cries were poured into his ear, unloaded upon his heart. Sensitive as he was, possessed of a fine sense of honor, which characterized him and which he thought the constituency of the Union was not maintaining as it ought — all this became a burden upon his spirit too much for his mortal powers to bear.

The era in which he served has also been one in which the severest criticism of all foreign mission endeavor has prevailed. Secular journalism, the hasty and unsympathetic utterances of thoughtless and indiscriminating tourists, not to mention the more trying strictures which professed friends of the cause at home have indulged in, enhanced the difficulties of securing suitable co-operation.

Besides all this, here at home in the processes of modern speculative thought the very foundations have been upheaved. The Scriptures themselves have been in debate, as to their inspiration, interpretation and even authority. Old Testament and New have been questioned as being a revelation at all in any such sense as obtained in the period when Christian missions were founded and were having their most marked developments. The peril of the heathen respecting the future life, and the very existence of the Great Commission as an authentic and inspired record, have been boldly denied.

Meanwhile specious reasonings for the justification of any amount of self-indulgence and of sumptuous living on the part of the members in the churches of christendom, despite the awful ravages of famine, pestilence, rapine and persecution in heathen lands, have characterized much of the so-called Christian thought in high places in the church. Not content with the recognition of partial truths contained in the ethnic religious systems and of God's gracious overrulings of these systems in lands where they have prevailed, so as to make them contribute somewhat to the economics of civilization — facts never disputed by the most conservative — many have gone out of their way, notably since the World's Parliament of Religions — to compliment and flatter these ethnic systems as veritable revelations of God, serving their use, on the whole, pretty well; at least, well enough to excuse christendom for much of apathy and indifference respecting the active propagation of Christianity among Brahmans, Buddhists, Confucianists or Shintoists.

The awful outburst of Mohammedan savagery in Armenia and the disclosures of the barbarisms of even a corrupt Christianity in the Spanish colonies, have indeed put a temporary check upon these absurd apologists for other religions than that of the Christ. Let us hope it may be a permanent check. None the less, however, the ominous committal of so many intelligent men, scholars, educators, even philanthropists, whose zeal has slackened in evangelical preaching, while they have occupied their elegant leisure in constructing plausible apologies for naturalism, rationalism and even heathenism, has enor-



mously increased the burdens and difficulties of the administrators of foreign missions; aye, of any kind of missions worth the name. No one among us felt the dreadful evil of these influences more than he who now sleeps before us. How he was wont to pour out his righteous, believing soul respecting this, and then in the little circle of daily prayer which exists at the Rooms, how he would agonize in prayer that our churches might be spared the blight concerning missions which curses it from this cause.

Dr. Duncan's proposed visit to the mission fields in Asia had been in contemplation for two years. So heavy were the financial burdens of the Union, however, and so exacting the responsibilities of the foreign correspondence until a few months since, that he was reluctant to try to carry out what the Board had long ago authorized. When he did decide to go, it was with considerable misgivings. It was, however, with hope that the long sea voyages involved, the respite from office cares, and the inspiration to be gathered from personal vision of the work abroad, would prove beneficial, that the Executive Committee induced him to drop everything at home and go forth. When reminded by one of his family friends that by this proposed tour he might find his health—for more than a year badly shaken—still further impaired; that he might even make his grave with some of his missionary brethren beneath some hopia tree in Asia, or even with Judson himself find his sepulchre in the sea, he pleasantly replied: "I feel no peril on that account." He then spoke of the fact that at the call of duty many young men—the flower of the country—were volunteering for service in the tropics as soldiers, ready to meet death for humanity's sake, and should not he be as ready to hold his life subject to Christ's disposal for the sake of the heathen. In his last letters to one of us, after it was clear he must turn back, he said: "It is impossible for me to describe to you the severity of this trial. It is the bitterest disappointment of my life. I think, however, I have waited till the will of God has been clearly revealed, and I bow to it with peaceful submission." But he would not relinquish his quest for the manifestation of the divine will until it was wholly clear. Long before he would admit it, it was manifest to his beloved wife, whose skilful nursing kept alive his hope; to the ship's surgeon and to several missionaries of long experience who were returning to the East, that he could not hope to pass beyond the entrance to the Suez Canal on account of the peculiarly depressing effect of the heat of the Red Sea, without the certainty of a sudden demise. Even though he might have reached Burma alive, as he suggested in a letter dictated to us, which he was unable personally to write, he would be wholly unfit to perform the service intended, would disappoint the brethren awaiting his coming, and become a burden upon their sympathy and care besides.

Accordingly at Port Said the decision was fully reached. He was carried ashore, and availed himself of the first returning steamer to make his way back to London and to Boston. With what feelings he made that voyage home none but God will ever know. I trow that he began to know somewhat of what Moses felt as he came to the top of Nebo, and, glancing far outward over the land of promise, prepared to lay all down at the feet of Him who had commissioned him. How solemn and mysterious is the picture! "And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah that is over against Jericho. And the Lord showed him all the land of Gilead unto Dan, and all Napthali and the land of Ephraim and Manasseh, and all the land of Judah unto the utmost sea and the south and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the Lord said unto him, 'This is the land which I swear unto Abraham, unto Isaac and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.'" As if to carry out to

the last that Moses was to live not for himself but for his people, he is told that he is to see the good land, but not himself to possess it.

So to this extent the parallel holds in the case of our beloved brother. In the spirit of his self-immolation, his vicarious service — which is the very core of the missionary idea — our brother, in behalf both of his brethren in the missions and of his brethren in the home churches, goes so far as to plant the soles of his feet on Afric's soil and to let his eyes rest on the borderland of Asia — Asia, the new land of promise; and then, not in anger but in love, the deepest though most mysterious of all loves, the divine love, God kisses him (as the rabbis say Jehovah kissed Moses on Nebo, thus removing him by the divine kiss) and turns him back from the scene, saying: "It is enough, my child. I take thy will for the deed. Asia, Africa, and all lands are in thy heart, as all Canaan was in the heart of Moses. Your frail body cannot endure the sight with mortal eyes. I now promote you; and shortly, with other eyes, in the unwasting vigor of immortal powers, you shall see the lands from the heights of glory, even as afterwards Moses, on the mount of transfiguration, saw the land from the side of Hermon." We further read concerning Moses, "And the Lord buried him."

So also may we not say the Lord who had in youth led that Haverhill boy to know and choose him for his life guide, who had been the strength of his Christian manhood, who had inspired his ministry, and made him the impassioned, magnificent, missionary man and administrator — that he also ordered every step of the descent from his mount of vision, timed the seasons, ordered the course of the ships that bore him, held the waves in his charge, and returned him to his desired home, permitted him in his own tenderest way to re-enter his own loved chamber in the Brookline home, amid the falling autumn leaves, and die in peace with so many of his kindred about him. Shall we not be constrained after the last sad office of this day is done, as sympathetic witnesses of it all, to say: "And the Lord buried him," as he will also keep watch over that tomb till the resurrection morning?

But we should be recreant to the solemn responsibilities of this day if we did not remind ourselves of the enhanced obligations which this untimely death imposes. There is a cause represented by the life of this now sainted man which, could he now speak to us, he would be the first to say is far greater than any personage who may have been or can be connected with it. I can almost hear him say: "Speak not of me, my brother, speak of that cause." What about that cause? Have we believed in it, loved it, prayed for it, sustained it by contributions as we ought? Shall we let this princely servant of that cause of universal missions pass away and no deeper loyalty to it on our part be engendered? Did we love him? The greatest, divinest thing about him was that he incarnated this cause. He was so great and lovely because he was so Christlike. How the world is impoverished when such personalities are removed! Within the short space of three years Gordon, McKenzie, Murdock and now Duncan have left these scenes of earthly effort, conflict and conquest. Four nobler advocates, four more apostolic souls the Missionary Union never had among its officers, advisers and counselors. Who will take their places? How slowly such as we have hoped would appear as real successors to these seem to appear! Where are the Elishas? What of the unfinished enterprises inaugurated under God by these prophets now gone? Who will endow the Rangoon college — an institution which has existed for thirty-two years without a financial foundation? What Brown has been to the Baptists of New England and Yale has been to the Congregationalists and Princeton to the Presbyterians — that the Rangoon college must be to the Baptist community of not less than two hundred thousand souls in the new

Burma. Must other men like Duncan be crushed before we can have a paltry \$6,000 to make secure the boys' school in Tokyo, Japan — a school so essential to our future ministry in that sunrise kingdom? It was the inability of Dr. Duncan and our Executive Committee to include provision for that school in the present year's schedule that most heavily pressed our dead Secretary's heart last July; it was that chiefly which destroyed his motive to take a suitable vacation amid the consuming heats of August, and sent him from us marked for death even when he sailed.

It was the compulsion by the sentiment of the Baptist public which forced your Secretaries to reduce an already conservative schedule by \$17,000 more the present year, which nearly broke this dear man's heart, for was he not expected to justify to our heroes at the front, even our spiritual Deweys and Merritts and Shafers and Wheelers, the lamentable failure of supplies? He was required to do the impossible. He was put where he was expected, like Atlas, to carry the world upon his shoulders. No wonder that he so bowed and bent beneath it that even the freshness of the sea breezes upon the numerous beaches of our New England coast, and our noble mountain resorts, so delectable to the vacation-seeking pilgrim, had no longer charm for him, because his brethren, amid famine and plague stricken populations in the East, were crying for bread.

Like David, when his three mighty men who had broken through the lines of the Philistines and brought him water from the well of Bethlehem, which he had craved, he refused to drink, and poured that to which he had perfect right a libation upon the ground. He felt that even his vacation rest was as the price of blood, and to him the summer was one long fast, as of one sitting in sackcloth and ashes. So long as his brethren at the front were in distress he would not be comforted. The vacation, by the importunity of his friends in the family and in the Rooms, came, but it came too late.

It is not, however, thank God, too late for the Baptist denomination to change the conditions which cost us this premature loss. The cause may yet be saved, the work cared for. How? By an uprising of our people, beginning with us who are here to-day, and adding largely to the average of our annual provision for this great work of Baptist foreign missions. Up and do it with Christly generosity and worthily of your magnificent history in the heroic past! Think of the Baptist denomination giving less than \$290,000 to the treasury of the Missionary Union last year! It ought to be increased to at least a half million dollars annually, with another million dollars every year bequeathed in legacies. Tell us not that world-evangelization in heathen lands is one object of beneficence among many. It is the one supreme object — unique — standing by itself, sealed with the last words of the risen Christ. Put it first where he did, and then all good things will follow in its train.

Do I speak earnestly? I do not begin to speak with the passion with which those sealed lips before us command me to speak, and this is more his message than mine; nay, it is Christ's message accentuated by the pathos of this mournful scene. This occasion were all unworthily used were the cause for which our brother poured out his life not emphasized in the most earnest way.

Brother beloved, dear colleague, we have obeyed thy bidding. Over thy coffined dust we have voiced thy soul. We pledge new fealty to thy Lord, and follow thee as thou hast followed Him.

Servant of God, true yoke-fellow, thou didst well thy part. Well done! And farewell! We will meet thee in the morning, and a redeemed world shall all be His and thine and ours.

## MINUTE OF THE EXECUTIVE COMMITTEE

WE the members of the Executive Committee of the American Baptist Missionary Union desire to place on record our profound sense of loss at the sudden and apparently untimely removal by death of our Corresponding Secretary, Rev. Samuel White Duncan, D.D., and our high appreciation of his Christian character, his wise leadership and his consecrated service. For six years he has filled his important and exacting office, conducting the large foreign correspondence, keeping a careful and intelligent oversight of the vast field of our missionary operations, and presenting their diversified needs to this committee for final action with unvarying wisdom, with devout sympathy, and with uniform impartiality. He brought to this service a preparation unusually rich and full, beginning with the influences of a refined Christian home in which the truth of Christ and the institutions of religion were honored, the plan of Christ for the redemption of the world was clearly and lovingly apprehended, and the missionaries of Christ who were engaged in carrying out that plan were frequently welcomed as honored guests. He had had a ripe experience as the successful pastor of three important churches, in which he had illustrated the high ideals of the Christian ministry and in a marked degree had cultivated the missionary spirit and activities of his people. His mind was well informed upon missionary subjects, the men and the women of all Christian communions who have consecrated their lives to the evangelization of the nations and the results of their labors in all lands. His heart was deeply in sympathy with the obligation and the grandeur of the missionary enterprise, and its prosecution commanded the warm support of his enthusiastic nature. Moreover, he possessed a business ability and knowledge of men and of practical affairs which eminently qualified him for the administrative duties of the secretaryship.

We were astonished at the rapidity with which he became master of the situation, acquiring quickly an accurate knowledge of all the missionaries and their fields, the personal characteristics of the one and the conditions and needs of the other, a knowledge which could have been gained only by the most careful and discriminating study. He took the work and the workers not only into his thought, but into his affection. He identified himself with every missionary, and presented his needs as if they were his own. Every missionary had in him a true friend, a warm sympathizer, and an earnest advocate. His views were broad and generous and hopeful. He had great faith in God and in the power of the truth. He believed profoundly in the adaptation of the gospel to meet the moral and spiritual needs of the nations, in the necessity of extending the work of evangelization as rapidly as possible under the guidance of the divine Spirit and in the ultimate and worldwide triumph of the gospel. He was quick to detect what ought to be done in a given field or station, was strong in his conviction as to what God would have us do, and the churches which we represent, and when the inability or the irresponsiveness of the churches made the doing of it impossible, he mourned as if he had suffered a personal bereavement. The memory of his earnest and pathetic appeals for the re-enforcement and enlargement of the work will never be forgotten.

His sensitive and sympathetic nature felt keenly the burdens which were laid upon it, but he held himself heroically to his work until his physical strength failed. His life was the price of his devotion. It had been evident to him for many months that certain perplexing problems on the foreign fields could only be settled wisely and permanently by a personal visit and by closer and careful examination; though feeling unequal to the journey, yet impressed with its necessity and encouraged by the committee, who fondly hoped that the voyage and the rest upon the sea would recuperate his wasted strength, he

undertook it. But, alas! it was too late. The wasting of his vitality continued, until at last, midway on his journey he was compelled reluctantly to abandon his long-contemplated visit, suffering a painful disappointment which can hardly have been equaled even by the great disappointment of our missionaries who were eagerly anticipating his coming. God graciously spared him to reach his native land, and in a few hours after his arrival translated him to the homeland above, where, released from all his burdens, he rests from his labors and his works do follow him.

In his intercourse with his associates in the management of the affairs of the Missionary Union he was courteous and fraternal, ever seeking their counsel and giving due weight to their judgment, confiding in them without reserve and enjoying their full confidence in return. The duties of the official relationship quickly led to a warm personal friendship, and we mourn to-day the removal not only of a trusted leader and wise fellow-laborer whose loss seems irreparable, but of a highly esteemed friend and Christian brother. By his ability and consecration to duty he won our admiration. By his sincerity and good judgment he won our confidence. By his sympathy and magnanimity he won our love. We shall remember him as a brother beloved, a true servant of God and a devoted and able missionary secretary.

In the death of Dr. Duncan the cause of truth and Christian missions has lost a zealous advocate, this Executive Committee a wise guide and counsellor, and our churches an inspiring leader. Being dead, he yet speaketh. The lessons and inspirations of his life will remain with us. From his lips now closed in death the urgent appeal still comes to us to take up the work which he loved and to which he gave his life, and carry it on to greater successes; to uphold the weary hands of our brethren on heathen shores; to fill up their ranks which have been decimated by disease and death; to supply the crying needs of the fields which we profess to cultivate; to enter the doors which have long been open and those which in the providence of God have been recently swung open at the demand of the hoarse battle-cry, and for the sake of the Master once crucified and now ascended and for the sake of the perishing millions of our fellow men to preach the gospel to every creature.

We extend to the members of the bereaved family of Dr. Duncan the assurance of our deep sympathy with them in the unspeakable loss which they have sustained, and commend them affectionately to the God of all comfort, who is "able to do exceeding abundantly above all that we ask or think."

HENRY M. KING,  
THOMAS S. BARBOUR, } *Committee.*  
RAY GREENE HULING, }

## RESOLUTIONS OF THE PRESBYTERIAN BOARD

[A very large number of expressions of sympathy and sorrow have been received by the family of Dr. Duncan and by the Executive Committee and Officers of the Missionary Union. From these we select the Resolutions of the Board of Foreign Missions of the Presbyterian Church (North) as representative of the high esteem in which Dr. Duncan was held by multitudes outside of his own denomination, and the sense of loss which is peculiarly felt in the missionary circles of this country in his death. — EDITOR.]

THE Board having learned of the death of the Rev. Samuel W. Duncan, D.D., Foreign Secretary of the American Baptist Missionary Union, took action expressive of its sympathy with the Society and the Church which have met so great a loss. The circumstances of Dr. Duncan's death give a peculiar pathos to this sad affliction. He left New

York Aug. 27 for an extended tour of inspection of all the Baptist missions and many other missions engaged in the common work throughout the East. Accompanied by his wife and daughter he proceeded as far as Port Said, where he was compelled by an attack of fatal disease to turn back. He arrived at Boston on Saturday morning and was at once taken to his home in Brookline, Mass., where he died on the next day, Oct. 30. He was but sixty years of age, and had been supposed to be still in his usual health. Among the Executive Officers of all our American Protestant missionary boards and societies he was universally esteemed for his genial and highly Christian character, and also for his sound judgment and practical wisdom in the administration of missions.

*Resolved,* That the Board place on record an expression of its sympathy with the American Baptist Missionary Union in the great loss which it has suffered in the death of its able and beloved Secretary and in the sad disappointment of far-reaching plans which had been made in connection with his expected visit to the Baptist missions in the East.

*Resolved,* That the Board recognizes in the death of Dr. Duncan a serious loss to the spirit of unity and coöperation which has characterized his intercourse with the official representatives of other missionary boards, and therefore a loss to the whole cause of Protestant missions in the world. It can only hope and pray that the mantle of the deceased may fall upon others who will enjoy an equal confidence and esteem on the part of all who love the common work of the world's evangelization.

*Resolved,* That copies of this action be transmitted to the Baptist Union in Boston, and also to the wife and family of the deceased, for whom we would express a heartfelt sympathy.

**DR. DUNCAN AS A YOUNG CHRISTIAN SOLDIER.**—A pleasing reference to the soldier days of Dr. Duncan is contained in a letter from Prof. H. B. Hackett to Rev. Henry S. Burrage, now editor of *Zion's Advocate*, Portland, Me., and Recording Secretary of the American Baptist Missionary Union:

I met Duncan a few days ago, who expressed himself as well satisfied that he is pursuing the path of duty, and with his mind intelligently made up to all the vicissitudes which attend a soldier's life. He spoke of it as a privilege which he valued greatly that he was allowed to stand at the head of his company every morning, read the Scriptures and pray with and for his men.

This brings out brightly the earnest, sincere and manly character of the young soldier, qualities which continued through life. The company of which he was captain was raised by himself in about ten days in his native town, Haverhill, Mass., and he felt a personal responsibility for the moral and spiritual welfare of his men. How many young captains of twenty-three would have shown the same Christian courage?





## A MISSIONARY VESSEL FOR JAPAN



SEVERAL years ago a lady from Scotland became interested in the work of a missionary of the American Baptist Missionary Union at Kobe, Japan, Rev. Robert A. Thomson, and especially in his description of the needs of the people of the Liu Chiu Islands, who were entirely destitute of the gospel. She placed in his hands a large sum which provided for the support of an evangelist in those islands for several years, under the auspices of the Union and the direction of Mr. Thomson. That work is still continued, and as these islands are only six hundred miles north of the Philippines, this outpost furnishes a favorable basis from which to extend the work of the Union to the new conquests of our American government.

After some years it pleased the Lord to call this devoted and benevolent disciple to her heavenly home, but her mantle has descended upon her son. For some years the utter destitution of the people of the islands of the Inland Sea rested heavily upon the heart of Mr. Thomson, and, inspired by his representations, this son gave £2,000 to provide a steam vessel by which missionary work might be carried on among these islands, hitherto wholly unreached by the gospel.

Upon consideration it seemed best to invest half of this money, the income to be used for the support of the mission, the other half to be used to build a sailing vessel, suitable for work among the islands, which could be more cheaply maintained than a steamer, and this course was decided upon with the consent of the donor. More recently it has appeared that, owing to a large increase in the prices of everything in Japan, which has followed the remarkable development of life and living in that country, the schooner, plans for which were drawn under the supervision of the generous donor, could not be built for the \$5,000 set aside for that purpose. Upon learning of this fact from Mr. Thomson and Capt. Luke W. Bickel, who has recently gone to Japan to be the superintendent of this new mission, the donor immediately forwarded his check to the Union for £500 additional. This provides fully for the cost of the vessel, as well as a sum for the maintenance of the work. The entire gifts to the work of the Union from this generous mother and son in Scotland thus amount to more than \$16,000.

We would that this example might inspire many in our own land, to whom the Lord has given large sums, to use for his kingdom with the same wise benevolence the money which God has placed in their hands.

**DUNCAN MEMORIAL NUMBER.**—This number of *THE MAGAZINE* was assigned to the special topic of "China." But the peculiarly impressive circumstances connected with the last days and the decease of Dr. Duncan make it fitting that large space should be devoted to that subject. In particular, Dr. Mabie's address will be found not only a tender and eloquent tribute to his departed associate, but a comprehensive presentation of the missionary situation which bore so heavily upon the late Foreign Secretary and undoubtedly hastened his end. Aside from its personal interest, the address calls for most careful attention from the constituency of the Missionary Union.

**DR. DUNCAN'S JOURNEY** to visit the missions in Asia was undertaken at the instance of the Executive Committee of the Missionary Union, who felt that his effectiveness in the office of Foreign Secretary and his assistance in their deliberations would be greatly increased by a personal acquaintance with the fields with which he had been for several years in correspondence. He entirely agreed with the committee, and had been seeking an opportunity to start on the journey from the time of the first action of the committee, Oct. 25, 1897, but was not able to make arrangements to leave until Aug. 27. The interruption of this journey, from which such large and helpful results to the missions was anticipated, was a severe disappointment to Dr. Duncan, as will be seen from his letter printed elsewhere, and the result is a mystery of divine providence, the meaning of which can only be known hereafter.

**AMONG MISSIONARIES OF THE THIRD GENERATION** should be included Miss Anna K. Goddard of Ningpo, China. In referring to the matter under the notice of farewell services to Dr. Corlies last month we had in mind only those who had been appointed before leaving this country. Miss Goddard's appointment was made very soon after her return to Ningpo, but as she did not sail from this country as a missionary of the Union, it slipped the editor's mind for the moment. We are glad to make this correction, especially because Miss Goddard represents a continuous succession of missionary service. Her grandfather, Rev. Josiah Goddard, was one of the founders of our Baptist missionary work in Eastern China, and her father, Rev. J. R. Goddard, has long been the chief figure of the work at Ningpo. Moreover, Miss Goddard represents a double line of missionary service, since her mother, Mrs. J. R. Goddard, is a daughter of Rev. William Dean, D.D., long the revered missionary to the Chinese in Siam. We may also mention in this connection that Mr. Herbert Vinton, son of Rev. J. B. Vinton, D.D., and grandson of Rev. J. H. Vinton, D.D., of Rangoon, is actively and usefully engaged in the missionary work of the Sgaw Karen mission school in Rangoon, although not under the regular appointment of the Union as a missionary. His brother, Rev. Sumner R. Vinton, now engaged as Traveling Secretary for the Student Volunteer Movement, expects to return to Burma as a missionary of the Union. We are glad to note and keep in mind these conspicuous examples of missionary heredity.



**THE LOW PRICES FOR CLUBS** for this MAGAZINE are offered with the understanding that all those in each club shall be members of one church. This is indicated in the regular announcement of terms, which will always be found on the second page of the cover. All other announcements are of course subject to the same condition. Our object is to encourage the formation of large clubs in each church, and to bring *THE BAPTIST MISSIONARY MAGAZINE into every Baptist family in the Northern States.* To accept clubs comprising members of different churches in cities and large towns would be manifestly unfair to those in the smaller communities, where there is only one Baptist church in a place. The making up of clubs in one church has proved so easy in numerous instances as to show that under our easy terms the same *can* be done in every church. Try it in your church *this month.*

**REV. T. H. BURHOE** died at Greenville, Mass., Oct. 8, 1898, from the effects of fever contracted during his missionary service in Burma. Mr. Burhoe was a native of Prince Edward Island, united with the Baptist Church in Woodville, Mass., in 1880, and studied at Worcester Academy, and graduated from Newton Theological Institution in 1893. He was appointed missionary of the Union May 1 of that year, and sailed for Burma Sept. 30. His principal labors were at Mandalay, but owing to the failure of his health he was obliged to return to the United States in 1895, and resigned as a missionary of the Union, designing to enter into pastoral work in this country. While in Burma he was married to Miss M. E. Williams, and at the time of his death was pastor of the Baptist Church in Greenville. Mr. Burhoe was a man of sterling and devoted Christian character, highly respected by his associates in the mission in Burma as well as by a large circle of friends in this country. Although debarred from service in foreign fields, his interest in missions was warm and sincere, and in all his service in this country he continued to do all that was in his power to advance the interest of Christ's kingdom in all the world.

**THE ADVANCE OF CIVILIZATION IN AFRICA** seems more in the realm of dreams and romance than of sober reality, and yet the facts are real. We have already called attention to the numerous lines of railway which are advancing towards the interior, from the east and west and from the north and south. It is positively startling to observe from the maps that, with the late victory of the British at Omduraman and the advance of the British line of communication to Fashoda, the English government has under its control lines of steam communication by rail or by boat for more than three-fourths of the entire length of the African continent, including the navigation of the Nile, the railways past the Rapids and the railway from Capetown north to the valley of the Zambezi river. With the completion of the Congo railway, in connection with the steamers on the Upper Congo, lines of steam communication from the mouths of the Congo and the Nile through the heart of Africa have approached each other within a distance which is easily overcome.

**THE VARIED CONDITION OF INDIA** is well illustrated when we read in one item in the *Indian Witness* that floods have destroyed the crops on the banks of the Nerbudda river, in the next that 5.48 inches of rain fell at Cawnpore in one night, and in the next item but one that the crops are withering from drought in the Deccan and the central portions of Madras presidency (this is our Telugu mission field), and also in several districts of the Punjab and Bombay presidency. India is extensive, and presents striking contrasts in its topography and physical conditions. Many statements concerning India are misleading, because they are applied to the whole country, while they are true of only one portion. The most of the controversy in our American periodicals regarding the famine question is due to this fact.

**THE PROTESTANT BISHOP OF JERUSALEM** was formerly appointed alternately by the German and English governments, but was always called upon to receive Anglican ordination, even though he might be a Lutheran. This arrangement, which was made in a spirit of great amity between pious King William Fourth and Queen Victoria, did not prove to be wholly satisfactory, and latterly the Lutheran Church in Palestine has been placed upon an independent basis. A religious foundation has been endowed by the Emperor of Germany, and a church built, the dedication of which the Emperor attended on Oct. 31, a memorable day in the annals of German Protestantism. The cordiality between the Anglican and Lutheran churches in Palestine will be no less sincere and warm, but for convenience their work will hereafter be conducted under separate heads.

**BELIEF IN BAPTISMAL REGENERATION** is the bane of the State churches of Europe. It is the root of the worldliness and formalism which so largely pervades them, and which makes necessary the maintenance of gospel missions even in Protestant countries. More encouraging than the progress of these missions as shown by numbers are the indications of the profound influence they are having upon the spirit and tone of the State churches. Multitudes who have never identified themselves with the Baptist, Congregationalist or Methodist churches on the continent of Europe are affected by the simplicity of the gospel which they preach, and have a deep influence upon the established communion. This has been most strikingly illustrated in the resolution of the general Lutheran Conference, held this last summer at Brunswick. The attendance was large, and the first subject treated was the fundamental importance of baptism. This conference, which was the official exposition of the Lutheran Church of Germany, declared that regeneration and baptism are not the same thing. In other words, it explicitly repudiated baptismal regeneration. This must have a profound effect upon the whole religious condition of the German people.

**THE MISSIONARIES OF THE UNION** are reminded that all reports which are expected to appear in the Annual Report of the Society should reach the Rooms in Boston before April 1, 1899. As the annual meeting of the Union is to be held in San Francisco in May, the report must be printed about ten days earlier than usual.



PAGODA AT WUCHANG, CHINA

## ONE MISSIONARY'S EXPERIENCE

REV. I. S. HANKINS, ATMAKUR, INDIA

**A**S a young Christian I used to wonder what was the nature of the missionary's calling, and what the character of his daily work and experiences. Having now had a little personal experience in these things, I will put upon paper some things as they now impress me.

*A House Builder.*—At home I always joined the crowd in doubting the wisdom of the man who attempted to be a jack of all trades, but since I have been in India I have had a great deal more respect for jack. I have many times envied him his skill, even though he is not an expert in every department. A missionary ought to be an adept at all kinds of work. When I came to my station I knew nothing about

building a house; worse than this, I did not know the Hindu. With this stock of ignorance I had to begin and build my house. I would have been glad if I had had even a smattering knowledge like jack. The work must be done. Upon the theory, I suppose, that experience is the best teacher, I proceeded, and I confess I had a good teacher and learnt a few things. A knowledge of masonry, carpentering and civil engineering would have served me well. As it was, I had to depend upon my common sense alone. If a missionary could have knowledge of everything under the sun he would have use for it every week.

*A Doctor.*—One day soon after I arrived a man came all doubled up with

cramps in his stomach. I gave him a dose of Perry Davis' Pain Killer, and it cured him. This established my reputation as a first-class doctor, able to cure the incurable. Soon I was besieged for medicine, and since then I have had hundreds of cases of all kinds of disease. Notwithstanding the fact that I never had a bit of practice, a very bad case of a broken thigh was brought to me. There was no one else to attempt the job, so I had to try. I did the best I could and, to my surprise, the man did fairly well, as well as many I have seen at home set by regular physicians. Young physicians at home cannot get a reputation and practice as easily as this. I must be a doctor whether I want to or not.

*A Lawyer.*—A missionary must be a lawyer and judge. There are disputes that he must settle. His bungalow is very often a court of justice. He must be lawyer, judge and jury. Many cases that he settles would puzzle a native magistrate. He must also act as an attorney in cases that must go into court.

*A Theologian.*—A missionary ought to know religion, and must be religious. He must know in whom he has believed, and be ready to give an answer to the heathen philosopher, as well as to the ignorant heathen.

India is now, and will be more in the future, a religious battlefield. War will be waged between the heathen and Christian religious teachers. Christianity will have to meet an intelligent opposing force, and the missionary must be ready and able to meet it. No heathen nation on the globe today has its doors and heart as wide open to the Christian world and its influences as India. With English rule and Christian

influences, with minds seeking western knowledge and the country in touch with the most Christian and progressive nations of the world, if Christianity cannot succeed here in India, where can we look for success.

*A Pastor.*—The missionary is to preach a personal and individual gospel and organize single and small churches. He is to baptize the ones and twos, and be interested in the small details of individual life. His work has, however, a broader scope and bearing than the individual aspect. He is a factor in a nation's history in civilizing and developing a country. If his work is successful it will effect every phase of a nation's life. A missionary is no specialist. A statesman must give his attention to politics, but a missionary's work has its effect upon the social, industrial, political, educational and religious world. In all lands, but especially in India, the religious life and beliefs control social customs and even education itself. In a land like India, which is undergoing great changes, the work of imparting to a nation true religion and religious life is stupendous and of vital importance. India needs the gospel of Jesus Christ more than she needs English rule or western civilization.

*A Teacher.*—Education always follows in the path of true religious life. "Educate people and make them religious" will not succeed, but education will be sure to follow evangelization.

To save souls, to establish the church and plant the gospel of Christ, to take part in advancing civilization and the development of a nation, to ameliorate suffering and preach the gospel to the poor, is a work which is not excelled for grandeur and usefulness by any calling or profession to which man can give his life.

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**MAGAZINES FOR 1894, 1895 AND 1896.**—We have a surplus stock of THE BAPTIST MISSIONARY MAGAZINE for these years, which we will mail *free* to all who apply. Look over your sets and send for the numbers lacking. Present full-paid subscribers can have full sets for these years until the supply is exhausted.

## MRS. ELIZABETH L. STEVENS

ON the 3d of November a cablegram was received at the American Baptist Mission Rooms, Boston, announcing the sudden death of Mrs. Stevens, widow of the late E. A. Stevens, D.D., in Burma, on the 25th of October.

On Dec 11, 1815, Mr. Calvin Haven, Esq., a merchant of Boston, Mass., doing business near India wharf, was married by Dr. Baldwin to Miss Sarah Lincoln, sister of Hon. Heman Lincoln, who for twenty years without pay served as Treasurer of the Baptist Board of Foreign Missions, afterwards called the American Baptist Missionary Union. Mr. and Mrs. Haven lived in a house on Lynde Street, which gained an enviable reputation for hospitality. They had four children. The eldest was Elizabeth Lincoln, born in Boston Nov. 12, 1816. She was sent to a private school in the city, and subsequently attended Bradford Female Seminary, whose principal was Miss Hasseltine, sister of the first Mrs. Judson.

Some of the students from Newton Theological Institution used to find their way to the Haven mansion. Among them was Edward A. Stevens, of Sunbury, Ga., who had recently graduated at Brown University. Miss Haven had a beautiful face and an expression made most lovely by early piety. Their acquaintance ripened into friendship and a marriage engagement. The wedding ceremony was performed Oct. 5, 1837, by Rev. G. B. Ide, then pastor of the Federal Street Baptist Church. On the twenty-eighth of the same month, in the "Rosabella," a barque of 290 tons, Rev. and Mrs. Stevens set sail for Moulmein, Lower Burma. The other passengers were Rev. and Mrs. D. L. Brayton, and Rev. and Mrs. L. Stilson, of whom Mr. Brayton alone survives.

This missionary party reached its destination Feb. 19, 1838, receiving a joyous welcome from Dr. and Mrs. Judson. Mrs.

Stevens considered it a great privilege to have been intimately associated with Mrs. Sarah B. and Mrs. Emily C. Judson. The very year of his arrival Mr. Stevens assumed the care of the Moulmein English Baptist Church. Next he became pastor of the first Karen church ever organized—the one at the village of Dongyan. He succeeded Dr. Judson as pastor of the Moulmein Talaing-Burmese church. During all these pastorates Mrs. Stevens proved herself "a helpmeet for him," doing much of the important work of visiting the sick, the poor and needy among the church members, which he was to a great extent hindered from doing by his many and varied labors.

However, she always felt that her husband and children had the first claim upon her time and attention. She became the mother of nine children, of whom six grew up to manhood and womanhood. She had the satisfaction of seeing her two sons devote themselves to the Christian ministry. Rev. E. O. Stevens, the elder of the two, became a collaborer with his father in efforts for the evangelization of Burma. The younger is pastor of the Blockley Baptist Church, Philadelphia, Pa. Her oldest daughter in 1863 became the wife of Rev. D. A. W. Smith, with whom she sailed for Rangoon that same year, and who for twenty-two years has been President of the Karen Theological Seminary. Another of the daughters is the wife of W. H. Spencer, D.D., who for nearly twenty years has been pastor of the Baptist church in Waterville, Maine. Thus were her prayers answered for the richest blessings to rest upon her children; for, after they came to years of discretion, they consecrated themselves without exception to the service of Jesus Christ, our Redeemer.

In March, 1857, Rev. and Mrs. E. A. Stevens with their two youngest children reached Rangoon on their return from their

first trip to America. From that date for seventeen years their Burman home was the building on Merchant Street near the Mission Press and the old English chapel. As it was situated in the business part of the city, it was very convenient for comers and goers. There the graces of genuine hospitality shone forth in her life. Invalid missionaries, not only from different parts of Burma, but also from Assam, Siam and India, were made welcome and tenderly cared for. Mrs. Stevens was especially solicitous for the welfare of lady missionaries in remote stations requiring comforts which were obtainable only at the metropolis. While forgetful of self, she took delight in doing for others, as far as her limited means would allow. Her chief fault was undue self-depreciation.

On June 19, 1886, occurred the death of Dr. Stevens. The grief and sorrow of widowhood was borne with great fortitude, sweetness of spirit, and resignation to the will of God. At that time they were living under the same roof with their beloved son-in-law and daughter, Dr. and Mrs. Smith of the Karen Theological Seminary. She accompanied them on the removal of the seminary from Rangoon to Insein, as it was her purpose to spend the rest of her days with them.

That purpose, however, was not fully carried out; January the 28th ult., Dr. and Mrs. Smith and their brother, Mr. Stevens,

started from Rangoon for America, expecting to be back in less than a year. Little did they think that they were saying good-bye to the dear mother for the last time. The leave-taking was not sad; for although she was in her eighty-second year, her general health was excellent, and her mental powers were unimpaired; so it seemed to be highly probable that they would meet again. But the Lord had ordered otherwise. On the very day of her death, Dr. and Mrs. Smith at the port of Boston were embarking on board the "Cestrian," for the purpose of returning to Burma.

The cablegram states that the end came "suddenly." In the absence of particulars we have reason to believe that she died at Insein. If so, she was in the care of Rev. and Mrs. W. F. Thomas. It was a disappointment that none of her own kindred were with her at the last; but in the absence of son and daughter, no two persons could be kinder, gentler, more attentive and considerate of her every want than Mr. and Mrs. Thomas. From the earthly abode which she had made so attractive and beautiful by her presence and her fervent prayers, her glorified spirit has gone to the heavenly home in the mansions of the blest. Her body must have been laid to rest beside the grave of her husband, under a stately palm-tree in the Rangoon Baptist Mission Cemetery.—EDWARD O. STEVENS.



# BAPTIST ACHIEVEMENTS IN FOREIGN MISSIONS

REV. JAMES SUNDERLAND, D.D., DISTRICT SECRETARY, OAKLAND, CALIFORNIA

## 4. *Achievements in Co-operation*

This survey cannot be concluded without a glance at the work of general evangelical missions. Baptists are a division, or corps, but not the whole army. The great victories have been achieved by each division doing its part, and the whole army receives the honor.

The recognition which the missionary enterprise is now receiving from the great heathen nations, has been brought about by the united missionary forces of the world.

So with the exploration of the great mission fields. Others have had their Morrisons, Moffats, Livingstones, Duffs, Williams and Thoburns. We have had our Careys, Judsons, Deans, Browns, Jewetts, Cloughs and Richards. The work of each, is the common heritage of all.

### EDUCATIONAL

Baptist colleges and theological seminaries, with their many hundreds of primary and secondary schools, form a part of the larger missionary educational work, which is directly training 700,000 pupils, and has stimulated and set the pattern for new educational systems in all the great heathen nations. This movement has already brought under educational training many millions of youth. It has introduced the education of girls. Perhaps the crowning movement along this line the past year, was in Japan, where the government established a Woman's University.

In the great work of providing a Christian literature we have borne our part with others. It is a tremendous task to do this sufficiently to properly teach the millions who are inquiring about Christianity, and to make intelligent the great numbers of its converts. In this we have given and taken.

### THE BIBLE

The same is true in the translation and publication of the Bible. It is said that it

has been translated in whole or part, into 350 different languages and dialects, of which about 300 have been made since the beginning of the modern missionary movement. The statement is published in the *Missionary Review*, that since 1804, 256,000,000 copies of the word of God have been circulated, while in the whole history of the world, from Moses' time to that date, thirty-eight generations, not more than 8,750,000 copies had been circulated.

### MEDICAL MISSIONS

The growth of Medical Missions is a marked feature of the past quarter of a century. In India alone there are 166 hospitals and dispensaries, and on the various mission fields there are 466 Medical Missionaries, of which Baptists have about fifty. And this line of work is destined to larger use and usefulness. The Countess of Dufferin Fund, and the Red Cross Movement, neither of them strictly missionary, are both the fruit of missions, and among the noblest of charities. We have hospitals and dispensaries at many of our more important missionary centers.

The great movements looking to co-operative action, like the establishment of Young Men's and Young Women's Christian Associations, the holding of great missionary conventions, etc., have had our co-operation so far as practicable.

### AGGREGATES

The aggregates of this work of world-wide missions, have become very large, and are rapidly becoming larger. More than 20,000 stations and outstations are regularly occupied by 14,000 missionaries, and their 60,000 native helpers. There are gathered into church organizations about 1,250,000 members, and there is believed to be outside of the churches, but standing very near them, as many more believers, and three times as many adherents.

The total contributions for this work from evangelical churches exceeds \$15,000,000 annually. The Baptists have one-fifteenth of the missionaries, give about one-twelfth of the money, and have two-thirteenth of the members.

#### GENERAL RESULTS

The fruitage of missions is seen, not merely in the number of converts, and in the abolition of many of the grosser forms of idolatry, but in the large degree to which Christian truth has permeated the public mind.

There can be no doubt that the old faiths are decaying and giving way before the irresistible progress of the gospel. This is tacitly confessed in a recent address by Swami Vivekananda, the celebrated Hindu pundit, who came with such swagger to the World's Parliament of Religions at Chicago. In speaking at Madras he likened "Hinduism to an old ferry-boat, which had carried over millions of souls to the other world. Now its hull is decayed and full of holes. What shall be done with it? Abandon it? Never. Repair it, and bring it back to its original form." Caste, as measured by old rules, is a wreck, yet tenaciously held on to, as with a death grip. A thousand influences are crowding out the old and bringing in the new, — science, literature, art, law, commerce, telegraphs, telephones, railroads, schools, travelers, missionaries. "The earth helped the woman." Quietly, but irresistibly, the change is coming. It cannot be stopped for God is in it. Some Mohammedans said, of a certain Christian school: "We would like to remove it, brick by brick, until not one remained." A young Hindu who heard, said: "You might do that, but there is a power behind the brick that you cannot destroy." Yes, there is God, leading his people in triumph in Christ, in this whole movement. He will not be defeated. For the past five years there has been an average increase of missionaries of one thousand a year, and an

average increase of converts of one hundred thousand a year.

Marvelous indeed have been these achievements. Their true explanation, and their real dignity, are seen in the fact that God is leading his forces "in triumph, in Christ, making manifest the savor of his knowledge in every place."

#### WHAT OF THE FUTURE?

But encouraging as are the results of the past, in none of the great heathen nations is the work more than just begun. There are not less than 800,000,000 of human beings who could not answer intelligently a single question concerning the gospel of our Lord Jesus Christ, and most of them have never even heard his name.

All of these triumphs of the past certainly ought to be in the highest degree encouraging to us to go on with new vigor in the prosecution of this work.

The era of missions seems to have only just begun. The needs are almost equalled by the opportunities. Practically all doors are open. All people are waiting. Two words express the situation: Opportunity, obligation.

The Lord seems to be saying with an awful emphasis, "Speak unto the children of Israel that they go forward." Will we obey? All providences are saying, with a voice that cannot be mistaken, that the Lord is in haste to have this work done quickly. Will the Church hear? There are encouraging signs in the many who are moved by the Holy Spirit to go, in the larger gifts of a few, and in the slowly increasing volume of prayer and gifts from many. But the majority are still indifferent. What shall awaken them?

Thoughtful students of these things believe that they portend greater events in the near future. Some believe that they foreshadow Christ's personal coming. Others believe that they are the forerunners of the Millennial day. Whichever view may be correct, they are the signs of the Divine



leading, and have at least this voice to us, that we fall into line with God. If He is in haste, so should we be. If He is utilizing the forces of civilization, commerce, human invention, national comity, and education, for the opening of the doors of the world wider and wider for His gospel, ought not we to utilize all possible agencies at our command, men, money, prayer, instruction, in new measure, and with new earnestness, that the gospel may be given quickly to "every creature"? Certain it is that those wonderful pictures of the "glory

which is to cover the earth," which inspired prophecy has given us, will be fulfilled, and whichever way it is coming, the world-wide and thorough preaching of the gospel is preparatory to it, and a means to bring it about. Should we not, therefore, be urged on to the utmost endeavor? If we are true to our mission from the point of view of our increased numbers, intelligence, wealth and opportunities, as Baptists, the decades to come must certainly show marvelously greater results than anything in the past. Shall we be true?



IMMANUEL BAPTIST CHURCH, RANGOON, BURMA



## INCREASING INTEREST IN MISSIONS

MISS C. E. HOPKINS, NORWICH, CONN.

GREATER interest in the cause of missions is a subject which touches the vital center of our religion. To be without interest in this cause is to be signally unlike the captain of our salvation. His infinite yearning over the lost, his matchless plan, his condescending missionary journey and work, awoke the wonder and concentrated the gaze of the heavenly host. To be indifferent to the progress of that work inaugurated at so great a price, is to prove that we have not yet taken rank with the highest intelligences of the universe.

The Messiah's advent was not for one time nor for one people, it was for the world universal. When the salvation of a revolted race could be accomplished only through man, God came down and became man. While the penalty of human guilt could be met only by his sacrificial death, his life of helpful service, his careful teaching, his grand example, were potent to reanimate sin-dimmed energies and to inspire the race with the possibilities of holy achievement. Only through man could the world be won. Jesus, the ideal man, led the way; he outlined the plan, he gave the methods, he won the first victories, and then he said: "Go ye into all the world."

The slowly rounding centuries have brought to us the present moment with its open door and its multiplied facilities. The world's progress is our heritage, a heritage carrying heavy responsibilities. The unfulfilled commission is vibrant with suggestion of duty and privilege. How shall we receive it?

We cannot take the privilege and effectually fulfill it with only a fraction of our

numbers. The question that presses for answer is, Why in our church membership are only a few alive to the importance of the work? To answer this question is to suggest the remedy. Ignorance is at the root of indifference. Lack of information on this theme closes the avenues of interest. "Eyes there are that see not, ears that hear not."

In all the scripture great stress is placed upon knowledge. When God would preserve the religious character of a nation, one of the duties imperative upon the Jews was the faithful instruction of their households in their national history and in the laws and testimonies received from God. Through their successive generations God is represented as rising up early and sending prophets, that his people might know his will and their duty.

When the walls of Jerusalem had been repaired, and Nehemiah would lead the people to make a solemn covenant, "all that had knowledge and understanding entered into the covenant and made ordinances for themselves," that they should bring their offerings and tithes, the first born of their sons and their cattle, their money, their first fruits, their corn, their wine and their oil into the treasure house. Later, when Hosea prophesied of God's judgments, he said: "The Lord hath a controversy with the inhabitants of the land because there is no knowledge of God in the land." To the priest God said: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge I will also reject thee, that thou shalt be no priest to me." Daniel spoke thus of the

coming glory: "Many shall run to and fro and knowledge shall be increased." Jesus wept over Jerusalem, saying: "If thou hadst known at least in this thy day the things which belong to thy peace."

Paul in his letters prays that "love may abound yet more and more in knowledge," that the people may "be filled with the knowledge of God's will." He speaks of the "new man which is renewed in knowledge." Peter exhorts: "Add to your faith virtue, and to virtue, knowledge."

It is through knowledge that the elements of success may be expected in any sphere. Our cause of missions lacks strength just so far as Christians lack knowledge thereof. In this day of bustling activity, with economic problems pressing for solution, with interests broad and sweeping, and with cares petty and taxing, it can hardly be expected that the mass of Christians will voluntarily become well acquainted with mission fields and their needs. These things must be brought before them, must be presented in such an attractive way that interest will be captivated.

It is not the province of this paper to suggest methods except in a general way. Methods must be adapted to the conditions of individual churches and the resources at command, but growth and advance there must be.

The first great requisite is a leader who is willing to work; a leader who can unite skill with winning power, and who can execute as well as plan. A plan there must be, broad and systematic, comprehensive and clear. This is the first half of the achievement, and full victory is not so far away as might be feared. A leader who manifests power is sure of followers. A clear, well-defined plan will attract helpers. Very few will refuse their aid when asked to render definite but brief service. Every person whose aid is secured becomes a

center about which interest is generated, and is thus a potent factor for wider interest and fresh effort. Responsibility must be distributed wisely and be only briefly required. This is work for the whole church, and discreet alternation must be the rule.

When Christians generally have acquired an intelligent and comprehensive idea of the work undertaken by our Mission Boards for the home and foreign fields, sympathy with the cause must be the natural outcome. Such knowledge and such sympathy can hardly fail so to combine the soul of enterprise with Christian love that neither gift nor service will be lacking.

This work bears important relations to Christian character and to all lines of religious activity. Dr. W. M. Taylor spoke strongly: "I say without hesitation, that when interest in foreign missions is maintained in a church to the normal point, all other activities and agencies at home will go of themselves and as things of course; while if there be a lack of devotion to that noble enterprise, nothing else will be prosecuted with either enthusiasm or success."

Then, indeed, it is time for every church to begin with this underlying agency, to put into the fibre and sinew of its membership a knowledge of Christian aggressiveness which will lift the plane of thought from its narrow cell of self to a world ransomed and cultured for the King.

By the teachings of history, by God's work in nature, by Jesus' simple, unostentatious labor of love, we learn that any true permanent advancement in our cause must be upon foundations laid carefully, stone upon stone, well planned, fitted and joined.

In the aggregation and welding of forces already possessed or of forces at our command, lies the proof of our fidelity and of our right to pray, "Lord, send forth laborers into thy harvest."



## LETTERS

### PROGRESS IN WEST CHINA

I HAVE just returned from a short visit to our two outstations at Lau Ki and Lichuang, and the work I saw going on there encouraged me very much. More than one hundred inquirers are reported from the two places, with at least twice as many more or less interested. A marked change has come over the people regarding their treatment of us. Just to mention one case illustrating change of attitude: The leader of the party that attacked the boat with our friends on fleeing from the rioters has given in his name as an inquirer, and desires to join us. With sundry and numerous prostrations, etc., he confessed his misdeeds to me, imploring my forgiveness, which promise was given, and later when I had to come away to my boat begged the privilege of being my lantern bearer, and thus escorted me to my destination. This seems strange, especially as I was one of those instrumental in bringing this same man to justice, and stated the terms of his punishment—terms which I am happy to say were in accord with the gospel of mercy which we proclaim. This was at Lichuang, and shows that the main body of the people are finding out that we are their friends and not enemies, as they had been led to believe. We desire to see strong, vigorous churches established in these two places, and our hope is that they will be entirely self-supporting. Pray God to convert them through and through, body, soul and spirit, talent and means—everything. We are longing and praying for a real work of the Spirit in our midst. We are experiencing some opposition from the Roman Catholics, which proves Rome is true to her genius as persecutor. This, of course, is only to be expected; the

leopard cannot change his spots, and the Church of Rome will not change her old-time practices.

SUICHAUFU.

R. WELLWOOD.

### A CORRECTION

[In the sentence to which Mr. Goddard calls attention in the following extract no reference was intended to missionaries from America, and as to the native preachers we are very glad to have a correction from one so thoroughly qualified to speak as Mr. Goddard.—EDITOR.]

IN THE MISSIONARY MAGAZINE for July permit me to call your attention to one sentence in it which seems to me decidedly overdrawn. "If the testimony of those who are well qualified to speak is to be received, we have not, in the Eastern China Mission at least, a single preacher who would be listened to by any but the lower classes of people." I know not on whose testimony such a sweeping statement was made, but after thirty years of service in this same Eastern China Mission my testimony may have some little value, and in justice to those who have "entered into rest," as well as to those who are too modest to praise the fruits of their own labors, I will say that we have in this mission at least three men who are the peers of any Chinese preachers that I have met in any part of China connected with any mission, and who are well able to give religious instruction—as well as some other kinds of instruction—even to the proud literati. And among the younger preachers are men who, with a larger experience, will take a good position among the leaders of the church.

Do not misunderstand me. I am not opposing your plea for a better educational equipment of our work in China. By all means let the force of instructors be increased at our theological

school in Shaohing, and its curriculum be broadened. Let us have our academy—and let it be one of the best—giving a broad and solid foundation for the higher education of our young men, and growing into a college when the growing requirements of our work may need one. But in our enthusiasm for the future let us not forget what has been done in the past, or undervalue what we have. We have good men, equal for their work to any. Probably a more liberal training would have been useful, but they are well up to the requirements of the times, and we are thankful for them. Times are changing, however, and we need to prepare for these changes. Until quite recently our missions to China have been conducted on a niggardly scale unworthy of our great denomination. We need now to put forth special efforts to gain our proper position, and I hail with pleasure any movement in that direction.

NINGPO.

J. R. GODDARD.

### A BOLD CONVERT

ON Monday, June 13, I baptized six men and a woman at Hanyang. We have others ready. Despite uneasiness among the people, rumors of rebellion and riot, we find an increasing number of persons who seem interested in the gospel.

This is the fifth day of the Chinese fifth moon, the Dragon Boat festival. One of the newly baptized converts, Mr. Foh, has invited a number of the Christians to a feast to celebrate his baptism, and to have special preaching to all the village. He owns the tea-shop in that place, so has stools and tables arranged in convenient order for a meeting. This is a bold testimony, which may God bless! We have a number of regular hearers in his village.

HANYANG.

JOSEPH S. ADAMS.

### AGED CHINESE CONVERTS

WE are having tokens of God's presence here, and the work is moving along smoothly and hopefully. Twelve were baptized in April, three of these being more than eighty years of age. One of these has eighty descendants before his face, a number of whom are great grandchildren. He himself walks a distance of four miles every Sunday morning to attend services, returning to his home in the afternoon. Many of his descendants are becoming interested in the gospel, and I hope to have the privilege

of baptizing some of them before long. Another one of these aged converts is blind. He was once a professor of *feng-shui*, that great delusion and curse of China. This man has listened to the gospel for a number of years and his heart was touched many times with its hopes and powers. It was hard, however, to give up the principles he held and practiced for a lifetime. With our native preachers he argued long and boldly on this point. Through the grace of God he was at length led to kick away this last barrier between himself and Christianity. Two of his sons—both Christians—carried him to the place of baptism, about half a mile away from the chapel. His vision is now altogether beyond the vale, and he is rejoicing in a hope strong and sufficient to support his declining years.

MUNKEULIANG. GEORGE E. WHITMAN.

### A GOOD DAY AT KITYANG

YESTERDAY was a day of great joy at Kityang. Out of thirty-one applicants for baptism thirteen were received after two most thorough examinations. It is impossible for me to express in words the joy and thanksgiving to God which moved all our hearts at Kityang during the past day. Our people at Kityang are becoming more and more a praying church. At our last Sunday prayer-meeting, just before the preaching service eight persons offered prayers, seven of whom had only been baptized during the past year or two.

J. SPEICHER.

### MEDICAL WORK

PREPARATION for the medical work has also occupied much of my time. We bought a large tree and watched it through the various processes, until it has now become some useful fixtures for the dispensary. We commenced this branch of the work on the 15th of March, and up to date have seen seventy-six new patients and seventy-three return visits, a total of 149 and an average of 6.5 per day. Each patient pays a small charge of twenty cash on coming for the first time, and receives a ticket which entitles him to come for that disease as often as instructed until cured. He also receives a small booklet containing a clear statement of gospel truth, and each patient has received a personal talk about his or her need of a Savior, and the rich provision made in Christ Jesus.

HANYANG.

GEO. A. HUNTLEY.

## PERSONAL

REV. JOHN M. FOSTER and wife sailed from Vancouver Oct. 10, returning to Swatow, China.

REV. HENRY RICHARDS and wife of the Pentecostal station at Banza Manteke, Congo, are in England for a period of rest.

MISS M. ANTOINETTE WHITMAN and Mrs. C. K. Harrington sailed from San Francisco Nov. 17, returning to Yokohama, Japan.

REV. D. A. W. SMITH, D.D., of Insein, Burma, Miss Sarah B. Barrows, Mrs. W. H. Roberts and Miss Dorcas Whitaker sailed from Boston Oct. 26 for Burma. Miss Emily M. Hanna will join the party in England.

MISS ALBERTA SUMNER of Nowgong, Assam, was married Sept. 8 to Mr. Arthur J. Parker, by

Rev. P. H. Moore, assisted by Rev. S. A. D. Boggs. Mr. Parker was formerly of the Aborigines Indian Mission, but has now joined the Baptist mission, and Mr. and Mrs. Parker will labor in association with Mr. Moore at Nowgong. We present hearty congratulations and good wishes.

REV. A. SIMS, M.D., of Leopoldville, Congo, has returned to England for a furlough, after a term of twelve years in Africa. This is an unusually long period of continuous service in Africa, and shows that, under proper conditions and with suitable precautions, health may be maintained in Africa for a good number of years. Dr. Sims reports himself in better health than at the time of his first furlough in 1885.

## DONATIONS

RECEIVED IN OCTOBER, 1898

<b>MAINE, \$43.56.</b>			Pittsford, Miss E. E. Mills ..	\$2 00	Boston, Clarendon-st. ch. ....	\$273 36
Cherryfield ch. "Lay By"			ch. tow. salary Miss		Gratton, 1st ch. ....	10 00
coll. ....	\$1 50		C. A. Converse .....	2 00	Bridgewater, 1st ch. ....	4 00
Biddeford ch. ....	6 56		Washington Co. Mrs. A. Betsey Taft .....	200 00	Attleboro, 1st ch. S. S. by	
Farmington, Mr. and Mrs. F. A. Leavitt for sup. student in the Theo. Sem. care Rev. D. A. W. Smith, Burma ...	25 00		<b>MASSACHUSETTS, \$3,301.98.</b>			
Shapleigh, 1st ch. ....	4 00		North Abington, 1st ch. ....	10 35	Scituate, 1st ch. ....	13 44
Jefferson, 3d ch. ....	4 00		Plymouth County, a friend...	100 00	Norwood, Otis F. Baker .....	1 00
Somerville ch. ....	1 00		Brockton, North ch. ....	17 92	" Y. P. S. C. E. ....	3 00
Islesboro Y. P. S. C. E. ....	1 50		" Sw. ch. tow. sup. of Mah Lay, care Rev. C. L. Davenport, Burma ...	12 50	West Somerville ch. ....	30 12
<b>NEW HAMPSHIRE, \$225.87.</b>			Brockton, Messiah ch. ....	1 00	Bellingham ch. ....	6 00
London, Mrs. Samuel B. Lovering for sup. Cheninah, care Rev. W. A. Stanton, India, Somersworth, 1st ch. ....	5 00		Haverhill, 1st ch. ....	28 17	Marshfield, 1st ch. ....	9 25
Franklin Falls, 1st ch. ....	13 81		" Y. P. S. tow. sup. Dr. Leeds .....	50 35	Charlestown, 1st ch. ....	25 75
Antrim ch. ....	20 00		West Medford ch. ....	3 09	Turner's Falls, 1st Y. P. S. C. E. ....	2 50
Keene ch. ....	14 36		Granville ch. ....	13 25	Melrose, 1st ch. ....	10 59
" Y. P. S. C. E. for sup. Dala, care Rev. E. G. Phillips, Assam .....	29 25		Gloucester, Chapel-st. ch. ....	11 99	Holyoke Y. P. S. C. E. of Endeavor Chapel tow. salary of Rev. F. H. Eveleth, Burma .....	25 00
Lyme Centre ch. ....	10 00		Waltham, 1st Y. P. S. ....	1 75	Manchester ch. ....	10 00
New London ch. tow. salary of Rev. E. N. Fletcher ...	4 00		Cambridge, 1st ch. ....	121 00	Chelsea, 1st ch. W. F. Smith, tow. sup. Siah Oung Bong, care Rev. W. F. Thomas, Burma .....	75 00
Nashua, 1st ch. ....	100 00		Franklin ch. Mission Circle special for nat. pr. care Dr. Clough .....	25 00	Taunton Asso. Swansea ch. ....	2 50
Newport Asso. ....	4 45		Newton Center B. Y. P. U. (of wh. \$25 is for Karen Theo. Sem. care Rev. D. A. W. Smith, D.D. and \$33.72 for the school, care Rev. W. B. Parshley, Japan) .....	58 72	Beverly, John H. Cross .....	2 00
<b>VERMONT, \$250.51.</b>			Springfield, State-st. B. Y. P. U. for expenses of India Kotiah, care Rev. C. R. Marsh .....	15 00	Williamstown ch. ....	5 00
West Rutland B. Y. P. U. ....	1 51		Springfield, Highland ch. tow. sup. Rev. G. H. Brock .....	25 00	Dedham, 2d Y. P. S. C. E. ....	1 25
Colchester ch. ....	3 00		Salem, 1st ch. ....	200 00	Amesbury ch. ....	35 49
Poultney ch. tow. sup. of Miss C. A. Converse .....	18 00		West Royalston ch. ....	3 00	Vineyard Haven ch. ....	5 00
E. Johnson, Flora B. Hooper for salary of a nat. pr. in China, care Rev. G. A. Huntley .....	10 00		Boston, "Contributed" .....	1,770 00	Chelmsford, 1st ch. ....	13 75
North Springfield ch. ....	4 50		Clarendon-st. Y. P. S. C. E. tow. sup. Rev. Thos. Hill .....	125 00	Dedham, 2d ch. ....	10 04
East Dover ch. ....	9 50				South Hanson ch. ....	8 15
					" S. S. ....	3 00
					Tyringham ch. ....	4 50
					Gardner, 1st ch. ....	8 90
					Florida S. S. ....	3 65
					Lawrence, 1st S. S. for sup. Mung Kyaw, care Rev. C. L. Davenport, Burma .....	25 00
					Wakefield, Miss L. A. Mansfield .....	25 00
					Framingham, 1st ch. ....	55 65

## RHODE ISLAND, \$149.85.

Pawtucket, Broad-st. ch. ....	\$11 57
" Woodlawn ch. ....	4 41
Providence, care S. W. G. Tourtellot, Treas. ....	37 50
Providence, Calvary ch. ....	24 85
" Cent'l ch. Monthly Concert Fund. ....	10 78
Providence, Stewart-st. Y. P. S. C. E. tow. sup. Moun- Lay, care Dr. Bunker. ....	25 00
Providence, Cranston-st. Y. P. S. C. E. tow. sup. Sau Koo Keh, care C. H. Hepton- stall, Burma. ....	10 00
East Providence, 2d ch. ....	5 74
Jamestown Y. P. S. C. E. for fourth quar. ending Septem- ber, 1898, tow. sup. nat. pr. Modenath Momin, care Rev. E. G. Phillips, Assam. ....	7 50
Newport, Central Y. P. S. C. E. for sup. nat. pr. ....	12 50

## CONNECTICUT, \$283.27.

Lake's Pond ch. ....	4 00
Deep River ch. ....	80 17
Hartford, 1st ch. ....	144 00
" Memorial ch. ....	7 00
Danbury, 2d ch. ....	41 00
Clinton ch. ....	7 10

## NEW YORK, \$2,485.50.

New York City, Judson Mem'l Y. P. S. C. E. tow. salary of Rev. Ernest Grigg, Moul- mein, Burma. ....	50 00
New York City, Miss Frances I. Huntley, tow. sup. of Rev. and Mrs. J. Heinrich. ....	150 00
New York City, Ralph L. Cutter, tow. sup. of Rev. G. A. Huntley, M.D., and wife, Hanyang. ....	200 00
Jasper ch. ....	4 90
Hamilton 1st Y. P. S. C. E. tow. sup. Chee Ka, care Rev. J. W. Carlin, D.D. ....	8 06
Spencerport ch. ....	25 00
Rochester, Park-ave. ch. ....	5 81
Fairport B. Y. P. U. tow. exp's. Rev. Thos. Moody. ....	20 00
East Henrietta ch. ....	2 40
" Y. P. S. C. E. ....	60
Corning 1st Y. P. S. C. E. ....	17 59
Huntington ch. ....	4 53
Buffalo, Delaware-ave. ch. (of which \$3.00 is a special gift) New Paltz, Mrs. Mary G. White and Wm. F. White. ....	10 00
Erie County Asso., per Geo. R. Williams, Treas.: Buf- falo, Glenwood-ave. ch., \$11.03; Wales ch., \$4.55; do. Y. P. S., \$2.00; Dela- ware ch., \$11.70; Boston ch., \$5.00; Java ch., \$8.59; Strykersville ch., \$8.95. ....	51 82
Brooklyn, Sixth-ave. ch., add'l to repair church, care of Rev. F. P. Sutherland. ....	17 00
Brooklyn Greenwood ch. Bible School. ....	7 84
Troy, Fifth ave. S. S. ....	100 00
" Sixth-ave. B. Y. P. U. ....	12 00
Canisteo River Asso. ....	13 00
Hoosick Falls, 1st ch. for quar. ending Oct. 1, 1898. ....	14 36
Saratoga Springs, E. R. Waterbury. ....	40 00
Moravia ch. ....	18 36
" S. S. ....	3 00
Throopville S. S. ....	2 70
Union Springs ch. ....	9 90

Oswego, 1st Y. P. S. C. E. for sup. Ha-loai, care Dr. Bunker. ....	\$10 00
Newburgh, People's Chinese Class, tow. sup. of nat. Chi- nese preacher, Nong Zo Young, care of Rev. J. R. Goddard. ....	12 50
Spencer ch. ....	57 50
Arcade ch. additional. ....	21 00
Auburn, Immanuel ch. ....	22 15
" 2d ch. ....	6 17
South New Berlin ch. add'l. ....	5 80
Monroe Asso., per A. H. Cole, Treas.: Rochester, University-ave. Men's Miss. Soc. \$2.00; do. Woman's Soc. \$1.00; West Henrietta ch., \$1.50; Chili S. S., \$5.58; Ogden S. S., \$8.31; Clifton Jr. Y. P. S. C. E., \$2.00; Churchville ch., \$4.07; Mumford ch., \$15; Pitts- ford ch., \$37.40; Second Parma ch., \$2.00; Hamlin ch., \$7.75; Clifton ch., \$12.15; Ogden ch., \$7.00; Penfield ch., \$15.00; Roch- ester Parsells-ave. ch. \$6.50; do. Plymouth-ave. ch. tow. sup. Rev. Thos. Moody, \$2.00; do. 1st ch. B. Y. P. U. for do. \$6.20; Greece B. Y. P. U. for do. \$10; Rochester, University- ave. Y. P. S. C. E. for do. \$5.00; do. Parsells ave. Y. P. S. C. E. for do. \$5.00; do. Meigs-st. Y. P. S. C. E. for do. \$5.00; South Roch- ester Y. P. S. C. E. for do. \$5.00; Rochester, Lake-ave. Y. P. S. C. E. for do. \$94.45; do. Second Y. P. S. C. E. for do. \$50.36; Pitts- ford Y. P. S. C. E. for do. \$10; First Parma Y. P. S. C. E. for do. \$17.28; Ham- lin Y. P. S. C. E. for do. \$5.00; Brockport Y. P. S. C. E. for do. \$9.40; Clifton Y. P. S. C. E. for do. \$5.00; West Henrietta Y. P. S. C. E. for do. \$15; Ogden Y. P. S. C. E. for do. \$2.13; Hen- rietta Y. P. S. C. E. for do. \$1.50; Rochester, Bronson- ave. Y. P. S. C. E. for do. \$25. ....	409 58
Poughkeepsie S. S. tow. sup. three native missionaries, care Rev. C. L. Daven- port. ....	100 00
Norwich, Calvary ch. a friend, Oxford & Greene ch. Rev. W. E. Dimorier. ....	10 00
Greene, Central ch. ....	5 00
Truxton ch. ....	21 53
Hancock ch. ....	5 00
Attica ch. ....	43 40
" Y. P. S. C. E. tow. sal- ary of Rev. M. C. Mason, Assam. ....	19 75
East Chatham ch. ....	10 90
Fenner ch. ....	4 00
Little Falls ch. additional. ....	1 50
" S. S. tow. sup. K. Isaac, care Rev. W. A. Stanton, Kurnool, India. ....	6 00
Trenton, 1st ch. ....	10 00
Vernon ch. ....	9 13
Walesville, Mr. Wood. ....	10 25
Bartlett ch. ....	25
Camden ch. ....	3 75
Clinton ch. ....	7 00
North Gage ch. ....	3 00
Oneta ch. ....	1 50
Utica, Tabernacle ch. add'l. ....	34 80

Whitesboro S. S. ....	\$10 00
Oneida Association, a friend. ....	50 00
North Manlius ch. ....	12 50
North Syracuse ch. ....	2 70
Benton ch. in part. ....	27 00
Exeter ch. ....	2 25
" Y. P. S. C. E. ....	2 80
Richfield ch. ....	3 70
Springfield ch. additional. ....	8 00
" Y. P. S. C. E. add'l. ....	2 06
Flat Creek ch. ....	5 00
Grapeville ch. ....	3 24
Rensselaerville ch. ....	4 30
Westerlo ch. ....	7 50
Palmyra Y. P. S. C. E. tow. work of Rev. A. V. B. Crumb, Tougoo. ....	5 00
Marion S. S. ....	18 25
Williamson ch. ....	4 59
" S. S. ....	4 21
Summit, 1st ch. Mrs. Eliza- beth Payne. ....	1 00
New York, Mt. Morris ch. ....	60 00
Salem, New Rochelle ch. ....	250 00
" S. S. ....	16 15
Mrs. Ealden, for Dr. Clough. A friend. ....	60 00
Brooklyn, Calvary ch. ....	20 00
" Hanson-pl. ch. for Japan. ....	30 54
Rockville Center S. S. ....	132 48
Cornwall ch. ....	1 21
Rhinebeck Y. P. ....	3 85
Shenandoah ch. ....	5 00
Brewster ch. ....	2 00
" 9 89	

## PENNSYLVANIA, \$542.43.

Upland S. S. ....	52 52
New Tabernacle S. S. ....	20 00
Frankford-ave. ch., Rev. C. F. Winbiger, for sup. Ler Plaw, care Dr. Bunker. ....	6 25
Temple ch. Tioga. ....	10 00
Angora ch. ....	20 87
Newtown-sq. ch. ....	5 00
Chester-ave ch. ....	31 51
Wissahickon B. Y. P. U. and S. S. for nat. pr. care Dr. Leslie, Congo. ....	12 50
Fifth ch. B. Y. P. U. for sup. Gunriah, care Dr. Downie, India. ....	18 00
Willistown ch. ....	6 50
3d Germantown ch. in part. ....	11 32
Cold Point ch. ....	9 18
North Wales ch. ....	10 00
Harrisburg 1st ch. ....	6 00
Calvary ch. Taylor. ....	2 50
Wyalusing ch. ....	8 00
Punxsutawney ch. ....	2 00
Cambridge ch. ....	23 00
Clinton ch. ....	3 50
White Deer Y. P. S. C. E. ....	3 18
Jackson ch. ....	1 00
Bethel ch. ....	3 50
Brush Valley ch. ....	1 70
East Mahoning ch. ....	4 00
Fairview ch. ....	1 03
Indiana ch. Veteran Soldier. ....	50
Dillion ch. ....	50
Union City ch. ....	10 41
Connellsville ch. ....	20 50
Washington ch. ....	38 30
Wylie-ave Bible School. ....	4 18
Bethlehem ch. ....	3 50
Westfield ch. ....	1 45
Blossburg ch. ....	1 60
E. Quinton and wife. ....	2 00
Herrick Centre ch. ....	7 58
Outlet ch. ....	1 38
Jackson ch. ....	1 25
Lehman ch. ....	6 40
Pittston, Luzerne-ave. Y. P. S. C. E. nat. pr. care Rev. C. H. D. Fisher, Japan. ....	18 75
Wyalusing, Second ch. ....	2 50
Edwardsdale ch. ....	6 00

Audenried, Welsh ch. ....	\$1 56
" " S. S. ....	1 62
" " B. Y. P. U. ....	48
Marcus Hook ch. ....	35 70
Chester, First ch. ....	90 56
Media ch. ....	12 65

## NEW JERSEY, \$403.24.

Dover, Rev. O. J. Peterson..	2 50
New Brunswick, Livingston- ave. ch. (of which \$25 is for Lah Thoon, care Miss S. E. Haswell) .....	44 11
Montclair, Eben P. Morford, additional for nat. pr. care Rev. L. W. Cronkhite. ....	15 00
Morristown, Edwin Fayette Smith for salary of Paul ...	6 25
Camden Asso. "a friend" for nat. pr. care Rev. C. L. Davenport, Sandoway .....	16 25
Jersey City, Bergen ch. Miss Eva Palmer, tow. sup. nat. pr. ....	6 25
Asbury Park, Mrs. A. E. A. Griffin, a Thanksgiving of- fering for sup. of A Cheng, student, care Rev. J. W. Car- lin, Swatow .....	17 50
Asbury Park, Mrs. A. E. A. Griffin, a Thanksgiving of- fering for fam. relief among the Telugus, care of Dr. Downie .....	102 00
Montclair, Mrs. Frank L. Dyer, tow. sup. of a minister among the Telugus .....	10 00
Perth Amboy ch. ....	9 30
North Orange ch. ....	9 24
Woman's Foreign Miss. Soc. Social Union .....	15 00
Berlin Y. P. S. C. E. for work, care Rev. W. M. Upcraft .....	10 00
Berlin ch. ....	5 00
Cramer Hill, 1st ch. ....	13 25
Camden, 3d ch. ....	5 00
Magnolia ch. ....	1 27
Camden, Tabernacle S. S. and B. Y. P. U. ....	8 00
Croton ch. ....	4 00
Atlantic Highlands ch. ....	14 65
Freehold ch. ....	57 50
Marlboro ch. ....	7 36
Cape May, 1st B. Y. P. U. for Ko Hmua Kalay, care Rev. C. L. Davenport .....	6 74
Alloway ch. (\$10 from pastor and wife) .....	15 57
Goshen ch. ....	1 50

## DELAWARE, \$8.60.

Wyoming ch. ....	5 00
Wilmington, North ch. ....	3 60

## DISTRICT OF COLUMBIA, \$70.

J. Howard Larcombe for sup. Sikon, care Rev. P. H. Moore, Nowgong .....	60 00
Washington, E. M. Larwill for relief famine sufferers, care Dr. Downie .....	10 00

## WEST VIRGINIA, \$818.23.

Burnsville ch. ....	1 25
Terra Alta, Mrs. J. P. Shafer .....	1 00
Two Run Mission League .....	4 15
Harrisville Asso. ch's. ....	55 84
Charleston, Virginia-ave. ch. ....	1 00
Kanawha Valley Asso. ch's. ....	32 16
Good Hope ch. ....	1 04
Various ch's, Raleigh Asso. ....	51 70
" " Twelve Pole Asso. ....	2 94
Spencer ch. ....	30 07
" " S. S. ....	3 68

Various ch's, Broad Run Asso. ....	\$86 33
" " Goshen Asso. ....	21 04
" " Greenbrier Asso. ....	69 70
" " Guyandotte Asso. ....	29 62
" " Harmony Asso. ....	48 55
Ansted ch. ....	7 40
Jennette ch. ....	1 27
S. C. Miller .....	50
Isaac Bayles .....	1 00
J. E. McClung .....	1 00
Various ch., Hopewell Asso. ....	87 33
Bethany ch. ....	1 00
Bethlehem ch. ....	3 50
Bingamon ch. ....	6 46
Fairview ch. ....	2 80
Flaggy Meadow ch. ....	7 00
Harmony ch. ....	18 05
Hepzibah ch. ....	11 05
Jones Run ch. ....	2 38
Lumberport ch. ....	1 70
Middlebourne ch. ....	67
Mt. Zion ch. ....	2 00
Olive Branch ch. ....	9 95
Pleasants ch. ....	2 30
Pleasant Valley ch. ....	8 55
Shinnstown ch. ....	13 48
Union Valley ch. ....	20 14
Vermont ch. ....	2 38
West Fork ch. ....	1 00
West Warren ch. ....	12 46
Willow Tree ch. ....	15 83
Worthington ch. ....	1 40
Various ch's, Mt. Pisgah Asso. ....	39 36
Willow Island ch. ....	4 11
Williamstown ch. ....	8 00
Various ch's, Teays Valley Asso. ....	36 27
Various ch's, Union Asso. ....	44 82
Elkins ch. ....	3 00

## OHIO, \$1,531.66.

Dayton, Edward Canby, tow. salary of Rev. I. E. Munger .....	400 00
Cleveland, Immanuel ch. ....	8 50
" The King's Army of 1st Swedish ch. for work of native teacher, care Rev. Ola Hanson, Burma .....	18 00
Akron 1st ch. S. S. to be ap- plied tow. salary Hemmay Klalapo .....	25 00
Thompson ch. ....	2 00
Beaver ch. ....	1 50
Salem ch. ....	1 00
Springfield ch. ....	2 00
Roscoe ch. ....	45
Bethel ch. ....	1 65
West Cleveland ch. ....	25
Conan's Creek ch. ....	1 00
Greenfield ch. ....	5 70
" " S. S. ....	8 20
" " B. Y. P. U. ....	1 90
North Fairview ch. ....	1 00
Sugar Creek ch. ....	3 50
New Vienna ch. ....	3 50
Jamestown ch. ....	1 35
Columbus, North ch. ....	5 00
Estate of Mrs. Elizabeth Saun- ders of Berlin ch. ....	15 50
Canal, Lewisville ch. ....	1 00
Clark Township ch. ....	3 35
Fresden ch. ....	2 01
Mill Fork ch. ....	2 35
Tiverton ch. ....	1 50
Dayton, Central ch. ....	54 92
" " Memorial ch. ....	13 46
" " Linden-ave. S. S. ....	36 50
Nowalk ch. ....	47 39
Mrs. M. B. Kingsbury .....	5 00
Sullivan ch. ....	2 00
Harmony ch. ....	2 10
Centre Valley ch. ....	3 53
Lowell ch. ....	1 00
Mrs. Maggie Amos, special thank offering .....	10 00
Valley ch. ....	24 79
King's Mill ch. ....	10 70

Harmon Memorial ch. ....	\$16 00
Chester ch. ....	6 05
Chesterville ch. ....	4 36
Eden ch. ....	1 00
Hopewell ch. ....	2 35
Brandon ch. ....	50
Owl Creek B. Y. P. U. ....	40
Mt. Pleasant ch. ....	60
Salida ch. ....	50
Ice Creek ch. ....	5 00
Palestine ch. ....	8 25
Myrtle Tree ch. ....	1 50
Storms Creek ch. ....	55
Fairview ch. ....	1 00
South Point ch. ....	5 00
Beulah ch. ....	57
Harmony ch. ....	1 50
Ohio ch. ....	3 25
Zoar ch. ....	2 00
Toledo, Ashland-ave. ch. ....	65 50
" " Memorial ch. ....	5 88
Duncan Falls S. S. ....	78
Pleasant Valley ch. ....	1 00
Brookfield ch. ....	2 57
Windsor ch. ....	50
Amanda ch. ....	2 00
Lima, Berean ch. ....	1 25
" " Mrs. Crippen .....	1 00
Mt. Zion ch. ....	2 00
Pleasant Grove ch. ....	1 50
Riley Creek ch. ....	5 00
Church in Cambridge .....	37 37
Providence ch. ....	1 00
Sandusky ch. ....	1 00
Dayton, 1st ch. ....	58 03
Pleasant Valley ch. ....	6 50
Savannah ch. ....	2 25
Linwood ch. ....	12 64
Madisonville ch. ....	9 25
Owl Creek B. Y. P. U. ....	49

## INDIANA, \$226.35.

South Bend, 1st Sw. ch. tow. sup. nat. pr. Boka, care of Rev. O. L. Swanson, Assam, .....	15 00
Uniontown ch. ....	8 60
Franklin, 1st ch. ....	32 95
Mt. Pleasant ch. ....	10 00
New Harmony .....	1 10
Union ch. ....	4 09
Freedom ch. ....	50
Rockport ch. ....	1 00
Dana ch. ....	8 93
Tennessee Valley ch. ....	3 39
Mt. Pisgah ch. ....	3 00
Ebenezer ch. ....	15 25
Brooksbury ch. ....	3 00
Brushy Fork ch. ....	1 00
Fredonia ch. ....	1 40
Grant's Creek ch. ....	2 80
Macedonia ch. ....	2 00
Markland ch. ....	3 00
Mt. Sterling ch. ....	6 40
Olive Branch ch. ....	2 40
Sparta ch. ....	3 07
Union ch. ....	1 93
Madison ch. ....	81 53
Ryker's Ridge ch. ....	5 01
Amity ch. ....	1 00
Big Cedar ch. ....	2 00
Cambridge City ch. ....	4 00
Elkhorn ch. ....	1 00
Pipe Creek ch. ....	1 00

## ILLINOIS, \$217.97.

Alton, 1st S. S. ....	10 66
" " Hunterstown S. S. ....	2 10
" " P. B. D. Box .....	1 00
Downer's Grove ch. ....	23 00
Normal Y. M. and Y. W. C. A. ....	24 80
Gifford ch. ....	1 57
Sadorus ch. ....	3 25
Bethel ch. ....	1 30
Chicago, 2d ch., a friend .....	2 00
Woodstock S. S. for sup. of nat. pr. care of Dr. Clough, .....	8 45



Morgan Park S. S.	\$18 22
Woodstock, Miss J. E. Sond- ricker	1 00
Damascus ch.	2 00
Beaver Creek ch.	50
Carmi ch.	1 80
Hickory Hill ch.	2 20
Walnut Grove ch.	40
" W. H. Stokes	5 00
Gilman ch., Mrs. F. M. Hill.	1 00
Macopin Asso. Coll.	2 80
Arthur ch.	5 10
Oakland ch.	2 45
Simons ch.	1 55
Du Quoin, Eld. Cole	5 00
Grand Cote ch.	2 00
Holt's Prairie ch.	5 00
Pinkneyville ch.	4 60
Steeleville ch.	1 37
" W. H. Hughes	50
Red Bud ch.	3 10
Tamaroa ch.	2 50
Dundas ch.	2 10
Sailor Springs ch.	1 35
Hidalgo ch.	1 20
Robinson ch.	1 25
Berwick ch.	15 10
Saxon ch.	2 40
Payson ch.	7 35
" Y. P.	2 65
Sycamore ch.	27 30
Big Ridge ch.	1 50
Galatia ch.	2 00
Long Branch ch.	1 15
" Mrs. F. H.	
Mathis	5 00
Rileyville ch.	50
Unity ch.	1 00

## IOWA, \$130.50.

Waterloo, 1st ch.	5 00
Toledo ch.	7 25
Macksburg, Zion ch.	3 00
Corning ch.	9 20
Spencer ch.	50
Denison ch.	53 23
Sac City B. Y. P. U.	2 50
Coon Valley Asso.	3 27
New Haven ch.	3 00
Mineral Ridge ch.	3 51
Keokuk, 1st ch.	20 00
West Union ch.	2 00
Emerson S. S.	2 50
Rockwell ch.	8 55
Newlons Grove ch.	6 90

## MINNESOTA, \$161.47.

Minneapolis, 1st ch. Mrs. Lydia M. Campbell (of wh. \$15 is to be used for itinerating on the Secunderabad field, care of Dr. Boggs)	25 00
Worthington Sw. ch.	27 97
Willmar S. S.	9 00
" N. L. Vinblad for V. Thomas and P. Rungiah, care of Rev. W. A. Stanton,	10 00
St. Paul, 1st Sw. ch.	1 02
Cambridge ch. for Baper No- viah, care of Rev. Wm. Powell, Nursaravapetta, In- dia	20 00
"Friends," special, for sup. of Antonio, care of Rev. E. Lund, Barcelona, Spain	53 20
St. Paul, 1st American ch.	10 28
Minnesota City, Rev. L. P. Day	5 00

## MICHIGAN, \$228 29.

Jackson ch.	14 00
" B. Y. P. U.	9 10
Kalamazoo, E. C. R.	2 00
Detroit, Clinton-ave. ch.	9 55
" " " last year's deficit	4 14

Rochester Y. P. S.	\$5 00
Ortonville ch.	4 50
Alpine and Walker ch.	2 87
Berlin ch.	5 71
Big Rapids ch.	4 65
Ensley ch.	1 20
Grand Rapids, Fountain-st. ch.	72 92
Grand Rapids, Wealthy-ave. B. Y. P. U. tow. sup. of B. W. in India	6 70
North Nelson ch.	50
Rockford ch.	2 25
Belding ch.	3 00
Ionia ch.	3 17
Palo ch.	1 00
Grass Lake, Rev. O. F. A. Spinning	1 00
Grass Lake, C. O. Spinning..	1 00
Mason ch.	44 31
Ishpeming ch.	9 10
" S. S.	13 90
Daggett, Woman's Society	4 42
Walled Lake S. S.	1 00
Holton ch.	1 21

## WISCONSIN, \$154.33.

Milwaukee, Garfield-ave. P. ch. B. Y. P. U.	10 00
Rio, Rev. A. F. Miller and wife	102 50
Maiden Rock, W. G.	1 04
Lodi ch.	12 00
New Cassel Y. P.	5 00
Green Bay ch.	14 85
" S. S.	94
Union Grove ch.	8 00

## MISSOURI, \$114.95.

Kansas City Y. P. S. tow. sup. nat. pr.	15 00
Board of Home and Foreign Miss.	99 95

## KANSAS, \$272.44.

Republic 1st Woman's Mis- sion Circle	1 36
Topeka, 1st ch. Y. P. S. C. E. tow. salary nat. pr. Dzing Is Sau, care Rev. G. L. Mason	12 50
Onaga ch.	1 50
Marshall Centre ch.	50
Fostoria, E. L. Morse.	1 00
Bluff Creek ch.	50
Newton State Convention Coll.	17 84
Mayfield ch.	5 00
Harmony ch.	12 00
Medicine Lodge ch.	54 75
Perth, W. J. Dodson.	1 00
Argonia ch.	85
Chicaskia ch.	2 00
Anthony ch.	1 00
Attica ch.	3 00
Friendship ch.	65
South Haven Y. P. S.	1 59
Harper ch.	7 60
Wellington S. S.	81
Fall River ch.	1 50
New Albany ch.	4 75
Fall River City ch.	75
Climax ch.	2 00
Homer Creek ch.	2 80
Hamilton ch.	72
Grenola ch.	7 25
Fall River Asso. Coll.	4 00
Fort Scott 1st ch.	25 46
" Y. P. S.	3 00
Odense ch.	2 68
Mr. Orum ch. S. S.	9 00
Uniontown ch.	2 25
Fort Scott Asso. Coll.	2 45
Kansas City 1st Y. P. S. tow. sup. nat. pr.	12 50
La Cygne S. S.	

Iola ch.	\$5 00
Garnett ch.	3 67
Colony ch.	25
Reading Y. P. S.	1 00
Elwood ch.	1 00
Horton, F. M. Wadley.	1 00
Baileyville Y. P. S.	2 50
Abilene ch.	1 00
Minneapolis Y. P. S.	1 00
" Mrs. Wm. Midgley	2 00
Mt. Pleasant ch.	1 62
Weir City ch.	2 25
Erie ch.	3 00
" Y. P. S.	65
Mound Valley ch.	1 05
Pleasant View ch.	5 75
" E. S. Van Cleave	2 50
Garden City ch.	2 40
Bow Creek ch.	50
Turkville ch.	2 50
Wichita 1st Y. P. S.	1 50
" Emporia-ave ch.	5 35
Indianola ch.	2 25
Burden ch.	2 00
Augusta ch.	7 00
Derby ch.	3 50

## NEBRASKA, \$103.28

Beatrice Y. P. S.	1 50
Omaha 1st ch.	14 00
" South S. S.	5 00
" Calvary ch.	31 06
Blair ch.	14 38
Jamestown ch.	1 45
Guide Rock ch.	3 20
Juniata ch.	3 00
York ch.	1 00
Dry Valley ch.	4 00
Wahoo ch.	10 00
South Omaha W. C.	8 50
" S. S.	1 00
" " Chas. Ander- son	2 00
Gering ch.	3 19

## COLORADO, \$18.28.

Delta ch.	10 00
Denver, Judson Mem. S. S.	1 53
La Junta ch.	6 75

## OREGON, \$47.90.

Brownsville ch.	2 00
Oakland S. S.	1 75
Springfield S. S.	1 44
Sharon, Rev. W. H. Morford,	1 00
Forest Grove ch.	6 00
Oregon City ch.	25 71
Portland Sw. Y. P. S. sup. nat. pr. Saw Kaw Ker, care of Dr. Bunker	10 00

## CALIFORNIA, \$149.36.

Towles ch. Mrs. R. P. Squire	2 00
San Francisco, 1st Y. P. S. C. E. for sup. nat. students, care Rev. D. A. W. Smith.	6 25
San Francisco Sw. ch.	23 10
Los Angeles, Central ch. tow. sup. Bible woman, care Dr. Clough	10 00
Los Angeles East ch. Y. P. S.	9 20
Los Angeles Sw. Y. P. S. tow. sup. nat. pr. care Rev. O. L. Swanson, Assam.	15 00
Pomona Y. P. S. C. E. tow. sup. nat. pr. Kondiah, care Rev. I. S. Hankins, At- makur.	12 50
Banning Y. P. S.	2 00
San Bernardino S. S.	23 00
" H. Y. P. U.	2 90
Santa Ana, 1st ch.	1 75
Lompoc ch.	3 00
" S. S.	16
Aptos S. S.	1 00

Santa Cruz S. S. ....	\$3 10
California College Y. W. C. A. for sup. nat. pr. Hwang Shen Shang, care Rev. W. M. Upcraft. ....	10 40
California Y. M. C. A. for do. B. B. Jacques and wife sup. nat. pr. Kho Khaing, care Rev. J. E. Cummings, Henzada O'Neale, Eld. B. Atherton and friends, tow. sup. nat. pr. care Rev. Henry Richards, Banza Manteke, Congo. ....	4 50

## NORTH DAKOTA, \$15.00.

Fargo, Nor. for S. C. Neilson, Anton Farranger, for sup. Ko Soung, care Rev. C. L. Davenport, Burma. ....	10 00
	5 00

## SOUTH DAKOTA, \$100.00.

A. Nelson, Danville, for sup. of Bowah, care of Rev. O. L. Swanson, North Lakhimpur, Assam. ....	50 00
Aberdeen, Y. P. S. for nat. pr. ....	25 00
Pierpont, Rev. C. F. Fountain. ....	25 00

## WASHINGTON, \$9.00.

Palouse ch. ....	2 00
Burton ch. ....	2 10
Spokane, Sw. A. Renando. ....	4 90

## IDAHO, \$7.35.

Idaho Asso. ....	7 35
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## WYOMING, \$4.29.

Cheyenne S. S. ....	4 29
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## MONTANA, \$29.50.

Anaconda, S. D. Elderkin. ....	10 00
Butte ch. ....	7 00
Great Falls Sw. ch. for Andrew Konegapaga, care of Rev. W. R. Manley. ....	12 50

## ARIZONA, \$1.00.

Tempe, Mrs. W. R. Lewis. ....	1 00
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## NORTH CAROLINA, \$0 30.

Huntersville, a friend. ....	30
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## ALABAMA, \$20.00.

Rosedale, Max J. Schimmel. ....	20 00
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## KENTUCKY, \$2 55.

Louisville Mission School for school in Japan. ....	2 55
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## INDIAN TERRITORY, \$6.20.

Bacone, Miss Mina B. Morford tow. sup. Coh Da-foh, care of Rev. J. R. Goddard, Ningpo, China. ....	\$6 20
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## OKLAHOMA, \$7.50.

Parvin, Lydia Stewart. ....	5 00
Salt Fork Asso. Coll. ....	2 50

## NEW MEXICO, \$2.50.

Lincoln Asso. coll. ....	2 50
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## ASSAM, \$10.00.

Nowgong, Miss Lola Daniels. ....	10 00
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## CHINA, \$75.

Kiating, Rev. F. J. Bradshaw, 150 Mex. ....	75 00
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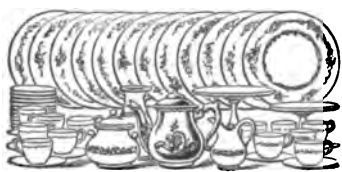
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